

OUR ANCESTORS HAVE NAMES

OUR ANCESTORS HAVE NAMES

SHAHIDI MALCOLM X MEMORIAL TO BLACK MARTYRS

VOLUME ONE

(PAGES 1 – 589)

An Alphabetical List of Names of 5,000 Black People Lynched Within Each State in the U. S. Empire & Imperium from the *Red Time* to Jim Crow/Zip Coon, Asiento 1865-1954 C.E. (Maafa 349-438 B.S.E.) & *Nu African Calendar* covering this period Asiento 1860 to 1967 (Maafa 344-451 B.S.E.)



Mtu Anthony Crawford

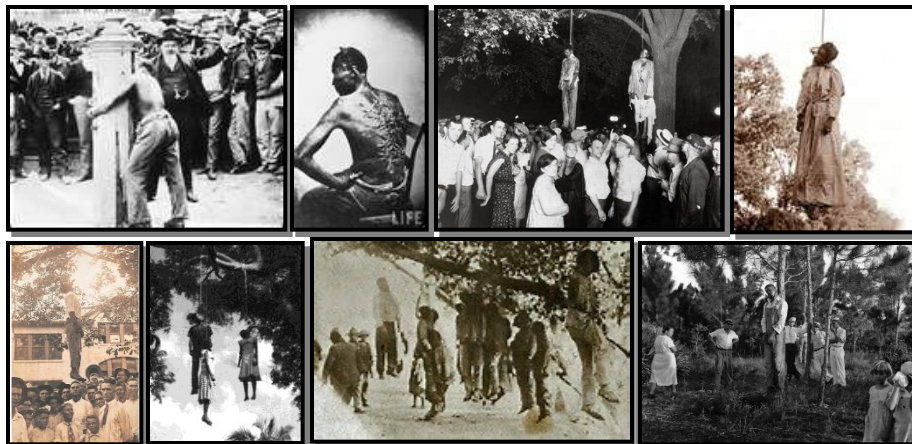
Lynched in Abbeville County, South Carolina

On 21 October 1916 (19 Ekundu 400)

One Among Many A Thousands



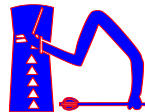
Bibi Recy Taylor – Born 31 December 1919 [6 Kwanza 403] – Wife, Mother, Sharecropper & Christian Gang Raped by Six White men (never convicted) at the age of 24 while coming from church in Henry County, Alabama. The white *Setian* devils left her blind folded on the side of the road & later tried to pay her off with \$600 dollars. She refused their blood money/spoke out against what they did & with the help of Rosa Parks sought justice in the courts and halls of government. The State of Alabama apologized to her in 2011 at age 92. She Died a Fighter for Justice on 28 December 2017 [3 Kwanza 501] at the age of 97



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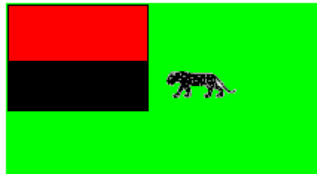
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A Panther Walks At Night Special Edition



THE TRI-COLOR BENDERA
WITH THE BLACK PANTHER TOTEM OF THE NU AFRICAN NATION

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OUR ANCESTORS HAVE NAMES



Dedication to Our Ancestors Who Have Names

Dedicated to Our Ancestors Who Have Names; lynched, outraged, raped, and murdered by Euro-American oppressors in the United State Empire (the U.S.E.). With this work/project we offer them libation and commend their souls and spirits to Lord God, Almighty who will meet out Divine Justice in that *"Great Git'in-Up Morning!"* Their spilled blood cries up continually from the Earth and from the Oceans to the Throne of the Lord God Almighty, as affirmed by Holy Scripture:

When the Lamb opened the fifth seal, I saw under the altar the souls of those who had been killed for the sake of the word of God and for the testimony of the Lamb they had kept. They cried with a loud voice, saying, "How long, holy and true Master, until you judge and avenge our blood on those who dwell on the earth?" A long white robe was given to them. They were told to rest for a little while longer, until the number of their fellow bondservants and brethren (who would also be killed as they were) should be fulfilled. When the Lamb opened the sixth seal, I saw that there was a great earthquake. The sun became black as a coarse sackcloth, and the whole moon became as blood. The stars of the sky fell to the earth, like a fig tree dropping its unripe figs when it is shaken by a great wind. The sky was removed from its place. At this, the kings of the earth, every slave, and every free person sought to hide themselves in the caves and the rocks of the mountains. They said to the mountains and the rocks, "Fall on us, and hide us from the face of the one who sits on the throne and from the wrath of the Lamb, for the great day of his wrath has come, and who is able to stand?"

[Revelation 6:9-17, EOB, my *Italics*].

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

[Revelation 2:17, KJV, my *Italics*]



In the meantime "with the jawbone of an ass, we fight against the enemies of God." In the immortal words of the South African martyr Steve Biko who declared *"I write what I like"* in this work and project *"we write what we like"* as one way of fighting for Divine Justice, for God-given Freedom, for our children, for our posterity, and for *Our Ancestors Who Have Names*. In this hypocritical PC culture of disrespect *writing what you like* can at the very least subject your person and/or ideas to public shaming and at worst lead to loss of employment as those who affirm that you have *freedom of speech* seek to destroy you (i.e. your career, job, etc.) for saying things opposed to what they believe or what they do not want to hear. Of course this was nothing like what Steve Biko had to face as he spoke out publicly against South African apartheid. Steve Biko faced death

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itself which was very real and often *immediate*. He finally paid the ultimate price *for using words* to fight for his people and for God-giving human freedom. “Steve Biko died in 1977 at the age of thirty from a head wound suffered while in the custody of police. For his steadfast refusal to keep silent about the heinous crimes of apartheid, he is honored as the martyred hero of the South African liberation movement.”¹ In the late 1960s and earlier 1970s the *Black Power Movement* fired the imagination of Nu Africans led by Stokely Carmichael, a.k.a. Kwame Ture (1941-1998), a youth leader of the *Student Nonviolent Coordinating Committee* (SNCC) and erstwhile follower of Dr. Martin Luther King, Jr. About the same time the *Black Consciousness Movement* began to fire the imagination of black South Africans led by Steve Biko. In his paper *Black Consciousness and the Quest for a True Humanity* Steve Biko stated:

Black Consciousness is an attitude of mind and a way of life, the most positive call to emanate from the black world for a long time. Its essence is the realization by the black man of the need to rally together with his brothers around the cause of their oppression – the blackness of their skin – and to operate as a group to rid themselves of the shackles that bind them to perpetual servitude. It is based on a self-examination which has ultimately led them to believe that by seeking to run away from themselves and emulate the white man, they are insulting the intelligence of whoever created them black. The philosophy of Black Consciousness therefore expresses group pride and the determination of the black to rise and attain the envisaged self. Freedom is the ability to define oneself with one’s possibilities held back not by the power of other people over one but only by one’s relationship to God and to natural surroundings. On his own, therefore, the black man wishes to explore his surroundings and test his possibilities – in other words to make his freedom real *by whatever means he deems fit*. At the heart of this kind of thinking is the realization by blacks that the most potent weapon in the hands of the oppressor is the mind of the oppressed. If one is free at heart, no man-made chains can bind one to servitude, but if one’s mind is so manipulated and controlled by the oppressor as to make the oppressed believe that he is a liability to the white man, then there will be nothing the oppressed can do to scare his powerful masters. Hence thinking along lines of Black Consciousness makes the black man see himself as a being complete in himself. It makes him less dependent and more free to express his manhood. At the end of it all he cannot tolerate attempts by anybody to dwarf the significance of his manhood.² [my *Italics*].

The *war of words* coming from Steve Biko with the aim of securing the black man’s freedom “*by whatever means he deems fit*” is what ultimately got him killed; and it is a similar phrase from *Shahidi* Malcolm X and his determination to free the Nu African People “*By Any Means Necessary*” (BAMN!) that ultimately got him killed. Like contemporary Steve Biko the first phrase of Malcolm’s liberation struggle was to move the Nu African People toward a stronger and genuine *black consciousness*. The question since the *Black Power Movement* began is: *What comes first black consciousness or black power?* Well, logically the rise in black consciousness among the Nu African’s in late sixties to seventies with the cultural mantra “Black is Beautiful” should have come first and would have been the unseen hand or impetus behind the rise and development of the Black Power Movement. The problem is that no one clearly articulated it beyond the date of the 1965 martyrdom of Malcolm and so we ran with the exciting mantras of “Black is Beautiful” and “Black Power!” with a vision and hope that our liberation and freedom was *right around the corner*. We were indeed black and beautiful people (recognizing our special contribution to both the world and American civilization) but we actually had no *real power*. *Black consciousness* (as in the old conundrum *which comes first the chicken or the egg?*) should have continued to be articulated first and continuously beyond the death of Malcolm, who really was the one leader we had who understood this old chicken and egg conundrum and began this conversation articulation for our freedom by first raising our *black*

¹ Steve Biko. *I Write What I Like: A Selection of His Writings*. (San Francisco: Harper & Row, 1978), Backcover.

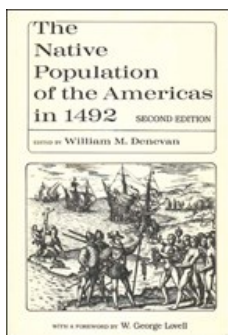
² Steve Biko. *I Write What I Like*, pp. 91-92.

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consciousness through a *war of words*. This was the right place to begin with a thorough articulation and rationalization of black consciousness that has to be collectively internalized well before we could effectively organize to acquire *real Black Power* and move closer to demanding autonomy, territory and recognition as a *Nation within a Nation*.

This work and project aims to continue this articulation in hopes of advancing genuine black consciousness and is one of the important reasons why in this work and project *Shahidi* Malcolm X is memorialized here as our martyred hero who fought for and gave his life for Nu African liberation and our God-given freedom. Both Steve Biko and Malcolm X (as others we will mention including Frederick Douglass) engaged in a *war of words* in their fight for black freedom and liberation as a way to raise the levels of black consciousness in the minds of black people needed in order to move us closer to nationhood. So despite the dangers posed by this deadly *PC culture of disrespect* the least we can do here is continue a similar articulation using a *war of words* by *writing what we like*.

We do so not only in memorial of the martyred life and legacy left to us by *Shahidi* Malcolm X but in memorial of *Our Ancestors Who Have Names* and the many *nameless* black martyr's who were systematically lynched, brutalized, gang raped, mutilated, spit upon, denied due process, and other outrages by our white oppressors, who even today subject their posterity the Nu African People to further outrages and violations of human rights by *murdering us under the color of law* and racial murders under the pretext of *standing their ground*. The Nu African People are still and even today subject to genocidal attacks by white people in this country (from its white police officials to its ordinary white citizens carrying around hatred in their black hearts) and for this reason and others in this project we memorialize *Shahidi* Malcolm X and *Our Ancestors Who Have Names* so that we will never forget that they suffered and were ill treated then as we do today *because we are black* because in the mind of white people we pose some kind of ontological threat *to who they are and their way of life*. With this knowledge we should never forget that to this very day there are white people here in the United States Empire & Imperium (U.S.E. & I) that believe the answer to the *Nu African Question* is the *Indian Solution*.



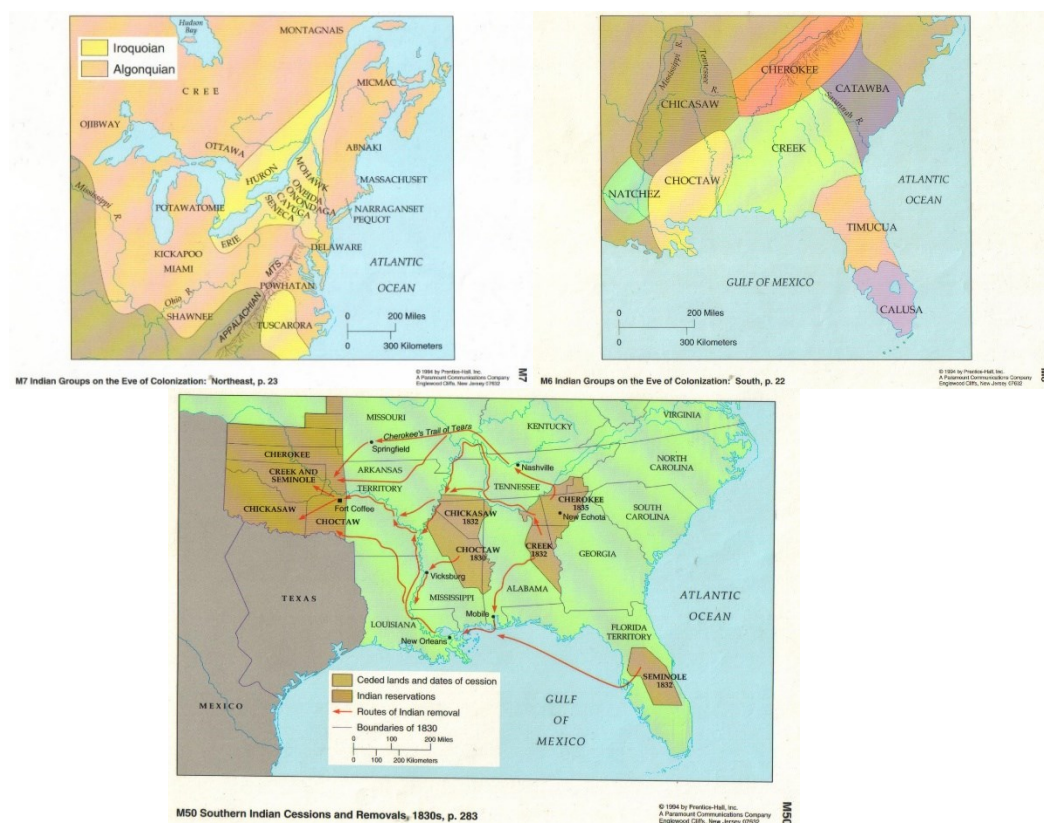
According to *The Native Population of the Americas in 1492*, edited by William M. Denevan (2nd Edition) there were nearly one hundred and twelve million (**112,000,000**) Native Americans in pre-Colonial times (around 1492 *before Columbus*) but by 1650 these people were reduced to as low as six million (**6,000,000**). Today they are mere one and a half million people (**1,500,000**) scattered around in various American reservations. However, some scholars like Dobyns, 1983 claim that their population was only as high as eighteen million (**18,000,000**) in North America but by 1800 had declined by 600,000 and by the 1890s had declined to 250,000. The last population numbers are too low but the picture is still the same: something bad happened to the rate of growth of the Native American People that *rapidly* brought it near zero, whose cause can only be summed up as *systematic genocide* by their unfortunate contact with the white man, as a result of disease (e.g. influenza, bubonic plague, pneumonic plagues, yellow fever, smallpox, measles, pertussis, and malaria) from which they had no immunity; warfare, forced removals, and enslavement. Left to themselves and natural births and death ratio (pre-Columbus) along with DNA studies their population now should be in the millions (beginning with the highest population estimate proposed). So what happened? By the 19th Century the population of the Native Americans (wherever you want to begin) was reduced by 80 to 90%. Say **112,000,000 million** Native Americans were in North America in the 1490s (using a 90% reduction by the 1890s some 400 years later over a **100,800,000 million** Native American deaths occurred or another way of saying it over **252,000 Native Americans died** in one way or another every year in a 400 year time span. That number by itself is staggering because natural death rates by themselves would not account for that average

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amount of deaths each year. This means by 1890 the Native American population that remained was **11,200,000 million**. Even if we begin with an estimate of **18,000,000 million** Native Americans in the 1490s it means that **40,500 Native Americans died** by the 1890s reduced by **16,200,000** with **11,800,000 million** remaining. What happened to the over **11,200,000** or **11,800,000 million** Native Americans by the 1890s? All one can point to here is to say that the *Indian Territories* were rapidly reduced and carved out of it were nine new American states Oklahoma, Kansas, Nebraska, Missouri, Colorado, North Dakota, South Dakota, Montana, and Wyoming between 1834 and 1907. The so-called *Indian Intercourse Act of 1834* began "reorganizing" the Indian Territories and Native Americans became subject to a series of such acts that began moving them out of these lands onto so-called Indian Reservations, while the territory they once held was opened up to Euro-American settlement. However, the 1890 census showed that the number of Native Americans on the Reservations was only 306,543 thousand. That being true then where did the other 10.7 million go or disappear too since they were not counted in the population in the reservations? One can only speculate that an awful struggle between the white settlers and Native Americans took place as the whites backed by the U.S. Army tried to remove them from the Indian Territories that was given to them legally as proved by hundreds of treaties (at least 500 treaties for land cessations that were later nullified) but lands that were now desired by the white settlers. Some kind of horrid genocide took place that even war itself could not account for. There are no records of mass migrations of these peoples to other lands further South as a result of war unleashed on them. So what happened to them? An open policy of genocide is the only possible answer rapidly and systematically carried out in various and sundry ways.

THE FINAL SOLUTION: STORY OF THE NATIVE AMERICAN GENOCIDE IN MAPS:

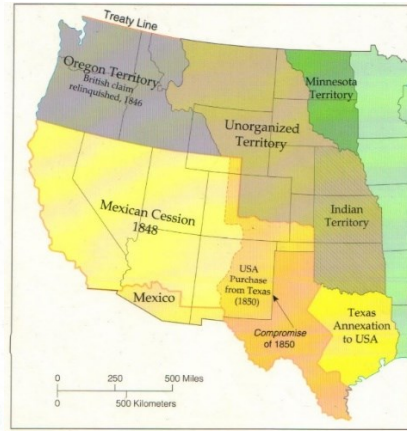
From Proud Native American Nations, To The Trail Of Tears, To Hope In The Indian Territories, To Forced Reduction Of Those Territories, To The Reservations, The Final Solution:



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M72 The Compromise of 1850, p. 448



M72

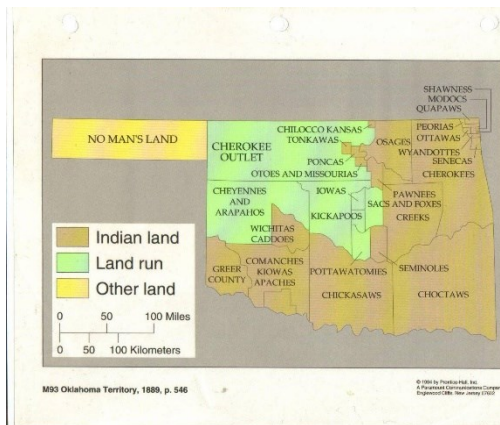


M65 Indian Territory Before 1854, p. 412



M73 The Kansas-Nebraska Act, 1854, p. 452

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M83 Oklahoma Territory, 1889, p. 546

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M129 Major Indian Reservations, p. 946

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The genocide we suffered was less rapid but also somewhat different than the one that led to the *final solution* decided on and carried out for the Native American nations. We survived the onslaught in our own *black Bantustans* (**black No-Centers**) for various reasons we cannot go into here. We can only say that the Native Americans were *the original owners of the land* and in order for the white man to occupy the land owned by them a rapid and systematic effort had to be made to subjugate and then kill members of the group = make the Native Americans “disappear” for it was no way the two cultures could be blended that would satisfy the racial proclivities of the white man who needed the Native American People’s land *then as now*. The white man came at Nu Africans a little differently. Some wanted us to *disappear*. Others opted for subjugation for economic reasons not

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because they care one wit for us. The terror of just disappearing without a trace was one method of subjugation. Striking fear in our hearts. Do what the white man says *or else!* Marcus Garvey made their program abundantly clear. *"The attitude of the white race is to subjugate, to exploit, and if necessary exterminate the weaker peoples with whom they come into contact. They subjugate first, if the weaker peoples will stand for it, then exploit, and if they will not stand for subjugation nor exploitation the other recourse is extermination"*).³ In this respect it is worth noting what William L. Patterson pointed out his edited work *We Charge Genocide: The Crime of Government Against the Negro People* that:

*"It cannot be emphasized too often that those killings of members of the group which are recorded are a distinct minority of those actually killed. This is historically true. Thus former confederate General Reynolds of Texas, testifying before the Congressional Joint Committee on Insurrectionary Affairs, said during Reconstruction, "The murder of Negroes is so common as to render it impossible to keep accurate account of them." And as recently as 1940, a Congressional report quotes, "a native Southerner who must remain anonymous" to the effect that "countless Negroes are lynched yearly, but their disappearance is shrouded in mystery, for they are dispatched quietly and without general knowledge."*⁴

My Struggle: Orthodox Confessional Faith and Race First

The reader should know right up front what motivates me to dedicate this work and project to al-Hajj Malik Shabazz (Malcolm X) and *Our Ancestors Who Have Names*. I certainly have a sufficient level of black consciousness that has been with me since the assassination of Dr. Martin Luther King, Jr. in April 4, 1968. Just three years or so after the assassination of Malcolm X, Dr. King came to my high school (East Tech) in Cleveland and spoke to us on April 26, 1967, as well as to students at Glenville High and Addison Junior High (all East Side black schools) following the Hough Riots. He spoke to us last at 4PM and the speech he gave to all of us was preserved (almost lost) by a Glenville High art teacher in 2011 and is now available on youtube <https://youtu.be/BguJAXZURlw>. Twelve months from this speech he was dead, shot down by a white assassins bullet. Meeting him personally, listening to his electrifying message in our auditorium and then a year later hearing over the PA system that "Dr. King is Dead!" sent shock waves through my mind and mind. It was then that the Biblical dictum and warning for me became true **"Wake-up, O Sleeper. Rise Up From the Dead, and Christ will Shine on you."** (Ephesians 5:10). From here began the development of my black consciousness and a developing political philosophy that one could identified as RACE FIRST! [See work of Dr. Tony Martin to understand its full meaning].

My political philosophy as it can be identified at this writing is grounded in my own black *life-world* and *lived-experience* of oppression that motivates me and is evident throughout this project and work. But that is not all. My *life-world* and *lived-experience* also includes my religion and my faith in God and Jesus as my personal Savior, whom I believe died for me and is the Savior of the World. This is my confession of faith. My religion has always been black and founded on the *Ole Time Religion* of my black ancestors who suffered so much outrage, murder, torture, rape, mayhem, lynching of every kind, Jim Crow, Zip Coon, racial discrimination, and into the 21st Century outright open murder, and secret lynching's (determined by coroners as "suicide"), all under the *color of law*. Sadly, some of us who claim black consciousness want to disengage and separate black religion from our struggle. This is impossible given how black religion is embedded in our culture and consciousness, our life-world and our *lived-experience* as a people. My own religious faith is grounded in the sure Word of God which holds that if these murders and race haters didn't ask God's forgiveness before they died their bodies and souls are burning in the fires of hell right now. As my black ancestors said *"Dey gon bust hell wide open!"*

³ Marcus Garvey, *Philosophy and Opinions*, p. 11.

⁴ William L. Patterson, ed. *We Charge Genocide: The Crime of Government Against the Negro People* [International Publishers, 1970], 58.

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These white Setian murderer's think there is nothing on the other side of death (gotten from their pagan godless culture) and that when they die there is nothing else (i.e. existence is over). That's why they think they can do whatever the hell they please without much of any consequences temporal or eternal. But I and my black African ancestors got a word for them when they are finally cast into the sulfur pits and the Lake of Fire; *SURPRISE!* I am not going to pray like Tertullian, the ancient black Church Father and Doctor of the Church for God too allow him to see the enemies of God and man burn in hell. *The record On Tertullian on the Joy That Result from Watching People Suffer Eternal Punishment (Spectacles 30):*

What a panorama of spectacle on that day! Which sight shall excite my wonder? Which, my laughter? Where shall I shall rejoice, where exult—as I see so many and so mighty kings, whose ascent to heaven used to be made known by public announcement, now along with Jupiter himself, along with the very witnesses of their ascent, groaning in the depths of darkness? Governors of provinces, too, who persecuted the name of the Lord, melting in flames fiercer than those they themselves kindled in their rage against the Christians braving them with constempt? Whom else shall I behold? Those wise philosophers blushing before their followers as they burn together, the followers whom they taught that the world is no concern of God's whom they assured that either they had no souls at all or that what souls they had would never return to their former bodies? The poets also, trembling, not before the judgement seat of Rhadamanthus or the Minos, but of Christ whom they did not expect to meet.⁵

For me and what I know about the place is too awful to be there even one half a moment (so horrible IT is = *Hell is Real*). Maybe God will grant me like Lazurus in Abraham's bosom to watch them across the Great Chasm that separates the righteous from the wicked that neither can cross or span. If this is allowed I believe I and my black ancestors lying under the throne of God will finally have rest once we are assured God has finally wreck vengeance on their *natural, eternal, and historical*, that is, their White Setian enemies and their black hearted African and African-American acolytes and devotees who helped oppress their own people. These black devotees of everything white are like the black men in a Southern jail who at the direction of their white jailer beat Ms. Fannie Lou Hamer with leather belts (she a share cropper and courageous freedom fighter) and then watched a White Setian policeman beat her with his fists in her face and head until she nearly loss consciousness and nearly loss sight in one eye) in return for shorted lived *demonic pleasures* or for fear of the Setian White man's *Three Second Rule* = if you don't do what he say right now (*not a minute before or a minute after*). May their black cowardly hearts and souls pay the price reserved for them when they stand before God Almighty and His Christ at the Final Judgement, where the Word clearly says;

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. Amen! (Revelation 21:8, KJV)

Black religion in the United States comes out of the crucible of the experience of slavery and I am proud to say motivated by religious persecution by white people took a separatist path of development that led to the founding of many great black church traditions. Even though I am now a baptized member in the Ethiopian Orthodox *Tewahedo* (ተዋሕዶ) Church (E.O.T.C.) that professes an ancient African faith, which goes back too New Testament times and likely even beyond that too black religion in Egypt. Nevertheless, I find my new faith spiritual and intellectually satisfying and not much different than the core black faith I grew up with in that for centuries my black ancestors *have kept the faith once and for all given to the black saints* against all attackers from Europeans and Arabs, and Africans. The formal contact between African-Americans and Ethiopians began as earlier as the accession of Haile Selassie (1930-1974) to the throne of Ethiopia in 1930 and many African-Americans

⁵ In *Foster's Theological Reflections.*, Edgar Foster, Ph.D., Tuesday, June 28, 2016.

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fought *in Ethiopia* alongside Ethiopians against the Italian occupation from 1936 to 1941. Finally by 1959 the E.O.T.C. was in the United States in New York with a specific and authorized mission to spread the Ethiopian Orthodox faith among African-Americans, *which is a little known and little told story that one day needs to be told*. My background therefore in the black religion and faith of my black ancestors both in America and in Africa has never wavered and so informs my political philosophy that believes freedom is a God-given divine and human right of all men and that all men (including black men) have a right to struggle for that God-given freedom *by any means necessary*. In great part that makes me a *Confessor of the Faith*, which faith demands I participate in some way (small or great) in helping to preserve the moral foundations of God's *Good Creation*, one of the pillars of which is justice, whose goal is human freedom from oppression. Frederick Douglass (1857) said it so passionately:

Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either *words or blows, or with both*. **Speech:** "If there is no struggle, there is no progress" (August 3, 1857) delivered during the *West India Emancipation* event, Canandaigua, New York.

A similar statement was made by Malcolm X in his "Ballots or Bullets" speech. Here in this work we choose *words* and we council ballots, until there is no question that actions must be taken to assert our individual and collective right to self-defense granted as a human right to all people. This is my Father's world and I for one do not intend to stand by and do nothing or say nothing while the enemies of God and man rule this world without a word or consequences to themselves as they pursue their *demonic pleasures* at the expense of the oppressed and down trodden and introduce immoral ideas and demonic institutions into society that violate the holiness of God and the God given rights of man. At the least I can and should *Speak Truth to Power* if I can do nothing else. That by itself is enough to get you killed and at the lease get you listed as a pariah or "enemy of the state." As a *Confessor of the Faith* I do not hold my self-guiltless and so say with the Psalmist "*no man can stand before God guiltless*" and "*Let God be true, and everyman a liar.*" So while I stand before God and come short of His glory like all men that spiritual stance does not demand that I remain silent or mute in the face of injustice and wrong as I live among other men in God's *Good Creation*. On the contrary as I judge myself first and seek repentance daily for my sins of commission and omission, I will not add too those sins by standing silent in the face of the Devil's *Gag Order from Hell* and allow in the name of *tolerance for all* (or in the name of the Progressive cultural norms that sanctify and sanction a "cancel culture" that *tolerates only those who agree with it, or else!*).

I cannot by moral conscience allow evil to take root and grow around me in whatever society that I live in without saying something. I may not be able to do much about it; but I can speak as I am empowered by God to do so, that is, *Speaking Truth to Power* as a *Confessor of the Faith*, who dictum and mode of life is "*I believed and therefore have I spoken*" --- *we also believe and therefore speak.*" (2 Corinthians 4:13, KJV). Call me racist if you want or even attempt to cancel me as so many others have paid the price for speaking in this so-called "Land of the Free, Home of the Brave" who dare literally believe that you actually have constitutionally protected rights (God-given) to *Freedom of Speech and Expression* when no such absolute freedom exists. I do not want to add to my sins that I stood silent in my Father's world, that is, silent and mute before the great Evil that has gripped this society in the past and has in certain respects tightened it grips in favor of polluting God's *Good Creation* with every form of immorality, evil and injustice, turning God's *Good Creation* into a *carnival and playground* for the *rude, crude, and social media lewd*, and all the Setian *self-righteous* determiners of what you should be, believe or say, *or else!* Nevertheless this *Damocles Sword* that hangs over everyone's head (including mine) in this deadly Pharisaic *rude, crude, lewd, cancel culture of disrespect* for all authority, not the least that authority held securely in the hands of Almighty God. Here *I speak* now a word on behalf of my black ancestors who suffered so much as Nu Africans in this generation attempting to carry on the battle they began to achieve the four core cultural values of (1) *black self-*

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determination; (2) freedom; (3) education; and (4) resistance [See V.P. Franklin (1984), *Black Self-Determination*, p. 4]. Therefore, this work/project is dedicated to those of our black ancestors who have names *and for* the nameless millions (who only God knows). We are reminded as we do so (despite our outrage, heartbreak, and desire that the enemies of God and man, who spilled our black ancestors blood and still today *murder us under the color of law*, should be punished) that *"The Lord laughs at the wicked, because He knows their day will come,"* [Psalms 37:13]. God admonishes us through His Word: *"Do not take revenge, my friends, but leave room for God's wrath, for it is written: It is mine to avenge; I will repay, says the Lord."* Romans 12:19, NIV. This does not mean we (at the least) should keep quiet about what happened to our black ancestors or is happening to us now; *far from it!* All of it must be brought to light and spoken against (i.e. lynching, rape, mutilations, discrimination, which comes from the same source of *Setian* Evil at the hands of the *Children of Darkness*, whether out of their greed, lust, or other desire for *demonic pleasure*. A stance of *quietism* for a *Confessor of the Faith* is a sin. Such a person must rather *Speak Truth to Power* overcoming within themselves fear of death and/or being cancelled thus eventually casting aside fear of and kind of retribution and/or retaliation *that is sure to come* for violating the *Setian* enemies *gag order from Hell*. This gag order includes *saying anything at all against* Satan's *Children of Darkness*, who are daily polluting God's *Good Creation* with *any and every* immoral, lewd, rude, and/or crude thing they can think of, inclusive of *murdering us under the color of law* to this very day, while they themselves receive as a matter of course and every possible benefit of the doubt protection by *their JUST-US system*. As the Word of God speaks about them: *"Woe to those who plan iniquity, to those who plot evil on their beds! At morning's light they carry it out because it is in their power to do it"* [Micah 2:1, NIV] and *"Even on his bed he plots evil' he commits to a sinful course and does not reject what is wrong"* [Psalm 53:4, NIV]. Apostle Paul preached to the Epicurean and Stoic philosophers on Mars Hill in Greece, that God Almighty in His mercy has in times past overlooked the ignorance of mankind that leads them to think and do evil *but no longer*: *"In the past, God overlooked such ignorance, but now he commands all people everywhere to repent, because he has appointed a day in which he will judge the world in righteousness by the man who he has ordained. He has given assurance of this to all by raising him from the dead"* [Acts 17:30-31, EOB].

Before the Flood as described in Genesis mankind had reached a level of sin and wickedness that God finally could not tolerate: *"The Lord saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time"* [Genesis 6:5, NIV]. Sadly, the Book of Revelation predicts that this level of Evil that once engulf mankind will do so again and in fact we may already have entered into the beginning phrase of this prophesy where the moral foundations that God laid down long ago to sustain His *Good Creation* are being torn down pillar by pillar in the name of PC values = *tolerance* and *freedom without responsibility*; where *everyone does what is right in their own eyes* and *all authority is disestablished* (whether church or state or family) as a matter of course. Revelation using a metaphor for some super-state to come (and may even be here now) states:

Fallen, fallen is Babylon the great! She has become a dwelling place of demons, a haunt for every unclean spirit, and a shelter for every unclean and detestable bird! Truly, all the nations have drunk of the wine of the wrath of her sexual immorality: the kings of the earth have committed sexual immorality with her, and the merchants of the earth have become rich from the abundance of her luxury." I heard another voice from heaven, saying, **"Come out of her, my people, so that you may have no participation in her sins, and so that you may not receive any of her plagues. For her sins have reached up to heaven, and God has remembered her iniquities.** Give back to her just as she returned, and repay her double according to her works. In the cup which she mixed, mix to her double. As much as she glorified herself and lived luxuriously, give her torment and mourning.' For she says in her heart, 'I sit as a queen and I am not a widow! I will never see mourning.'" Therefore, in one day, her plagues will come: death, mourning, and famine, and she will be utterly burned with fire, for the Lord God who has judged her is mighty. The kings of the earth, who committed sexual immorality and lived

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luxuriously with her, will weep and wail over her when they look at the smoke of her burning. They will stand far away, terrified at her torment, saying: "Woe, woe! The great city, Babylon, the city of power! Your doom has come in one hour. . . . **Rejoice over her, O heaven, you saints, apostles, and prophets, for God has given judgment for you against her!** [Revelations 18:2-20, EOB].

The *Children of Light* are being harried into silence by the *Children of Darkness* where they can do little but watch (as they give up the fight to re-establish moral authority, justice and freedom in society, where the society can proudly say once again "*In God we trust!*"). Ironically, this circumstance may be the fault of the *Children of Light* themselves fortified by their Sunday School theology that holds to the promise of a *Nigger Heaven* in the *bye and bye*.⁶ They don't know that according to Scripture that *none of us are going up to Heaven*. We are going to stay right here on Earth that God promises to renew and transform. God will one day leave His Heavenly throne to come down and "live among men." God will set up the *Nu Jerusalem* (i.e. **Je = Jah = God, Ru = Gate, and Salem = Peace**) so that the **City of God** on Earth will be called "*The Gate of God's Peace*" for all the righteous who will sit at the banquet table to enjoy His eternal rest. This is plain to see in Scripture, namely certain key passages in Revelation state clearly (meaning you don't need to be a theologian to figure it out, all you need do is read the plain words of the text since the claim is that you *believe the whole word of God*) the following:

Then I saw a new heaven and a new earth; for the first heaven and the first earth have passed away, and the sea is no more. I saw the holy city, New Jerusalem, *coming down out of heaven from God*, prepared like a bride adorned for her husband. I heard a loud voice from heaven saying, "*Behold, God's dwelling is with people! He will dwell with them, and they will be his people, and God himself will be with them!*" He will wipe away every tear from their eyes! Death will be no more; neither will there be mourning, crying, or pain any more. For the first things have passed away." The one who sits on the throne said to me, "Behold, I am making all things new!" He said, "Write, for these words are faithful and true!" (Revelation 21: 1-5, EOB).

One of the seven angels who had the seven bowls loaded with the seven last plagues came and spoke with me, saying, "Come here! I will show you the bride, the wife of the Lamb!" In the Spirit, he carried me away to a great and high mountain, and he showed me the holy city, Jerusalem, *coming down out of heaven from God*. She had the glory of God, her radiance was like a most precious stone, like a jasper stone, clear as crystal. She had a great and high wall with twelve gates. At the gates were twelve angels, and names were written on the gates; the names of the Twelve tribes of the children of Israel. On the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. The wall of the city had twelve foundations, and on them the twelve names of the Twelve Apostles of the Lamb. . . .

⁶ **Nigger Heaven** is reference to black people attempting to integrate and worship with white people in the early 17th and 18th Century in their white churches, because for the most part (especially in the South) black people were not allowed to establish independent churches and not able to gather together in more than groups of five without the white man being present. When blacks went to worship in white churches they were separated from the whites and often worshipped from the balcony of the church (thus called "Nigger Heaven"). When it came time for communion blacks had to wait until the whites received their communion first and had left the church. It was then they could come down from "Nigger Heaven" and partake of the bread and wine representing the body and blood of Jesus Christ. This shameful outrage sparked a independent black church movement beginning the most famous separatist effort by Richard Allen, a minister, educator and writer who in 1794 founded the influential African Methodist Episcopal Church, the first independent Black denomination in the United States that opened up in Philadelphia, PA. This early black separatist religious movement would spark blacks in various other white denominations to do the same thing and generally for the same reasons. In this work "*Nigger Heaven*" has the general meaning and reference to *black people wanting to be with and around white people at whatever cost to their dignity and integrity as a person, a people and as a group*.

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I saw no sanctuary in it, for the Lord God, the Almighty, and the Lamb, are its sanctuary. *The city has no need of the sun or the moon to shine, for the very glory of God illuminated it, and its lamp is the Lamb.* The nations will walk by its light; the kings of the earth will bring their glory and honor into it. Its gates will not be shut by day (for there will be no night there), and the nations will come, bringing their splendor and tribute. *Nothing profane will enter into the city, or anyone who causes an abomination or a lie, but only those who are written in the Lamb's book of life.* (Revelation 21: 9-27. EOB).

The angel showed me a river of the water of life, clear as crystal, flowing out of the throne of God and of the Lamb, in the middle of the great street. On each side of the river was the tree of life, bearing twelve kinds of fruits, yielding its fruit every month. The leaves of the tree were for the healing of the nations, and the curse will be abolished. *The throne of God and of the Lamb will be in the city, and his bondservants will offer him divine service.* They will see his face, and his Name will be on their foreheads. And there will be night no more, and they need no lamp, nor light of the sun, for the Lord God will illuminate them, and they will reign unto ages of ages. (Revelation 22: 1-5, EOB).

From these biblical passages it is abundantly clear that the *Nu Jerusalem* with God's twelve gates of peace is not in some Heaven *up there* but *down here* on a *renewed* Earth that may then be called the **Earth of Heaven** or *Heaven on Earth*, because God is within the *Nu Jerusalem* living with men, where we can then truly say *God with Us!* It is abundantly clear as well that God and the Lamb of God are within the *Nu Jerusalem*, from where they rule both Heaven and Earth. It is clear that the new divine residence of God and His Christ are now in the renewed Earth of Heaven, once dominated by the *Prince of the Power of the Airwaves*, that is, Satan and his Children of Darkness (Ephesians 2: 1-2). Satan will no longer be "the god of this world" blinding men who do not believe in the glorious gospel of Jesus Christ (2 Corinthians 4:4); this because God promises to be with us on Earth (i.e. the Earth of Heaven) in a renewed Heaven and renewed Earth where justice and truth now reign unhampered by lies and deception. That is why the conservation of our planet now on Earth and its moral foundations is all the more important, as part of the divine process of renewal, that will be completed by God through His Christ who has all power in Heaven and in Earth. The Horus-Christ or Omega Christ will reign on Earth Himself for a Thousand Years before God's final descent within the Holy City of God, that is, the *Nu Jerusalem*. So all of this non-biblical talk about "Going up to heaven" is not biblical in the least and comes out of our slave experience of "Nigger Heaven" the constant preaching and rather bad and uninformed Sunday school teaching that we are going to "meet our Lord in the air!" interpreted to mean "in Heaven." Where we are then "going home to be with Our Lord." This false non-biblical belief (based on the traditions of men, namely black preachers) is false and allows us to forsake our moral, ethical and religious duties here on God's Good Earth, which will one day will be His dwelling place once it is renewed. Nevertheless, It is true that we will meet our Lord in the sky (however badly misinterpreted) where 1 Thessalonians 4: 13-18 states:

We do not want you to be ignorant, brethren, concerning those who have fallen asleep, so that you may not grieve like those who have no hope. For if we believe that Jesus died and rose again, in the same way God will bring with him those who have fallen asleep in Jesus. We tell you the following by the word of the Lord: we who are alive and remain until the coming of the Lord will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God. The dead in Christ will rise first, then we who are alive and remain **will be caught up together with them in the clouds, to meet the Lord in the air.** [caught up into the clouds, air, not into heaven or the heavens]. And so, we will always be with the Lord. Therefore, comfort one another with these words. (1 Thessalonians 4: 13-18, EOB).

1 Thessalonians says nothing about meeting Jesus, Our Lord in Heaven but rather "meeting him in the air" (i.e. Earth's atmosphere, that is, the sky). The only theological notion that could explain

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this as part of the renewal where in our ascent “we will be changed in a twinkling of an eye” (given what the Revelation passages say) is “What goes up must come down.” We will in fact meet Our Lord in the air to experience a spiritual change and renewal of our bodies and mind and there after be with Our Lord forever but that forever will be in the **Nu Jerusalem** that will come down from **Heaven**. We shall be within this *City of God* forever with the Lord and never go out and nothing bad will be admitted into this *City of God* that can hurt us ever again, including death. Since we will be in this divine city and will not be leaving it; it won’t matter much what is happening outside its gates. Inside this Nu Jerusalem we experience nothing but joy in the light of God’s Presence and that of His Christ.

There are still some perplexing questions however. As we are experiencing all of this bliss within the walls and gates of the Nu Jerusalem does this mean that all Evil without its gates has been destroyed? This is a hard question and is partially answered by the Scriptures in Revelation we have already given. Apparently, there is still Evil outside the Gates of the **Nu Jerusalem** that now cannot harm us, but nevertheless is still present, because the final judgment has not yet come. Why will this still be true of a time is perplexing (during Christ’s 1000 year reign) but it has to do with the *nature of Evil* that is even now in the present day mixed in with anything we can call good. The process of completely eradicating it or separating it from the good is part of the process of renewal is largely part of the change that only God Himself can fully bring about and make permanent. The *zero sum game* for *Evil* in society advanced by the *Children of Light* is explained clearly by Reinhold Niebuhr in his *The Children of Light and the Children of Darkness* originally published in 1944:

Our democratic civilization has been built, not by children of darkness but by foolish children of light. It has been under attack by the children of darkness, by the moral cynics, who declare that a strong nation need acknowledge no law beyond its strength. It has come close to complete disaster under this attack, not because it accepted the same creed as the cynics; but because it underestimated the power of self-interest, both individual and collective, in modern society. The children of light have not been as wise as the children of darkness. The children of darkness are evil because they know no law beyond the self. They are wise, though evil, because they understand the power of self-interest. The children of light are virtuous because they have some conception of a higher law than their own will. They are usually foolish because they do not know the power of self-will. They underestimate the peril of anarchy in both the national and the international community. Modern democratic civilization is, in short, sentimental rather than cynical. It has an easy solution for the problem of anarchy and chaos on both the national and international level of community, because of its fatuous and superficial view of man. It does not know that the same man who is ostensibly devoted to the “common good” may have desires and ambitions, hopes and fears, which set him at variance with his neighbor. It must be understood that the children of light are foolish not merely because they underestimate the power of self-interest among the children of darkness. They underestimate this power among themselves. The democratic world came so close to disaster not merely because it never believed that Nazism possessed the demonic fury which it avowed. Civilization refused to recognize the power of class interest in its own communities. It also spoke glibly of an international conscience; but the children of darkness meanwhile skillfully set nation against nation. They were thereby enabled to despoil one nation after another, without every civilized nation coming to the defense of each. Moral cynicism had a provisional advantage over moral sentimentality. Its advantage lay not merely in its own lack of moral scruple but also in its shrewd assessment of the power of self-interest, individual and national, among the children of light, despite their moral protestations. While our modern children of light, the secularized idealists, were particularly foolish and blind, the more “Christian” children of light have been almost equally guilty of this error.⁷

Jesus made this assessment plain in one sentence: “*For the children of this world are wiser than the children of light in [dealing with] their own kind*” [Luke 16:8b, EOB]; and then he later

⁷ Reinhold Niebuhr. *The Children of Light and the Children of Darkness*. (New York: Charles Scribner’s Sons, 1944), pp. 10-12.

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counseled the Children of Light, given the evil, lewd, crude, rude and immoral world they have (for the time being) to live in: *"Behold, I send you out as sheep among wolves! Therefore, be wise as serpents, and yet innocent as doves"* [Matthew 10:16, EOB]. Once the *Children of Light* understand that have been and can be beguiled into doing the bidding of the *Children of Darkness* because of the *Children of Light's* own PC sentimentalism will find themselves boxed into the corner they have painted (which the *Children of Darkness* will not let them out of less they be charged with being hypocrites); and so having to take the only stance they can (as a last line of defense against self-incrimination) that Joshua himself had to take as he declared against an evil generation; *"As for me and my house we will serve the Lord"* [Joshua 24:15]. Can this society be redeemed and stopped from pathways leading too the fires of Hell? One with hope and would like to think so! But biblically based *remnant theology* says no and points to Scripture like Psalm 53:4 that asks the question: *"Will the evil doers never learn—those who devour my people as men eat bread and who do not call on God?"* and Revelations in two passages states:

The rest of mankind, those who were not killed with these plagues, yet did no repent of the works of their hands, they did not cease expressing adoration to demons, and idols of gold, silver, brass, stone, and wood—idols which can neither see, nor hear, nor walk. They did not repent from their murders, or sorceries, or from their sexual immorality, or from their thefts [Revelation 9:20-21, EOB].

The third [angel] poured out his bowl into the rivers and springs of water, and they too became blood. I heard the angel of the waters saying, "You are righteous, the one who is, [and] who was, the Holy One," because you have passed judgment. "They poured out the blood of saints and prophets, and you have given them, blood to drink. They deserve this." And I heard the altar saying, "Yes, Lord God, the Almighty, true and righteous are your judgments!" The fourth [angel] poured out his bowl on the sun, and it was given power to scorch with fire. They were scorched with great heat, and men blasphemed the Name of God who has the power over these plagues, but they did not repent and give him glory. The fifth [angel] poured out his bowl on the throne of the beast, and his kingdom was darkened. People gnawed their tongues in agony and blasphemed the God of heaven because of their pains and sores, but they did not repent of their works. . . . The seventh [angel] poured out his bowl upon the air, and a loud voice came out of the sanctuary of heaven, from the throne, saying, "It is accomplished!" There were lightening, sounds, and thunders. Then there was a great earthquake, such as had not taken place since there were humans on the earth, so great and so powerful. And the great city was divided into three parts, and the cities of the nations collapsed. . . . Great hailstones about the weight of a talent, fell from the sky on people, and they blasphemed God because of the plague of hail, because this plague is extremely severe. [Revelation 16:4-21, EOB].

The Scriptures do not hold out much hope that the majority of mankind will give up their desire for the life of *demonic pleasures* provided by **SEX, MONEY, & POWER** (e.g. sexual immorality, the celebration of everything and anything *lewd, rude, and crude*) as they turn God's *Good Creation* into a *carnival and playground* and are willing to deceive men into overturning what is light for darkness and even worst making what is dark appear to be light. Yet some prophetic or confessional voice or voices must *Speak Truth to Power* and call for the *five R's* of *repentance, restitution, reparations, restoration, and reconciliation*, however painful and whatever the consequences to the prophetic or confessional voice that dares to speak. Despite the inevitability of suffering for speaking out against the moral outrages of the *Children of darkness*; Divine Justice demands that we as *Children of light* both speak and struggle for freedom, even though *sometimes we are called on by our God-driven conscious to willingly accept the spilling of our own blood*. We are by Divine necessity called to be *Confessors of the Faith* in this *rude, crude, lewd and immoral generation of disrespect*. Jesus predicted in the end times that *as evil increased exponentially on the earth* [as it did during the time of Noah] *the love of many would grow cold* including among Christ's own followers who begin to feel

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“What’s the use; we cannot do anything about what is happening, so lets do nothing! Lets say nothing!” Jesus followers are generally referred to as the *Adelphos Agapetos* (ἀδελφός ἀγαπητός) = *the Community of the Beloved* = *the Beloved Community* = the Ones who love = a socio-religious group dedicated to loving others or *the Other* = the Lovers of Humanity = the Ones who are moved by love of humanity (i.e. the World) to advance the Divine Love of God (i.e. ἀγάπη, *Agape* = “loving concern,” “loving someone based on sincere appreciation and high regard”). *Nowhere* in Louw & Nida’s *Greek-English Lexicon of the New Testament based on Semantic Domains* (Volume 1) does it mean *unconditional love* as announced each Sunday from the pulpit and has been seized on by those in the church that are seeking their vision of a *inclusive church without conditions* and *without any need to repent of anything*. You can just keep on being who you say you are without regard to the plain Word of God that stands against it. God’s love that His people reflect in society is always in favor of maintaining the moral order of His *Good Creation* for the good of humanity itself that has gone mad in its desire for *demonic pleasures*. During this period of time those among *the Beloved* that heed a special call of God to be the *confessional voice calling in the wilderness* to the World warning it too turn around and repent of its sins are in particular danger of confusing the Love of God for Humanity with the World’s call too demonstrate that “Christian love” by *tolerating any and everything they do or say*; even if it is plain and clear that their actions are disestablishing the moral foundation of God’s *Good Creation* and are a direct violation of God’s righteousness (i.e. right thinking) and His holiness.

Contrary to what the World’s believes it is not the Divine of Love of God to merely accept a person or community or nation *as it is* without at the same time calling it repentance so that it can be perfected or transformed as *God intended*. The claim that “*God made me like this*” is a *false assertion* when everybody’s nature eye and common sense witnesses otherwise. Society today has fallen for the PC lie that the *Emperor has on new clothes* [See Danish author Hans Christian Andersen’s fictional story *Kejerens nye Klæder*, (1837) English title *The Emperor’s New Clothes*], when they claim that God contrary to the natural order *we see with our eyes* has made man (with a man’s body) into a women, or a woman (with a womans’ body) into a man, simply because they themselves declare it to be true. This society is coming to the place of accepting such declarations from children hardly 10 years old, etc. This *Obamanation* threatens God’s moral order *everywhere* (including in Africa) and has to be exposed, challenged, and overturned, as with other violations of His holiness, over against every evil and demonic desire we have or can manufacture that aims to defeat and tear down the *Word of God over the Word of Man*. The English philosopher David Hume (1711-1776) states in his essay *Of Miracles* that:

A wise man, therefore, proportions his belief to the evidence. In such conclusions as are founded on an infallible experience, he expects the event with the last degree of assurance, and regards his past experience as full *proof* of the future existence of that event. . . . To apply these principles to a particular instance; we may observe that there is no species of reasoning more common, more useful, and even necessary to human life, that that which is derived from the testimony of men, and the reports of eye-witnesses and spectators.⁸

So it is humanities own *collective human common experience* (with the observable facts) and witness that even on the natural level of human existence *sees no general phenomenon common to man* that a man *is or can be* a women and women *is or can be* man (without scientific intervention or man-made invention, or by some *legal fiction*). We are only forced into compliance with this legal fiction because the dominance of PC culture that demands that you received this *mark of the Beast* in your right hand or on your forehead *or else!* Even without this compelling philosophical horizon the *Confessor of the Faith* must say “*Let God be true, and everyman a liar*” [Romans 3:4]. The divine love of God does accept everyone as they are (as it must) but it does not leave sinful persons, communities or nations as there are. The people of God are not called to rubber stamp the evil in the

⁸ David Hume. *Of Miracles* in *Writings on Religion*. Edited by Antony Flow. (Chicago and La Salle, Illinois: Open Court Publishing, 1992), p. 65.

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world in the name of peace and tolerance or to be accepted as Christin; but are too call the world to repent of their sins and be born again; which has been all but forgotten in the church as a whole, because PC culture demands the disestablishment of this primary call of God to the world. In this *the church is guilty as hell* and has fallen under God's judgment and warning that "*Judgment begins at the House of God*" and so among the Community of the Beloved *first*, then the world.[1 Peter 4:17]. All of humanity (including God's family of believers) are called to a higher order of being as created and intended by God and not as envisioned and/or imagined by mankind over against the testimony of the natural order of God's *Good Creation*. Nevertheless, the demand will be made by the *Children of Darkness* to the *Children of Light* (who choose to heed God's call to become a Confessors of the Faith) *not to judge them* by not speaking out against what they say and do in by openly fighting against the Setian *gag order from Hell*.

On the surface of it their demand will appear to be biblically sound *not to judge* them even though Jesus *never* said *not to judge* anyone but only *judge not if you do not want to be judged*, meaning that before you can clearly see to correct the wrong others are doing you must see, confess, and correct your own, in Jesus own word: "You must take the log out of your own eye, before you can remove the speck that is in your brothers eye" [Matthew 7:3]. The Bible clearly points out that the Children of Darkness *in this world* are wiser (i.e. clever) than the Children of Light and therefore very convincing when they say "You are suppose to be a Christian. You shouldn't judge me." "You should love me (and not seek to change me) no matter what I have done or what I am doing; or who I am or *who I say I am*." To ask me to repent of who I am and be born again is a violation of my personhood and identity I have chosen. These are eloquent and clever traps for confused Christians that do not understand their own theology as well as the Children of Darkness understands it. Nevertheless, the Confessor of the Faith must be wary of these clever admonishments to *quietism* noting that during the time that Satan tempted the Jesus in the wilderness Satan used biblical Scripture to try and make Jesus doubt who he was by saying "*If you are the Son of God, throw yourself down, for it is written 'He will put his angels in charge of you' and [also] They will carry you in their hands, so that you may not dash your foot against a stone!*" [Psalms 91:12]. In reply Jesus also quoted Deuteronomy 6:16 and said "*But it is also written, 'You shall not put the Lord your God to the test'.*" [Matthew 4:5-7, EOB].

Jesus admonishes *Confessors of the Faith* (which is always a stance decided on by choice of the person so called) to recognize that he is sending them out into the world as "sheep among wolves" and so they should be "wise as serpents, but meek (harmless) as lambs" [Matthew 10:16] in order not to be devoured by the wolf's clever, charming, and "reasonable" statements and claims. We too like Jesus when confronted with the admonishment *not to judge* and that we are to *love unconditionally* must respond as Jesus did "*But is also written. . .*" In this respect we cite James 4:4 as a caution to *Confessors of the Faith* who choose to *Speak Truth to Power*: "**Do you not know that friendship with the world is hostility with God? Whoever wants to be a friend of the world become and enemy of God!**" [EOB]. Paul also says in Romans "*Do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of God*" [Romans 12:2, EOB]. In being a confessing voice calling on the world to repent, to do justice, and to know that God hates oppression we must avoid receiving the *Mark of the Beast* either on our forehead (i.e. in our thinking) or on our right hand (i.e. by acquiescence and complicity). The Book of Revelation gives a telling warning to the Saints of God against both possibilities as Satan's Children of Darkness will not permit any of us *to buy or sale unless* we agree with and support the evil they are advancing in society symbolically noted as *receiving the mark on our forehead* or we really don't agree but in order to survive the economic and judicial onslaught for non-compliance we become either *complacent and complicit* in their evil *through acquiescence* denoted in Revelation as *receiving the mark on our right hand*, the hand that receives their bribe in return for silence *or else!* Revelations states:

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Then I say another beast coming up out of the earth. . . . He performs great signs, even making fire come down out of the sky to the earth in the sight of people. He deceives those who dwell on the earth because of the signs he was granted to perform in front of the beast, saying to those who dwell on the earth that they should make an image to the beast who was wounded by the sword and [yet] lived. It was given to him to give breath to the image of the beast so that it should speak and cause as many as would not express adoration to the image of the beast to be killed. He causes all people, small and great, rich and poor, freed and slave, to be given marks on their right hands or on their foreheads. Hence, no one would be able to buy or sell, unless he has that mark, or the name of the beast, or the number of his name. [Revelation 13:11-17, EOB]

In this project and work we are mindful of the *or else* of the Beast; yet we cannot remain silent and *receive the mark ourselves*. Our black political philosophy as well as our confessional orthodox faith calls on us to *Speak Truth to Power*. *Both perspectives and/or horizons of thought* are grounded in the *Old Time Religion*, the ancient black religion and faith of our African ancestors and of our black fathers and mothers, who suffered so much; displayed prominently and unashamedly throughout this work and project. Our black but *non-racialist* political philosophy may be summarized in one phrase RACE FIRST! Our confessional faith in God is summarized with this Biblical unction: *"I believe, therefore I speak"* so that *"We believe, therefore we speak"* [2 Corinthians 4:13]. In making this creative offering in this project/work we hope to at least emulate the attitude of a true *Confessor of the Faith* where they feel it is *"Better to be lowly in spirit along with the oppressed than to share plunder with the proud"* [Proverbs 16:19]. In doing so we too (as the oppressor should) confess our own sins of commission and omission (i.e. quietism and failure to act on behalf of justice, freedom, and God's holiness); but in doing so we ultimately understand that the *battle is not ours but the Lord's* and that *He Himself will make our enemies our footstool* under the authority of Christ Jesus, in whom we both *believe and confess; and for whom and as God's co-creators of the good* we dare not allow Him to bare the cross alone: *"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it"*. [Revelation 2:17].

Freetown, Sierra Leone, West Africa, 6 December 2022, DSM

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INTRODUCTION

Our Ancestors Have Names is a derivative study/project/work developed out of my *Hotep* offering to the Nu African People where I created a perpetual calendrical system dedicated to explaining and describing mathematically time and eternity from the temporal and spatial conceptions of the Nu African People in the U. S. Empire. It is derived from their *life-world* and *lived-experience* of oppression and struggle for black self-determination. I titled that work and project *The Nu African Calendar: A Civil Numeric Perpetual Calendar For The Nu African People From c. 1965 C.E. to 2104 C.E.* The promotional literature about this work stated:

Nsibidi Press introduces the Nu African Calendar, an exciting and original work, created by Dia Sekou Mari-Jata. The Nu African Calendar may prove to be the most astonishing, far-reaching and creative work the 21st Century has yet seen. Mari-Jata has created the first modern black civil numeric perpetual calendar since the invention of the ancient Ta-Merry [Egyptian] Calendar created in the year 4236 B.C.E. The ancient Ta-Merry Calendar was the first ever civil-numeric calendar used by man. The ancient Ta-Merry Calendar had its development rooted in the history, and experiential needs of the black people living in the Nile Valley. Likewise, the *Nu African Calendar* is rooted in the **experiential phenomena**, that is the history, experience, and needs of the African-American People in the American Hemisphere, and may be used by black people the world over. The *Nu African Calendar* is the first concrete unilateral cultural expression of black peoples need for self-determination, according to author Dia Mari-Jata, since the creation and founding of the African-American holiday **Kwanzaa**. Mari-Jata also believes that like Kwanzaa, the *Nu African Calendar* has the potential to become institutionalized in the lives, and cultural celebrations of the African-American People in the entire American Hemisphere, and even in Africa.

However, in the body of this present work and project we cannot stop to explain our philosophical and theoretical rational behind the month-date elements, including the base year that guides the mathematical date points cited in *Our Ancestors Have Names*. For those explanations we recommend and encourage the reader of this work go to the *Nu Afrikan Calendar* for these philosophical, phenomenological, epicollogical, and theoretical discussions. We felt in this volume (devoted to memory of our black ancestors and the ramifications that signify our current condition and predicament as a *nation within a nation* and an oppressed people) that discussion involving aspects of the calendar (within this project) would be at best side bar commentary. This project developed *in the mind of the author as he was writing and researching the Nu African Calendar and thinking about our black ancestors and how they suffered within this oppressive temporal order*. Nevertheless, we concluded that some information is necessary, so we have added an appendices that contains calendar facsimile from Asiento 1860 to c. 1965 C.E., based on the Nu African Calendar calculations, and which correspond to the *Red Time* when our Nu African Ancestors began to be systematically lynched in mass and almost on a daily basis for well over 90 some years, which did not begin to abate until about 1954 C.E. with the end of legal segregation in the South (i.e. Jim Crow/Zip Coon). In addition we will introduce *studies* (e.g. such as “Black Nuremburg: Down with Jim Crow and Up with Zip Coon,” “WoKoBu Theory of Racial Conflict Resolution,” and “Rappolution,” etc) *dealing with who, why, and what happened to “Our Ancestors” who have names!* Along with these studies we feel compelled to look at the histo-graphic and geo-political status of the Nu African People in the United States Empire & Imperium (the U.S.E. & I) to demonstrate the deplorable outcome that resulted

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from oppression and genocide executed against our departed Black Ancestors (i.e. the People of Heaven) during the period of the Red Time under discussion. While I was writing and creating the philosophical and theoretical basis of the *Nu African Calendar* (along with various histographic and epicological aspects that impinged upon creating a black calendrical system) I began to think about my own black ancestors who died as martyrs trying to obtain the freedom and justice at the hands of our *natural and eternal* Setian enemy, the white man. I wondered how I could honor them within the conceptual framework of the *Nu African Calendar*. I hit on the notion that their memories have not been honored, nor the names, and date points of their martyrdom cited anywhere in one volume. This is the moment when *Our Ancestors Have Names* was born. This was a daunting task considering that I was still working on the massive undertaking of thinking about, researching, and writing the *Nu African Calendar*. Nevertheless, I began the research happily, and intended to include the results in an appendix to the *Nu African Calendar* itself, using the theoretical calendrical formulations to describe the date points in time and eternity when they perished.

I began also to understand that this was a necessary study for the grand movement of reparations that is the next level beyond our fight for civil rights as part of the battle for total freedom as a people, and to obtain some measure of black self-determination and autonomy. Since the *Nu African Calendar* was partially designed to honor our black forefathers, and great leaders such as Frederick Douglas, and *Shahidi* Malcolm X, and whose **Nu Year** dates of death are interrelated in the theoretical mathematical notions of the *Nu African Calendar*, and considering that the *Nu African Calendar* also has theoretical mathematical relationships to the African-American Holiday, *Kwanzaa*, that honors our ancestors, it felt quite natural to me to include a study that outlined the names of as many of Nu African ancestors that died, where outraged, and perished in a systematic killing of our people (i.e. genocide) at the hands of their white captors, and oppressors. At some point however, I decided that both studies, that is, the *Nu African Calendar* and *Our Ancestors Have Names* were getting too large. The *Nu African Calendar* began to reach 700 pages (which has now expanded to well over 1500 pages with the inclusion of mathematical and other calendrical apparatus) and *Our Ancestors Have Names* became too large as a mere Appendix to that project. It seemed to me that *Our Ancestors Have Names* merited its own "small volume" (now well over 900 pages) and so had value as a study in and of itself. I made the decision to do just that.

Unfortunately, as I returned to the work of the *Nu African Calendar* I misplaced the manuscript of *Our Ancestors Have Names*, including the sources I used to do the research, and I was not able to recover it for years. I had changed computers as well not realizing that material on my hard drive would be lost. Never-the-less, just recently I recovered the full manuscript sections but not the bibliographical material and sources upon which this work was based. I am not one to offer my work without the sources used, but the offering of this work is so important for our people that I felt the need to override my academic training and inclination that would inhibit my offering such a work without a full bibliographical citations. Fortunately, I managed to recover some of the main sources and have included these as "Sources Used" at the end of this work. With the recovery of all of this data I felt able and compelled to proceed.

So speaking I think that the reader of this volume honoring the memory of our martyred black mothers and fathers, should have more of an explanation of the theoretical connection between the *Nu African Calendar* and *Our Ancestors Have Names* since we use the date points from that work to enshrine the dates of their martyrdom. It is no way for the reader of this volume to understand the historical, philosophical and theoretical basis for the date points cited without either having read the *Nu African Calendar* or being provided with a short explanation here. We chose to do that below,

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where the reader will see the connection between the date points beside the names of our black ancestors, and there meaning. It is a lot we cannot say in this volume to explain fully what the reader will see below. For that the reader is directed to the *Nu African Calendar* provided *Nsibidi Press & Publications*, a poor man publication company and acquired via purchase through Amazon Books.

In the *Nu African Calendar* we decided that our rational for the special elements of the month-date are as important as our rational for the base year date 1517 C.E. In fact these elements give additional importance to the base year and are directly related to the Maafa history of the Nu Afrikan People. In addition we do not want future generations of Nu Afrikans guessing at what our intentions were in choosing these elements or the importance we place on these inclusive calendrical elements to the *Nu Afrikan Calendar* as a whole. The month-date elements surrounding the *Nu Afrikan Calendar* base year are **20 February** and **21 February**. In the body of the text **20 February** is referred to as the **Eve of Martyrs** and comes at the end of **28 Shahidi** ending the **Maafa Year**. We designated **21 February** as the beginning of the **Maafa Year**, coming at 1 Afa on the *Nu Afrikan Calendar*, and thus represents our **Nu Year's Day**. These month and day elements of the Maafa base year **Asiento 1517 C.E.** are symbolic date points associated with the black national idealism and life commitment of Frederick Douglass, [d. **20 February 1895**], and Shahidi Malcolm X, [d. **21 February 1965**]. Rarely is the life, work and idealism of these two men thought of together. And of course it is not our purpose here to show or contend that their black national idealism can be found entirely along the same political spectrum of thought. What we can say however, is that Douglass was **closer** in thought too the thinking of Malcolm X = more along revolutionary and separatist lines than historians would give us to believe. First Douglass did not believe black people would obtain their freedom from slavery with *non-violence*. He said:

The whole history of the progress of human liberty. . . shows that all concessions yet made to her august claims, have been born of earnest struggle. . . If there is no struggle there is no progress. Those who profess to favor freedom and yet deprecate agitation, are men who want crops without plowing up the ground, they want rain without thunder and lightning, they want the ocean without the awful roar of its many waters. . . . This struggle. . . may be a moral one, or it may be a physical one, and it may be both moral and physical, but it must be struggle. Power concedes nothing without demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong, which will be imposed upon them, and these will continue till they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress. . . . Negroes will be hunted at the North, and held and flogged at the South so long as they submit to those devilish outrages, and make no resistance, either moral or physical. Men may not get all they pay for in this world, but they must certainly pay for all they get. If we ever get free from the oppression and wrongs heaped upon us, we must pay for their removal. We must do this by labor, by suffering, by sacrifice, and if needs be, by our lives and the lives of others.⁹

Douglass' words that freedom must be obtained either with "words or blows" are along a similar line of thinking as Malcolm's mantra that black people must get their freedom either by "ballots or bullets" summed up in the phrase "by any means necessary." Douglass' words of warning to the black man could just as well apply today to the arbitrary and wanton *murder under the color of law*

⁹ Lerone Bennett, Jr., *Before The Mayflower: A History Of Black America* [Johnson Publishing Co., 1961], pp. 160-161.

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of unarmed black men by white police, who are given protection by their **JUST-US** *system* which is nothing but a *stay-out-of-jail free card* as long as they can claim that “*I was in fear of my life*” or with fained crocodile tears, a white-faced angel-like visage, and a few sniffles, “*I perceived that I was in danger of losing my life.*” Once these declarations are made before a “*jury of their peers*” = their *kith and kin* then they are either never charged or let go by judges and juries, who cannot bare to convict these black hearted lying murders in blue. Nevertheless, the injustice of the **JUST-US** *system* these Setian devils in blue will one day stand before God, the Judge of All and give in account for the murders they committed and the murder they carried around in their hearts that moves them to kill unarmed black men whenever the opportunity presents itself and they think they can get away with it. Douglass' word on the matter would likely be this: as long as black men “quietly” submit to this genocide, outrage, and injustice “*these will continue till they are resisted with either words or blows, or with both.*”

Our Ancestors Who Have Names died by the hands of their *kith and kin* in the same wanton and callous way, and with the same result: *We Die/They Are Never Charged or Are Exonerated*. Douglass was a man of action and a man of his word. He was even implicated in the John Brown raid on the U.S. arsenal at Harper's Ferry, MP343/A1859, by one of the insurgents. Douglass denied his involvement, but clearly showed his sympathy for the insurgents, their goals, and the violent means they sought to acquire and use too free the black slaves. In his statement Douglass clearly enunciated the *principle of self-defense* in its broadest sense. He stated in a letter published in **The Liberator**, 12 Eusi 343/11 November 1859 that:

My field of labor for the abolition of slavery has not extended to an attack upon the United States arsenal. . . . In the denial which I have now made, my motive is more a respectable consideration for the opinions of the slave's friends, than from my fear of being made an accomplice in the general conspiracy against Slavery. I am ever ready to write, speak, publish, organize, combine, and even to conspire against Slavery, when there is a reasonable hope of success. Men who live by robbing their fellow-men of their labor and liberty, have forfeited their right to know anything of the thoughts, feelings, or purpose of those they rob and plunder. They have by the single act of slave holding voluntarily place themselves beyond the laws of justice and honor, and have become only fitted for companionship with thieves and pirates --- the common enemies of God and all mankind. While it shall be considered right to protect oneself against thieves, burglars, robbers and assassins, and slay a wild beast in the act of devouring his human prey, it can never be wrong for the imbruted and whip-scarred slaves, or their friends, to hunt, harass and even strike down the traffickers in human flesh.¹⁰

After the Dred Scott decision [MP341/A1857], Douglass even began thinking along *separatist lines*, coming to believe that black people would be better off in another land. He gave his stamp of approval to seeking a place for black people in Haiti with those of their own kind, but the onset of the Civil War gave him hope for the freedom of the black man in the U.S. Empire, and he thus gave up on these plans. What we are saying here then is that Douglass and Malcolm were not all that different in their black national perspectives and political philosophy. They both believed in the *principle of black national self-defense* and *black self-determination*. They were **black emancipationist**

¹⁰ Herbert Aptheker, *Documentary History Of The Negro People In The United States*, pp. 438-439.

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who believed that the black man had a right to seek freedom and liberation by *any means necessary*, as Douglass put it, *by necessity of struggle and resistance, either moral or physical, by words or blows, or both!* Douglass, at least for a time was even able to accept and plan for insurrection or *black separation*, if either meant or offered a reasonable hope in achieving the freedom of the black man. That was Malcolm's attitude, *by any means necessary = ballots or bullets!* Frederick Douglass fought for nearly 50 years for black emancipation. Shahidi, Malcolm X committed nearly 23 years of his life ending in martyrdom, fighting to end Euro-American domestic neo-colonialism in the U.S. Empire. Douglass' life shadows the **Red Period = Slavery**, living to see **Black Political Emancipation**, which period culminated with the **Jim Crow Era**. Malcolm was born during the **Jim Crow/Zip Coon Era** which officially ended around MP438/A1954, beginning his work in the next era that *replaced Jim Crow* and **Zip Coon = the Era of Domestic Neo-Colonialism** characterized by **indirect rule** over the Nu Afrikan People by using African-American mis-leaders (i.e. black minstrel dancers, acolytes and devotees of *anything white*) as surrogates to quiet the black natives in the so-called *ghetto* (called here **black No-Centers**, which we be explained further along in this work/project). Malcolm died trying to show the black man that he had entered a new era, with a new character and a new objective that civil rights marches and protests could not solve. He wanted to build national and international **black life-saving, life-giving institutions**. However, we were nearly asleep and our minds clouded as we came through the fog that ended Jim Crow/Zip Coon. We did not have the vision Malcolm had. He knew then that *"Where there is no vision, the people perish"* (Proverbs 29:18).

As persons just awaking to our black consciousness we did not quite understand what Malcolm was trying to tell us and why his answer to the new circumstance of our oppression was *by any means necessary = ballots or bullets!* It is important to know in the *Nu African Calendar* and in this work *Our Ancestors Have Names* that Frederick Douglass died on **20 February** 1895 which the *Nu Afrikan Calendar* calls the **Eve of Martyrs** and that *Shahidi* Malcolm X was assassinated on **21 February 1965** (70 years later) the congruence of which is both uncanny and significant in the formation of both the rational and use of Nu African calendrical *date points* for marking out the time of lynching of *Our Ancestors Who Have Names*. **February 21** following **February 20** (the Eve of Martyrs = the day before the martyrdom of Malcolm X) represents the **month and day** elements for the Nu African Calendar **base year Asiento 1517**. Again the reader of this project/work is strongly encouraged to read the *Nu African Calendar* to understand the both its philosophical and theoretical foundations in order to understand fully how it is used and applied in this project/work *Our Ancestors Have Names*.

It was shortly after the period of **political emancipation = Reconstruction Period**, for which Douglass fought, that **Jim Crow** was instituted [MP360/A1876]. This period witnessed genocide on a scale that no one has yet been able to measure accurately. It witnessed white terrorism, which one can get a real sense of by reading Allen W. Trelease, **White Terror: The Ku Klux Klan Conspiracy and Southern Reconstruction** [Harper & Row, Publishers, 1971], and it witnessed the return of political oppression, the institution of black peonage, from which we are still feeling the massive effects (with over 2,000,000 million black men in prison) and the public lynching of thousands upon thousands of black people, of which we have more than **5,000 to 8,000** names. I have memorialized these black martyrs in this study *Our Ancestors Have Names*. This list of names appears in this work not only as a basis for black celebration and memorial but as also a basis for black reparations. It is clear that what happened to our people is not all that distant in the pass, and did not end until 1954 (*three score and seven years ago*) closing in on *70 years to end 2024*; the same period distance between the death of Douglass and the martyrdom of Malcolm. These events cosmologically could be connected with *70 weeks period* cited in Daniel 9:24-27 when the Messiah of the Jews is to appear and Jeremiah's

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70 year period prophesy for the end of oppression and exile of the Jews under Persian domination (Jeremiah 25:1-11) “*All the land shall be for desolation, and for seventy years they shall serve among the Gentiles*” and also Jeremiah 29 Who knows but God as to whether our time too has come (our *70 year period*); and that perhaps our “*salvation is nearer now than when we first believed*” [Romans 13:11]. Daniel states the following which is relatable to our brief cosmology for *the beginning of the end* of domination and oppression of the Nu African People, and not only that *the beginning of the end of their sin* against God in agreeing with the lewd, crude, rude, immoral life and *Obamanations* of their oppressors:

In the first year of Darius the son of Xerxes, of the seed of the Medes, who reigned over the kingdom of the Chaldeans—in the first of his reign I, Daniel, understood in the books the number of years when the word of the Lord to Jeremiah the prophet would be fulfilled for the desolation of Jerusalem, and it came to **seventy years**. (Daniel 9:1-2, The Orthodox Study Bible).

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be *seven weeks, and threescore and two weeks*: the street shall be built again, and the wall even in troublous times. And after *threescore and two weeks* shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many *for one week*: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. [Daniel 9:24-27, KJV, my *Italics*].

Nevertheless this cosmological and eschatological horizon of thought the Nu African People went through their own **Black Nuremberg** between 1866 and 1954. What the black reparations movement has lacked up until now for its legal, political, and moral/ethic battle for reparations, and justice are the names of the victims and the places they were raped, murdered, burned, mutilated, and lynched. The unspoken assumption of the movement as one reads the literature is that “**our ancestors have names**” but “**we don’t know what they are.**” In this project/work we supply their names to the extent now possible. The numbers of our Nu African ancestors are staggering even for a period as short as 1860 to 1954, about 95 years. Thousands more were dispatched, killed, raped, murdered of whom we still must uncover the names. Many more will never be able to known by name, but the God of justice we serve knows. Here in two volumes, ***Our Ancestors Have Names***, we not only present the names we know through the sources, but provide the time, and place *to the extent possible* to provide the movement with the white administrative authorities most responsible for participating in, failing to provide protection to its minority citizens, and or bring too justice those murderers killing members of the group as they attempted genocide in violation of the *law of nations*. The act of genocide is, and always has been a crime against humanity, and those who do it, or fail to prevent it when it is in their power to do so can be brought to justice, and the demand for reparations sustained. Thousands upon thousands of Nu Afrikans for which we have no names were *dispatched quietly by*

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white Setian murdering rapist and butchers in a country many people *dare call the land of the free!* That this was so came by way of testimony from former confederate generals and from the testimony of Union military governors. They presented in sworn testimony *the unrecorded way* white people committed the crimes against **Hue-Manity**. Given this vile history it is *appropriate* that **20 February** represent symbolically the nullification of **black political emancipation** and the beginning of the martyrdom of black people subject to white terrorism, political oppression and repression of freedoms. Douglas lived during the Reconstruction Era and beyond when a **secret war** of murder, rape, genocide, and ethnic cleansing was being conducted against the Nu Afrikan People. He and other black leaders were ill prepared to understand and to fight this new enemy once emancipation was nominally confirmed. History testifies to the fact that such a secret war was conducted. William Patterson states that:

It cannot be emphasized too often that those killings of members of the group which are recorded are a distinct minority of those actually killed. This is historically true. Thus former confederate General Reynolds of Texas, testifying before the Congressional Joint Committee on Insurrectionary Affairs, said during Reconstruction, "The murder of Negroes is so common as to render it impossible to keep accurate account of them." And as recently as 1940, a Congressional report quotes, "a native Southerner who must remain anonymous" to the effect that "countless Negroes are lynched yearly, but their disappearance is shrouded in mystery, for they are dispatched quietly and without general knowledge."

Shahidi Malcolm X was assassinated on **21 February**, which date on the *Nu Afrikan Calendar* symbolically represents the beginning of our understanding of a new political ideology and philosophy the formulation of which Malcolm never got the opportunity to complete. The Shahidi left us a partially completed black ideology and political philosophy whose general outline is discernible and unmistakably his. Since Malcolm's death, his disciples and some others have engaged in and have managed in great degree to establish the foundation and lay the ground work for a near complete edifice of Malcolm's thinking. The works from which the reader may get an understanding of the black political ideology based on the thought and teaching of Malcolm are Yusuf Na'im Kly, **International Law and the Black Minority in the U.S.** [1985], his **The Black Book: The True Political Philosophy Of Malcolm X** [1986], (i.e. his black political rendition of works like the **Green Book** for North African revolutionaries, or the **Red Book** for Chinese revolutionaries) based on Malcolm's political and religious ideology. Also Kly's masterful, **The Anti-Social Contract** [1989], the master work of Robert Jabara, **The Word: The Liberation Analects Of Malcolm X** [1992], and Benjamin Karim's **Remembering Malcolm: The Story of Malcolm X From Inside the Muslim Mosque** [1992]. Karim's work is not theoretical as the others, but gives us a philosophical basis for understanding the humanity behind the Shahidi, the man, without which the theory has no human reflective source to help explain the hue-man agency of its grounding. There are other works, which do not claim to be based on the ideology of Malcolm X, but which I believed were inspired by his thought, and also move along the same black national-separatist political spectrum. These works though independent, mimic well the core of his national ideology and political ideology. These are Imari Abubakari Obadele I, **Foundations of the Black Nation** [1975], and James Forman, **Self-Determination: An Examination of the Question and Its Application to the African-American People** [1984].

¹¹ William L. Patterson, ed. *We Charge Genocide: The Crime of Government Against the Negro People* [International Publishers, 1970], 58.

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Others works, like those of Oba T'Shaka, **The Political Legacy of Malcolm** [1983], make an unconvincing attempt in my opinion to align Malcolm's *evolving Nu Nationalist* black separatist political ideology with that of Marcus Garvey's **Afrikan Nationalist** black separatist political ideology. The two black separatist ideologies should not be confused. One is definitely focused on America and the other on Africa as a black geo-political separatist objective. This is why in this work we will present a brief account of the geo-political realities, arrangements and population data of the Nu African called **No-Centers** = black urban centers of resistance in the United States Empire (the USE) whose goal for freedom and black self-determination align well with Malcolm's political ideology than it does with the political ideology of Marcus Garvey. While *going back to Africa* is always a free and legitimate option for some Nu Africans that can no longer stand what is happening to the Nu African People or because they now believe they can in some way contribute to the Pan-African ideal of creating a *United States of Africa* (U.S.A.); while for the first time breathing the air of freedom that comes from being surrounded by a sea of black people rather than a sea of white people and all of their anti-black, anti-God cultural and PC social trappings and entrapments. However, the majority of Nu Africans are very likely to stay right where they are (with some migration back and forth between North and South) in urban *No-Centers* in the emancipatory struggle to gain more autonomous control over their black communities and therefore their lives. Garvey's political ideology that sought to provide a solution to the *Nu African Question* is more well known than Malcolm's (even though earlier) and therefore more paramount and appears to be larger than life because of its Pan-African emphasis on global black cooperation and union and its vision of a *United States of Africa* (U.S.A.). The development of Malcolm's political ideology that also sought to provide an answer to the *Nu African Question* while more recent was cut short in its full development because of his assassination and because his focus was on the cooperation and union of all blacks in the Western Hemisphere under a **O.A.A.U.** = *Organization of African American Unity*. That vision never caught fire or the imagination of the Nu African (i.e. African-American) as much as the vision of African unity under what once was the O.A.U. = *Organization of African Unity* on the Mother Continent. The partially completed ideology of Shahidi Malcolm X is evolving into the **Nu Nationalism** and so his death is for us representative of the **Nu Year** of our political understanding (i.e. represented on the Nu African Calendar as **February 21**) turning us from the apolitical stance we have often taken in our past because of the twin evils of white terrorism, and black accommodationist mis-leadership, an oppressive combine coming from the erection of **indirect rule** (i.e. Neo-Domestic Colonialism) on top of the foundations of slavery and Jim Crow/Zip Coon. This **Nu** understanding we hold will end the primal domestic colonial relationship instituted after the end of the Civil War, Reconstruction, and Jim Crow/Zip Coon. **Jim Crow/Zip Coon** was instituted shortly after the *Camelot* of black political emancipation = *Nigger Heaven* idealism presented in the hope of Reconstruction as envisioned in these Acts of Congress aimed at the *reconstruction of the South*, a grand but failed experiment in social engineering supported initially by almost ten years of military occupation of the South. Both the military occupation and effort at reconstruction of the South met underground resistance by various groups (e.g. Ku Klux Klan, Red Shirts, etc.) inspired by the *Mississippi Plan* of white terrorism, lynching, rape, mutilation in order to put the South back once again in the hands of its white slave oligarchs that evolved into a new system of black peonage, legal and social domination referred to in history as *Jim-Crow/Zip Coon*.

Dr. Martin Luther King and the Civil Rights Movement are largely responsible for ending the most glaring aspects of the U.S. Empire's primal domestic colonial system, which Jim Crow/Zip Coon represented. However, Malcolm beginning his work on the heels of this period **MP436/A1952**, recognized that the "official" end of Jim Crow/Zip Coon *did not* end the *domestic colonial relationship*

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between black people and the rulers of the U.S. Empire. Malcolm recognized that the relationship had changed form. This was brought into clear perspective for him by his close association with Africans conducting national liberation struggle in neo-colonial Africa. Malcolm saw **colonial direct and colonial indirect rule** come tumbling down in Africa only to be replaced in some cases by **black mis-rule** under white influence, i.e. thus the **neo-colonial relationship = neo-colonial indirect rule**, and so he began to apply what he saw in Africa to the Nu African situation in the U.S. Empire. He saw what could only be described as the *beginning of domestic neo-colonial indirect rule* in the U.S. Empire being erected over the heads of the **Nu African People**. Malcolm saw the oppressive and repressive nature of this new master-slave relationship and he tried to tell us about it and organize against it, and this is the reason he had to die. It is with this **Nu** understanding in this work/project we celebrate him and his black national aims by including his date of death as our **Maafa Nu Year's Day** as a living witness that *Our Ancestors Have Names*.

Before the listing of our black ancestors names who were lynched followed by a set of Nu African Calendars from MP1860 to *circa* 1965 (the **Sasa Period** just after *Shahidi* Malcolm X's assassination, i.e. down to 1967; covering the period of the **Red Time** and period of *Jim Crow/Zip Coon* that geodetically describes the geo-political realities and arrangements that enveloped and circumscribed the our black ancestors within the crucible of fire of lynching, gang rape, mutilation, other outrages) we have to describe the grand-domestication system of the United States Empire (U.S.E.) that they suffered and died in. This description is laborious but necessary in order to help bring the reader into the *phenomenological experience* of their *life-world* and *lived-experience* of the living death our black ancestors endured as they and their families faced the daily terror of lynching (which they knew could happen at any time a white man or woman felt offended at our presence or objected to our less than subservient attitude).

Along with this description I am compelled to introduce some ideological notions that are unacceptable in this current *PC culture of disrespect* which by some will appear to be a war of words against this *immoral, rude, crude, and lewd* society that decries any word, idea or notion that challenges its wanton desire for demonic pleasure for MONEY, POWER, and SEX. I do this in the same spirit that Douglas challenged his critics and warned that injustice must be "*resisted with either words or blows, or with both.*" I choose words because it appears to me that this is what God has best suited me for. Other Nu Africans don't have the patience for talk (they despise it as weakness and even cowardice) in the face of daily oppression, discrimination, and *murder under the color of law*. Nevertheless its detractors who do not understand or discount the power of words to raise the level of political and social consciousness; like Douglas and even Malcolm (in actual practice as a Muslim preacher) I have chosen to use words in *my struggle* (rather than blows although either is legitimate in both Douglas' and Malcolm's estimation as long as either effort had promise of success) against this society whose norms violate the holiness of God and the dignity of man. In the Nu African People's struggle for freedom Malcolm said they could use "Ballots or Bullets." For myself I choose the ballot box and words of protest, while at the same time recognizing neither Douglas nor Malcolm would decry others who no longer have exclusive faith in a corrupt political system and choose "bullets." I leave the whole thing to each black man's conscience, desire for freedom, and willingness to accept the consequences of his actions: "Words or Blows", "Ballots or Bullets." Detractors against using words as a form of protest and a path to freedom should know that *either set of choices* in this *murderous anti-God, anti-Man, lewd, rude, crude, immoral PC society* (that claims to be *the land of the free and the home of the brave* expressed constitutionally as *freedom of religion, freedom of speech, freedom of the press, and the right to bare arm, etc. for white people only*) can get you killed. Both Malcolm

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and Dr. King are prime examples. Both black men *chose words* as their primary *sword of truth* to advance *God-given human freedom and dignity* and they died for doing so.



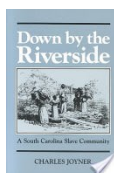
“WoKoBu” Theory of Racial Conflict Resolution

We must start somewhere in our “war of words” leading up to the primary content of *Our Ancestors Have Names* so we begin with the *trigrammaton* “WoKoBu”, signifying “Salvation” the core principle for the development of a *Theory of Racial Conflict Resolution*. What must the Nu African People do now to make sure that what happened to our lynched black ancestors never happens in the United States Empire (the U.S.E.) ever again? First and most importantly the Nu African People must make the *status quo* of domestic colonialism that *Shahidi* Malcolm X tried to explain to us *untenable* = not worth it and/or satisfying to its Setian rulers (i.e. white, black or Hispanic, etc.). As long as *grand-domestication* of black people is worth it (i.e. profitable = without much cost) and/or satisfying (i.e. the pleasure derived from feeding the Setian ego which tells the rulers they are superior) then injustices and *murder under the color of law* and other inhuman, genocidal, and/or discriminatory behavior will continue. Harking back to Douglas’ words of warning again (which also contains the remedy): “Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong, which will be imposed upon them, and these will continue till they are resisted with either words or blows, or with both.” Knowing that racism is a permanent and intractable part of the United States Empire & Imperium’s political, economic, cultural, and social matrix, the correct strategy for black struggle is to take all actions, whatever and *by any means necessary* [Malcolm] and what means (either words or blows) according to Douglass that promise success to make this status quo relationship (both profitable and satisfying to its rulers) *less profitable and less satisfying* to the rulers and majority of people of the United States Empire (the U.S.E.). This strategy must be pursued until they are willing to give black people justice, freedom, and/or autonomous control of their own lives where for the first time the Nu African People can claim and possess the *right of self-determination* and the *right of self-defense* as is automatically assumed and granted to every other people on this earth. So what is “WoKoBu” *theory of racial conflict resolution* and what part does it play in this strategy designed to eliminate the need to add black persons to the memorial we call in this project *Our Ancestors Have Names*? First what is the origin of this term and its meaning?

“WoKoBu” is the black English creolization of the Swahili word “wokovu” meaning “salvation”. I have put the word “WoKoBu” in quotes because the author is responsible for its creation, being a corruption of proper Swahili. However note that this change of the letter “v” in “wokovu” for the letter “b” in “WoKoBu” is grammatically justified following the historical usage and morphological pattern of black English as spoken by Nu Africans in the United State Empire (the U.S.E.). J. L. Dillard in his book *Black English: Its History and Usage in the United States* quotes a sentence on page 106 that illustrates this grammar: “*de seben dollar*” that is, “*the seven dollar.*” Other sentences Dillard cites

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with the change in letter “v” to “b” are the following: (1) “G**ib** tousand tank ebry day” (“Give [a] thousand thank[s] every day; (2) “We **hab** some valiant soldier here” (We have some valiant soldier[s] here; (3) “I **lub** he” (I love her), and (4) “He” was “a most unattractive woman” who “**hab** seben children” (She was a most unattractive woman sho have[s] seven children”).¹² These sentences show clearly that black people in the United States dropped the “v” sound in some words and replaced them by the “b” sound. This becomes clear in the Gullah Language (belonging to a group of 250,000 Nu Africans living along the South Carolina, Georgia coasts and Sea Islands) as seen in the translation of the Gospel according to Luke, that is, *De Good Nyews Bout Jedus Christ Wa Luke Write* published in 1994. In verse 1 of Chapter 9 in Luke it states: “*Jedus call e **twebe** ciple. An e gem powa an tority fa **dribe** out all de ebil sperit and fa cyure dem wa **habe** desease*” (“Then he called his **twelve** [*habe*] disciples together, and gave them power and authority over all devils, and to cure them that **have** [*habe*] diseases”). Note the change of “v” to “b” in “twebe” for “twelve” and although not in the English translation “dribe” for “drive” and “habe” for “have.”¹³ What is also note worthy here is that this translation of the Book of Luke is not from some textual material recording black speech or oral tradition back near the slave or Civil War era but translations made by a contemporary team of Gullah speakers using Sea Island Creole that is the ordinary and everyday speech used by those people *today* demonstrating grammatical transmission of use, self-sufficient and independence capable of translating any part of the Bible and in the Gullah tongue and language. Gullah that once began as a pidgin is now a complete and complex language that may be described by some as *Creole*. Now the Sea Island Gullah Translation Team in cooperation with Wycliffe Bible Translators have succeeded in translating the whole of the New Testament as *De Nyew Testament: The New Testament in Gullah Sea Island Creole with marginal text of the King James Version*. Philadelphia: American Bible Society, 2005.



Theodore Resengarten reviews Charles Joyner’s conception and the process of creolization among the Gullah in Waccumaw River rice growing black community in his *Down by the Riverside: A South Carolina Slave Community* for the *Washington Post* in the section “Book World” (Sunday, Final Edition, August 5, 1984). Resengarten writes the following:

The flowering of Gullah most lucidly demonstrated the process of creolization. Africans had long experience with pidgin languages – austere means of communication between people who speak mutually unintelligible tongues. Pidgins lack many functions of complete languages, such as the capacity to express abstractions. But they suffice in the simple exchange of goods and information. Gullah began as a pidgin, in the struggle of the first generation of African slaves “to find meaning in the words yelled at them . . . to isolate some familiar sound in the stream of gibberish. Early in the 18th century, as Gullah “passed on to succeeding generations as a native tongue, “it became more complex and passed from a pidgin to a creole, a language whose vocabulary overlapped with English but whose grammar “did not behave like English.” Instead, it behaved like Wolof, Ewe, Yoruba. Gullah indicated plurals only once in a sentence. It had a separate pronoun, “yinnah,” for the second person plural, but none of its pronouns discriminated between male and female. Its verbs indicated continuing and momentary actions, but not past and present tense.¹⁴

¹² J. L. Dillard. *Black English: Its History and Usage in the United States*. (New York: Vintage Books, 1973), p. 106.

¹³ *De Good Nyes Bout Jedus Christ Wa Luke Write: The Gospel according to Luke*. (KJV). (New York: American Bible Society, 1994), p. 49.

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So why in this project does the author force this creolization of the Swahili word “wokovu” to “WoKoBu” using grammatical norms found in black English and Gullah? This was done to give recognition within this word to the combined African-centric theories of Dr. Francis Cress Welsing [W], Dr. Yusuf Naim Kly [K], and Dr. Derrick Bell [B] using the first letter in their last names to come up with **WoKoBu** the black English corruption of the Swahili word meaning **Salvation**. Each one of these scholars ideas suggest ways in which the *Nu African People* might one day experience redemption = salvation from their predicament of grand-domestication under the brutal domination of the rulers of the United States Empire (*the* U.S.E.) by becoming politically conscious and self-aware of their predicament (i.e. “Man Know Thyself). In the *Nu African Calendar* I have described the theories of each one of these scholars which we can only summarize here:

[Wo] - Dr. Welsing for her theory on the primal motivation for white racism being the white man’s fear of genetic annihilation of the white race by the black race if they give into to full integration ending in unwanted assimilation (i.e. political = sharing of power with black people) and genetic annihilation of the whites through miscegenation (i.e. sociology = interbreeding with another race = sharing their bed with black people with all that means in transferring wealth and power via *kith and kin*). This is important to remember; marriage between whites and blacks is not merely a race superiority issue or about “loving relationships” **but is about the transfer of wealth** (going in the wrong direction) between black and white marriage partners. The white man wants to make sure his wealth ends up in the hands of his own *kith and kin* and does not end of in the hands of a black family (by virtue of marriage) representing a racial group that he despises and sees as a genetic threat to his posterity and survival as a race that is both white and wealthy. The white man is not giving away either without a determined fight to the finish.

[Ko] - Dr. Yusuf Kly for his analysis of the historic basis for *white nationalism* and his analytical studies showing the goal of white nationalism is forced assimilation of its national minorities in the interest of the white majority and that only emancipatory struggle based on a strategy to make the status quo too costly for the rulers of the United States Empire will force them to dismantle their grand-domestication domination system that heretofore is both *profitable and satisfying to them*.

[Bu] - Dr. Derrick Bell theory of the permanence of white racism denies that integration is the answer to the Nu African Question grounded in the mantra “We Shall Overcome Someday.” He notes that integration is and will always fail because white racism is an integral and innate part of the political, cultural and social matrix of the United State Empire & Imperium (*the* U.S.E. & I) and any demand for whites to change their system without unilateral black struggle (based on either “words” or “blows”, “ballots” or “bullets”) and a realist approach and understanding of this central fact is doomed time and time again to failure, because of the *permanence of racism* in American political and social culture. In Dr. Bell’s (1992) book *Faces at the Bottom of the Well: The Permanence of Racism* he states:

But the fact of slavery refuses to fade, along with the deeply embedded personal attitudes and public policy assumptions that supported it for so long. Indeed, the racism that made slavery feasible is far from dead in the last decade of twentieth-century America; and the civil rights gains, so hard won, are being steadily eroded. Despite undeniable progress for many, no

¹⁴ Theodore Rosengarten. “*From West Africa to the Waccamaw; Down by the Riverside: A South Carolina Slave Community.*” In *The Washington Post*. (Sunday, Final Edition, August 5, 1984), p. 3.

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African Americans are insulated from incidents of racial discrimination. Our careers, even our lives, are threatened because of our color. Even the most successful of us are haunted by the plight of our less fortunate brethren who struggle for existence in what some social scientists call the “underclass.” Burdened with life-long poverty and soul-devastating despair, they live beyond the pale of the American Dream. . . . For white people who both deny racism and see a heavy dose of the Horatio Alger myth as the answer to blacks’ problems, how sweet it must be when a black person stands in a public place and condemns as slothful and unambitious those blacks who are not making it. Whites eagerly embrace black conservatives’ homilies to self-help, however grossly unrealistic such messages are in an economy where millions, white as well as black, are unemployed and, more important, in one where racial discrimination in the workplace is as vicious (if less obvious) than it was when employers posted signs “no Negras need apply.” Whatever the relief from responsibility such thinking provides those who embrace it, more than a decade of civil rights setbacks in the White House, in the courts, and in the critical realm of media-nurtured public opinion has forced retrenchment in the tattered civil rights ranks. We must reassess our cause and our approach to it, but repetition of time-worn slogans simply will not do. As a popular colloquialism puts it, it is time to “get real” about race and the persistence of racism in America.¹⁵

Dr. Bell calls for a new appraisal of black aims and strategies to reach those goals. Dr. Bell believes that *the permanence of white racism* at core is the reason that “*The harvest is past, the summer is ended, and [yet] we are not saved*” [Jeremiah 8:20]. He explores this supposition in a series of allegorical stories, one of which is *And We Are Not Saved: The Elusive Quest for Racial Justice* (1987). In this work Dr. Bell states:

JEREMIAH’s lament that “we are not saved” echoes down through the ages and gives appropriate voice to present concerns of those who, flushed with the enthusiasm generated by the Supreme Court’s 1954 holding that segregated public schools are unconstitutional, pledged publicly that the progeny of America’s slaves would be at last be “Free by 1963,” the centennial of the Emancipation Proclamation. . . . less than three decades later, that achievement would be so eroded as to bring us once again into fateful and frightful coincidence with Jeremiah’s lament. With the realization that the salvation of racial equality has eluded us again, questions arise from the ashes of our expectations: How have we failed--and why?¹⁶

Dr. Bell gives part of the answer as to “why?” in this statement: “On our agenda of unfinished business, America’s continuing commitment to white domination looms especially large for those citizens of color whose lives are little less circumscribed than were those of their slave forebears. Racism is more than a pejorative hurled in powerless frustration at an omnipotent evil” rather it is so much an integral part of the American political culture and social fabric that to destroy it would be to destroy (it is feared) the culture and social fabric itself. In support of this view he quotes a Professor Charles Lawrence who states:

Racism in America is much more complex than either the conscious conspiracy of a power elite or the simple delusion of a few ignorant bigots. It is a part of our common historical experience and, therefore, a part of our culture. It arises from the assumptions we have

¹⁵ Derrick Bell. *Faces at the Bottom of the Well: The Permanence of Racism*. (Basic Books, 1992), pp.3-5.

¹⁶ Derrick Bell. *And We Are Not Saved: The Elusive Quest for Racial Justice*. (Basic Books, 1987), p. 3.

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learned to make about the world, ourselves, and others as well as from the patterns of our fundamental social activities.¹⁷

Dr. Bell also gives a caution about overly optimistic assessments about any progress blacks make against racism embedded so deeply in America that can be obtained easily *without struggle*. He wants to caution this without he says “causing disabling despair” but on the other hand he wants to remind black people that a serious and difficult path to freedom lies ahead and it cannot be achieved without dire struggle. Dr. Bell states:

For some of us who bear the burdens of racial subordination, any truth—no matter how dire—is uplifting. For others, it may be reassuring to remember Paulo Freire’s words: “Freedom is acquired by conquest, not by gift. It must be pursued constantly and responsibly. Freedom is not an ideal located outside of. . . [the individual]; nor is it an idea which becomes myth. It is rather the indispensable condition for the quest for human completion.”¹⁸

We believe the three social, political and legal perspectives derived from each of the above mentions black scholar’s racial theories contribute to **WoKoBu** = *Salvation* of the Nu African People as we become more politically conscious of the meaning of their assessments for the struggle for black self-determination and emancipation. As we stated above the Nu African People must make the status quo of domestic colonialism (that Malcolm tried to open our eyes too) in the United States Empire (*the U.S.E.*) untenable. Knowing from the analysis of Dr. Bell that *racism is a permanent and intractable* part of the United States Empire & Imperium’s (*the U.S.E. & I.*) political, economic, and social matrix, and that racism is a permanent part of white folk’s *life-world* and *lived-experience* that does not allow them to experience emotive satisfaction phenomenologically any other way than through a system of grand-domestication and domination of *their minorities*, the correct theory and culminating strategy for black struggle is **WoKoBu** that encourages the Nu African People to take all actions, whatever and *by any means necessary* (as understood by Douglass and Malcolm) to make the status quo of this domination system less profitable and less satisfying to the rulers of the U.S.E. & I. until they are willing to give black people autonomous control over their own lives. Nothing in **WoKoBu** demands that the Setian White man have a “change of heart.” In this struggle he may remain as racist as he wishes and exist phenomenologically within his own *life-world* and *lived-experience* but he must be made to yield up the notion that we must submit to his needs within his phenomenological experience of his world. He must be made to acknowledge in concrete ways (e.g. reparations, grant of black autonomy, etc.) that the Nu African People have a right to our own *life-world* and *lived-experience* that is both *profitable and satisfying* to us within an new equal status relationship that recognizes legitimate competing claims of all parties. We cannot allow them to glibly resolve their problem by cancelling us as black Americans by including us within some anomalous nonexistent group called “**People of Color**” thereby melting our specific national claims away into nothingness.

Considering the biblical story of the enslavement of the black Hebrews by the black Ta-Marrian rules of Egypt, you find elements of God’s battle plan for liberation and emancipation of the black Hebrew People. The black Ta-Marrian *Final Solution* to the *black Hebrew Question* was at first segregation into the Bantustan of Goshen and then finally, when the black Hebrews began to pose a

¹⁷ Bell. *And We Are Not Saved*, p. 4-5

¹⁸ Bell. *Faces at the Bottom of the Well*, pp. xiii-xiv.

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geo-political threat via rapid population growth the black Ta-Merrians decided on genocide against the black Hebrews by killing their first born sons. God sent His servant Moses with a systematic plan (i.e. **WoKoBu** = *Salvation*) that included creating *a set of divine laws as a foundation for Nation Building*. He set about to build Holy (Set-Apart) Nation out of a bunch of ex-slaves. As the black Hebrews began their struggle of “words” and “blows” (i.e. a series of plagues that undermined the economic structures of Pharaoh’s Empire) in earnest they began to feel Pharaoh’s retribution by making them “make bricks without straw.” The attack therefore was economic deprivation to punish them and make them work that much harder for Pharaoh. Pharaoh understood that Moses using “**WoKoBu**” strategies was threatening to change the *Master/Slave relationship* within the *Domination System* between the black Hebrews and Pharaoh, which had until now been both profitable and satisfying to Pharaoh and his people. As could be expected this ruler as all rulers that impose grand-domestication and domination systems on minorities take exception to their struggle because it threatens the ruler’s *life-world* and *lived-experience* that assures them they are superior and that their existence is assured and permanent. In this case the Pharaoh’s heart was hardened against their leaders Moses, Aaron, and Mariam and the demands of these people to worship their God as they wished (religious freedom and autonomy) and finally for freedom, black self-determination, and nationhood. As Moses would find out later demanding that the oppressor on behalf of God to “**Let My People Go!**” is easier than convincing the people to “**Let Pharaoh Go!**”

Nevertheless Pharaoh must have hated them for making such demands and having forgotten by now that Pharaoh’s own black ancestors had once been good to the black Hebrews by giving them land in Goshen and taking them in and feeding them when there was a famine in the land. Or maybe he did not forget his nation’s past history and became angry that now these black Hebrew ingrates were demanding their freedom! How dare they when my father’s were so good to them? However, God’s plan for the black Hebrews was not integration with the black Egyptians (which was never possible and a reality anyway) but rather *separation* [Set-Apart and therefore Holy] from them because of the centuries of ill treatment by the Egyptians. These people (economically necessary to the economy of Egypt at the time) nevertheless stood in danger of continued mistreatment and possible genocide since Egypt had tried this once before by killing their first born (like they are killing our 20-somethings day). After Moses first attempts to free the people ended with more repression, the people balked at his leadership and said on this and other occasions that it was better that they live among the Egyptians under the current status quo conditions which favored the Ta-Merrians (black Egyptians) than suffer in an attempt to become a free and self-determined people under God. In other words they did not want to “*Let Pharaoh Go*” and thus wished to stay integrated at the lowest economic and social rung of the Ta-Merry Nation at whatever cost. Here is what God did to change Pharaoh’s mind to “**Let My People Go!**” and begin to encourage the black Hebrews to “**Let Pharaoh Go!**” God sent a series of plagues on the Ta-Merry Nation, ever escalating in intensity until Pharaoh and his ministers decided it less beneficial and satisfying for Ta-Merry to hold on to the black Hebrews than the benefits and satisfaction received from maintaining the status quo of segregation and ontological superiority (based on the Egyptian notion that they were created from the tears of Ra while other black people like the Nubians and Hebrew slaves were created from the phallus of Ra). Not only did God use force to break Pharaoh’s resistance to the black Hebrew’s demands for separation and autonomy, He also told the black Hebrews to take reparation from the Ta-Merrians for the many centuries of unjust treatment. Although black separation is not a necessary part of the **WoKoBu** Theory of Racial Conflict Resolution, it does suggest that whatever black national goals black people decide on, power and the use “words” and/or “blows” will be necessary to get concessions from those who benefit from and perpetuate a

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system of permanent and intractable racialism. **WoKoBu** as a combined theory and horizon of understanding certainly holds that the achievement of black national goals of any kind, including the integrationist goal of equality will not come through the pacifist measures of “we will overcome” or *scratching were we don’t itch and laughing when nothing is funny* in order to demonstrate to the rulers of the United States Empire and their *kith and kin* that we do not represent a threat to their Setian racist way of life. That kind of accommodationist to their racial predilection and unwarranted assumption of superiority is no longer acceptable to Nu Africans, especially among millennials, whom we have taught (for good or ill) that they are just as good as anybody else in this country. They have of course taken this very literal (and assumed all of the privileges of that status) without having the ability to survive provocation from white police by whom they are likely to be murdered *under the color of law*. If they accept “integration” they wished to be “integrated” as the highest level possible within white society based on absolute equality. They do not understand that the Domination System they wish to integrate into has as its necessary and permanent component white racism (within the politico-social matrix of white nationalism) for which true integration-assimilation appears to be a deadly threat culmination in white genetic annihilation. If these white people have anything to do with it true integration will never happen.

WoKoBu and Rappolution

There may be some readers that want to understand why the concept of the **black nation**, the *Nu African Question*, and the idea of a *Nation within a Nation* [Delany] is important in a discussion and presentation of *Our Ancestors Have Names*. Why don’t we just present their names and where they were lynched? In response we say it is absolutely necessary for the reader to have some background or the back-story that shows the rational that led to and sustained such tragic human circumstances. In addition many readers (especially millennials) will not be familiar with black national terminology, ideas and meaning that were developed during the so-called black revolution in the 1970’s, so explanations (sometimes extensive) are needed. Throughout this work (as well as in the *Nu African Calendar*) we have provided many references and explanation of terms, phrases and concepts associated with discussions on black self-determination, freedom, and black emancipation. Ironically, the only draw back to this approach is that our millennials do not like to read long drawn out explanations of idea and are more use to short quips, jokes, imagery, and acronymic “abbreviations that act like words” e.g. BOGO = “Buy One, Get One Free” or like S.H.I.T. thought of as a vulgarity but was an abbreviation for “Stow High in Transit” as a nautical term. Millennials want short communication with the least amount of introspection. Today, they have a deepening desire for programs and tech protocols and algorithms that provides instant solutions without the need for understanding the process (i.e. methods used to “get there”) like we had to know *in my day* when using the now antiquated sliderule. This calculation tool like the acabus has been taken over by the tech protocols included computer, pads and phones. No need to break down conceptual ideas presented by terms. Just put the term in Google and it will tell you what it means. One such term and concept is **Rappolution**¹⁹ = *My Rap On Revolution*.

¹⁹ The author believes the term “rappolution” was first coined by Dr. Yusuf Naim Kly, author of a number of works on the African-American predicament from an international law perspective within the United States Empire (*the U.S.E.*) and from the perspective black emancipatory struggle against a domestic colonial domination system. His works include *International Law and the Black Minority in the U.S.* [1985]; *The Black Book: The True Political Philosophy of Malcolm X* [1986]; and *The Anti-Social Contract* [1989].

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Rappolution is the medium and style of discourse that gives poetic, monumental, and epicological expression to black national idealism. Although we understand from the get that **Rappolution** is not **WoKoBu** = Salvation. However, *Rappolution* (while it can be mere “pollution” = words without substance) is still important because when “words” are used wisely in emancipatory struggle they help advance black consciousness and moves the black nation into reality of black freedom and self-determination. Douglas said that “words” and “blows” are both legitimate exercises for a people that are oppressed. That is why *Rappolution* has significance in the struggle for black emancipation as long as one remembers that just rapping about our circumstances (i.e. theorizing, or even complaining) without concrete action is just “pollution” and not *Rappolution*. **Rappolution** is the exercise of *black freedom and cultural expression* about what “pleases us.” Shahidi Malcolm X already said what “please us” means in his 1964 speech at the *Founding Rally of the Organization of Afro-American Unity* (OAAU):

When I was in Ghana I was speaking with, I think his name is Nana Nketsia, I think he's the minister of culture or he's head of the culture institute. I went to his house, he had a – he had a nice, beautiful place; I started to say he had a sharp pad. He had a fine place in Accra. He had gone to Oxford, and one of the things that he said impressed me no end. He said that as an African his concept of freedom is a situation or a condition in which he, as an African, feels completely free to give vent to his own likes and dislikes and thereby develop his own African personality. Not a condition in which he is copying some European cultural pattern or some European cultural standard, but an atmosphere of complete freedom where he has the right, the leeway, to bring out of himself all of that dormant, hidden talent that has been there for so long. And in that atmosphere, brothers and sisters, you'd be surprised what will come out of the bosom of this black man. I've seen it happen. I've seen black musicians when they'd be jamming at a jam session with white musicians – a whole lot of difference. The white musician can jam if he's got some sheet music in front of him. He can jam on something that he's heard jammed before. If he's heard it, then he can duplicate it or he can imitate it or he can read it But that black musician, he picks up his horn and starts blowing some sounds that he never thought of before. He improvises, he creates, it comes from within. It's his soul, it's that soul music. It's the only area on the American scene where the black man has been free to create. And he has mastered it. He has shown that he can come up with something that nobody ever thought of on his horn. Well, likewise he can do the same thing if given intellectual independence. He can come up with a new philosophy. He can come up with a philosophy that nobody has heard of yet. He can invent a society, a social system, an economic system, a political system, that is different from anything that exists or has ever existed anywhere on this earth. He will improvise; he'll bring it from within himself. And this is what you and I want. You and I want to create an organization that will give us so much power we can sit down and do as we please. **Once we can sit down and think as we please, speak as we please, and do as we please, we will show people what pleases us. And what pleases us won't always please them. So you've got to get some power before you can be yourself. Do you understand that? You've got to get some power before you can be yourself. Once you get power and you be yourself, why, you're gone, you've got it and gone. You create a new society and make some heaven right here on this earth.**

WoKoBu gives substance to his words and provides the horizon of understanding that allows us to take actions on the words we say leading too changes in those circumstances and so helping us to create a new *life-world* and *lived-experience* that is *both profitable and satisfying to us*. **Rappolution** must address past atrocities of lynching of Nu Africans to honor them and secure a ground for our claims for reparations. It also must address such present atrocities where black men are wantonly and arbitrarily *murdered under the color of law*, and who are daily subject to “discipline” and murder by any white citizen under the pretext of *standing their ground* simply because they take exception to

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our presumption of freedom as men, a freedom that white people were born with and take for granted and recognize as their right alone on the presumption they are a member of the superior white race.

The role of **Rappolution** is to bring the black national question of our right to live a free and self-determined people to the forefront of black national consciousness. It highlights and underscores the questions and issues surrounding black freedom, political, economic democracy, cultural and religious autonomy. All of these principles underly black self-determination which is the right to be free from grand-domestication. By doing so we are asking for and demanding no more or less than all other peoples within the family of man and under international law and prescribed by human rights principles. With these things in mind, we feel that it is very important to enter into discussion with our readers to give them *a priori* the rational for our development of *Our Ancestors Have Names*; for we are a *black nation becoming* with all of the necessary growing pains and with special circumstances because this black nation was born out of the crucible of slavery during the **Red Time**. During this period or era all kinds of inhuman treatment, outrages and systematic lynching of Our Ancestors (i.e. the People of Heaven) occurred. So we will spend some time here as we did in the Nu African Calendar trying to convince our readers that we are indeed a black nation (i.e. a Nation within a Nation), so that some of them will be convinced of the need to pursue the black national ideals laid out by Frederick Douglas and *Shahidi* Malcolm X in pursuit of black self-determination and black emancipation.

Our black national hero, *Shahidi* Malcolm X was accused during his ministry of “*all talk and no action.*” That assessment of course (even though it is not true) is for those that believed that “words” has nothing to do with the struggle for freedom and that “words” do not have power to bring about change. However we claim that our martyred black leader provided a necessary service to the black nation with his “words” that can aptly be phrased “**Rappolution.**” And of course he did more than just talk, for without his great organizing abilities and missionary zeal there would be no Nation of Islam on the scale that it enjoys today, even though none in the Nation would dare whisper his name as one of their martyred leaders. In fact it was *his rap* that got him killed. There was an underlying fear among the then leaders of the Nation who knew what the *Shahidi* could do with words if he were given long enough to build his *O.A.A.U.* an organization that was planned to be the **CRO** = **Central Revolutionary Organization** for the Nu African People in the whole of the American Hemisphere! An black organization of this magnitude would rival that of Nation. The question is whose voice would the Nu African People adhere too! While the *Shididi* was building and organizing, he never stopped *talking directly* to the Nu African People for he believed that **Rappolution** is the necessary antecedent to any movement toward self-determination and national emancipatory struggle.

This understanding is necessary as the proper antecedent to rationalizing and justifying the need to memorialize *Our Ancestors Have Names*. The author believes that this project is not just a cultural offering but a black political statement of our desire for black self-determination. Our people were lynched, murdered, tortured and outrage because within their breast their enemy knew that they would eventually do what was necessary to secure their freedom with “words or blows” and “by any means necessary. The author believes that this work has been vouchsafed to the Nu African People by our black holy fathers, i.e. our black ancestors to give us cause for celebration and hope seeing that they lived through the crucible of the **Red Time** made sacred by the spilling of their blood. The author prays blessings on those who read this work (in terms of Egyptian Trinitarian religion) from **Ra, the Holy Spirit, Osiris, the Holy Father, first to rise among the glorified and resurrected black ancestors,** and **Horus, the Ever coming Resurrected One and Only Son of the Father** and (in terms of Ethiopian Orthodox Christianity) from **God, the Father, God, the Son, and God, the Holy Spirit, God One.**

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WoKoBu: A Declamation and Declaration on Emancipatory Struggle for Captured and Oppressed Minorities

WoKoBu signifies and portends national liberation struggle, emancipatory struggle via “words” or “blows” if you follow the black national ideals of Douglas and “ballots” or “bullets” if you follow the black national ideals of Shahidi Malcolm X. As such this term carries within it the idea and possibility of armed struggle in defense of and for the captured and oppressed chief national minority, the Nu African People. So it is fitting at this point to state what this means and the position that is taken in this project on the questions posed by the use of this term as clearly as possible, so that there is no misunderstanding of what the author of this work and project is saying. This work and its author in no way intentionally by use of such a term or phrase counsels or incites violence against any individual, person, group, people, institution, or government, whether that cause or nexus is viewed by race, religion, national, origin, gender, political orientation, past unrequited injustice, or social condition, and that the main burden of the message incorporated into this work tends toward a **JUST PEACE** between the majority nation of the United States Empire (*the U.S.E.*) and its chief national minority, the Nu African People, who have suffered under its *Domestic Colonial Domination System* and its **JUST-US** system that has sanctioned *murder under the color of law* and condoned that same murderous predisposition by any of its white citizens protected by *stand your ground laws* against the Nu African People. Therefore, nothing said in this work should be construed to promote violence against any nation or people in the United State Empire & Imperium or suggest the overthrow of its elected government or any of its democratic institutions. While that is true the author of this project categorically refuse to support the current **ROMAN PEACE** that now exists (i.e. the political status quo), which the author believes is leading this country and its peoples to the brink of racial violence, and which (laughable as it may seem today) may lead to revolutionary violence as it has in other parts of the world. The dreadful day when emancipatory revolutionary action takes the place of *Rappolution* is the day when black people cease from talking and protesting. Such an occurrence would invoke international law because it would be *a threat to world peace* and signify to the world that the **Nu African Question** has not been answered and resolved to the benefit and satisfaction of the Nu African People. This work stands firm in the conviction and on the principle that *any* captured and oppressed minority has the moral right and duty to invoke *individual and collective self-defense* against *any* acts of random racist violence (whether by police or citizens) and *any* attempt at systematic genocide directed at the Nu African People. International law supports this view and all people and groups have the *right to individual and collective self-defense* (which Shahidi Malcolm X upheld with every fiber of his being). It is a natural law vouchsafed by God Himself *to all of mankind* and no law however sublime and from whatever, constitutional, judicial or legislative source and from whatever nation can abrogate it. Jesus himself held to this principle when Peter used the sword in the Garden to defend Jesus by cutting off the ear of Malcus servant of the Chief Priest and part of the mob that came to arrest Jesus. Jesus told Peter:

Put your sword back into its place, For all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the Scriptures be fulfilled, that it must be so? (John 18:3-11; Matthew 26: 47-56)

Of course biblical exegetes put emphasis on the Jesus statement “He who lives by the sword will die

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by the sword” to suggest that Jesus would never contemplate violence in self-defence of himself or his disciples. An of course for the Powers who be this is a wonderful idea to projet onto people they are oppressing using every sort of violence to keep them afraid, down and pacific. However, the do not mention that Jesus said if he wanted to he could call on this Father who *immediately* send 12 legions of angels (i.e. about 24,000 angels) to defend him and his disciples. But Jesus chose to be arrested because above his own personal right to self-defense he upheld the fulfillment of God’s word above his own needs. In this whole episode the exegetes pass over (and gladly so) the power and force Jesus used on the mob to convince them to let his disciples go. It should not go unnoticed that when Jesus spoke to the mob he said:



*When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Phrisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, wen forth, and said unto them, Whom seek ye? The answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. **As soon as he had said unto them, I am he, they went backward, and fell to the ground.** They asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou favest me have I lost none. (John 18:1-9, KJV).*

One commentator claimed that the statement “**As soon as he said unto them, I am he, they went backward, and fell to the ground**” meant the following:



Just as the Roman soldiers and temple police were preparing to arrest Jesus, a supernatural power was suddenly released that was so strong, it literally knocked an entire bank of 300 to 600 soldiers backward and down on the ground! It was as if an invisible bomb had been detonated. So much explosive strength was released that the power knocked the soldiers flat on their backs! Where di this discharge of power come from, and what released it? Notice how Jesus identified himself. He told them “. . . I am he. . .” These might words come from the Greek words *ego eimi*, which is more accurately translated, “I AM!” When the hears of that day heard those words *ego eimi*, they immediately recognized them as the very words God used to identify Himself when He spoke to Moses on Mount Horeb in Exodus 3:14. [**“Roman Soldiers Knocked Flat by the Power of God!”** www.renner.org].

Moses became an Egyptian **Heka** master after he heard God give him His personal name **I AM!** I explained elsewhere that an Egyptian *Heka* master is one who can just use the *power the word* to make things happen. They referred to it in ancient times as being able to manipulate things in the cosmos by the “**Finger of God.**” Moses used an ancient spiritual form of rappolution in his battle of the gods between himself and Pharaohs own Heka masters. And here Jesus is using the Heka Power of the Word in self-defense of his disciples so that they would be allowed to escape. The notion that Jesus was a pacifist if not biblical supported. The Ethiopian scribes and doctors of the Ethiopian Orthodox Tewahedo Church have wonderfully pictured this biblical scene as captioned above.

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This project suggests that no national, group, or individual presumption on the part of a racial majority or its government or any organized collective group, nation or state, opposed to the presence of the Nu African People, and or its demands for justice by such groups or majority peoples, abrogates in any way this fundamental right, duty and principle adhered to by the Nu African People and its right therefore to do all they can, and *by any means necessary* [BAMN!] to defend their right to exist as a coherent nation of people or national group without threat or molestation by national groups that object to their presence or right to be as God made them. BAMN! is a core principle of Malcolm X's political philosophy that we will explain in more detail at some point below calls for our survival *as a people* with freedom and dignity. The author promotes *non-aggression* and counsels that we *live in peace with all men as much as it has to do with us* (Romans 12:18) which is consistent with the *principle of individual and collective self-defense*). We believes that it is God's will that men live at peace with one the other. However, the author does not promote pacifism or non-violence as an end in itself when various groups of white people (tolerated and protected by the United States Empire) have decided that **genocide** = *killing the group or members of the group* is *for them* the answer to the *Nu African Question*. International scholar Dr. Yussuf Naim Kly (1985) in his book *International Law and the Black Minority in the U.S.* gives a definition of genocide:

Under the Convention on the Prevention and Punishment of the Crime of Genocide, adopted on December 9, 1948, the United Nations defined genocide to include *killing members of the minority group, causing serious bodily or mental harm to members of the minority group, deliberately inflicting on the group conditions or life calculated to bring about its physical destruction in whole or in part, imposing measures intended to prevent births within the group, or forcibly transferring children or minority group to another group.*²⁰ (my *Italics*)

White people in this county have plainly said, and *continue to demonstrate*, “. . . that they [the black man] *has no rights which the white man is bound to respect; and the negro might be justly and lawfully be reduced to slavery for his benefit.*”²¹ This universal sentiment innate in white national ideology is underscored just recently (November/December 2016 respectively) by jury's in Cincinnati, Ohio where a campus policeman shot an unarmed black man in the head an incident that began with a mere traffic stop and in South Carolina where a white policeman in another “routine” traffic stop incident is captured on video shooting an unarmed black man in the back eight times (clearly planting a taser by the dead body). In most cases “a jury of their peers” cannot bring themselves to convict these men who have murdered black men under the color of law, apparently moved by their testimony that they “feared for their life.” In the second case it took dire threat of uprising based on the outrage to get an arrest and final conviction. Nevertheless, without the clear video of a bystander this universal sentiment would have prevailed and is also underscored by the acquittal of LA Police, who used Rodney King for batting practice, beating this black man senseless, and then called it *normal* police procedure and even more laughable had the temerity to call it *self-defense*, not because Rodney King attacked them, but because of their *fear* of his apparent huge size.²² Such white national sentiments were again

²⁰Yussuf Naim Kly. *International Law and the Black Minority in the U.S.* (Atlanta, Georgia: Clarity/Commoners'), p.33.

²¹ *Dred Scott v. John A. Sandford*, 19 Howard 393 ff., ed. By Stanley I. Kutley, “Mr. Chief Justice Taney, the Opinion of the Court” in *The Dred Scott Decision Law or Politics?* (New York: Houghton Mifflin Company, 1967), p. 13.

²² The Rodney King beating was not the first televised assault on black people by whites who claim “*self-defense*” or being “*in fear of their life*” the well known and automatic legal defense used by white police no matter what video tape or

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validated judicially and underscored by the unanimous decision of the Supreme Court, concurred in by *Justice* Clarence Thomas, that no local law could specifically ban and prosecute those who burn crosses around black people's homes, or wear German swastika's even though such symbols of hate are used and or are clearly meant to intimate and produce fear in black people. These judicially sanctioned expressions are thus classed as "*free speech*"; needing protection under the Constitution.²³ Of course for some national leaders the U. S. Constitution may be breached when it comes to the welfare of the Nu African People. *Again* there is no right the black man has or claims that need be

recordings show that *always* leads to *no charges, hung juries, or acquittal* the *only possible outcomes* for these Setian devils who *murder under the color of law*. The heinous crime I remember (besides the ones I have already noted in the text of police shooting black men in the head and back, and in the outrageous Ferguson Missouri case where the officer was not indicted and said that he killed the black young man because he "looked like a demon" coming at him, where the *coming at him or toward him part was different from eyewitness accounts that said the victim had his arms raised and pleaded with the officer "don't shoot!"*) was taped by television crews sometime in the 1970's during a black demonstration Greensboro, South Carolina. White racist in order to intimidate the demonstrators conducted a "*drive by shooting*." I remember seeing one white man get out of his car, the blast from his shotgun plainly in sight, blowing a hole in the chest of an unarmed black man, who was already wounded and down on the ground, vainly pleading with this white devil not to kill him, and trying to ward off the blast of the gun with his hands palms out. I saw the terror in his face as this white devil kept shooting him *until the "threat" was stopped*. This murder happened on nationwide TV, but the white men who committed this murder were let go by the white jury (i.e. *a jury of their peers = their kith and kin*) on the claim of being *in fear of their life* and therefore *self-defense*. They got away with this because of rocks being thrown at their cars (they claimed) by demonstrators, even though it was clear they went to the demonstration armed, and in order to intimidate and incite riot. It should be noted here that in the Rodney King affair, two of the police involved in the beating where later convicted on federal charges of violating King's civil rights. There were mixed feelings among African-Americans, many who believed that all of these white police officers were guilty (including police supervisors who were present and did not stop the assault), however the whole nation gave a sigh of relief after the verdict and the racial explosion that was predicted did not occur in LA and elsewhere. However, it was noted by some that there are many "Rodney King's" all over the United States Empire, and many potential "Rodney King like situations" occurring every day, including one capture on camera phone of a state trooper with legs straggled across a black women with gloves on and closed fists beating her in the face as she tried to cover her face. This officer not knowing that a video had been taken of the incident charged the woman with resisting arrest and said in his report that he was only trying to keep her from hurting herself crossing a busy highway. The video shows he never questioned her but just knock her down and in apparent great anger and rage (escalating out of nowhere) began beating her like slave owners use to beat and kick and whip our ancestors just because they could without any personal provocation from the slaves. The general feeling in the Nu African Community is that something much be done to correct the repressive and oppressive atmosphere in LA and elsewhere that lead to such situations. It is obvious and ironic that this has not been addressed under the Obama Administration since the election of a black President who had eight years to address these horrors. Rather under the watch of "Mr. Lincoln" more black men have died at the hands of white police (who generally go unpunished) than they had been in the last 20 years. As a result some young millenials have decided their only option are "blows" and regretfully have assassinated or attempted to assassinate white police as a way of dealing with their outrage because the **JUST-US** system protects rather than convicts police who murder our people *under the color of law* and get away with it in the most outrages cases *even with video evidence*. This does not make sense to them. Their outrage and response to it has often ended with their own death. Yet while there is mourning nothing has been nor will be done by "Mr. Lincoln" who has completely failed the black community. One has but to read Mike Rothmiller and Ivan G. Goldman's book **L.A. Secret Police: Inside the LAPD Elite Spy Network** [Pocket Books, 1992] to see and understand the oppressive police state activities the Nu African People are subjected to by this racist and fascist organization, receiving even the condemnation of *Amnesty International* for human rights violation, like patting down black men while sticking pen knives in their sides so that all one sees is black men turning around in self-defense to slug the police *giving them the treatment*, or police walking up to a black man sitting on his porch (not threatening anyone less lone the police) and beening punched by the police with closed gloved fists knocking him senseless off of his porch, or police surrounding black citizens with their cars as they are going about their business peacefully slowing them down on all sides with intimidating looks and then laughing as they drive off leaving the black driver shaking and confused as to what they have done to deserve such treatment. The LA police are not the only police department with these fascist predilections. At one time Cleveland police officers were wearing German Swastika belt buckles with their uniforms and had to be made to take them off because they were sending the intended message to the black community that we were members of the ghetto and would be treated as such.

²³ See Tony Mauro "*Court Rules Burning Cross Free Speech*", **U.S. Today** [Tuesday, June 23, 1992], p. 1A. Also see "*Court Strikes Down Hate Crime Law*." In *The Cincinnati Post* [Monday, June 22, 1992], p. 1A.

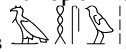
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respected by any white man. It was reported in the *Los Angeles Times* [28 June 1992] that in 1988 Ross Perot (who once ran as an independent for President of the United States) was widely quoted as saying the way to get rid of drugs in Dallas, Texas was for police to use military style cordoning tactics, roping off whole sections of poor communities and going in house to house to search for and seize drugs and guns. Perot denied doing any such thing, according to the report, but that was refuted by the head of the Dallas Police Association, who says he did.²⁴ Whatever the truth of these reports, it is disturbing to hear that such ideas were in circulation among the rulers of the United States Empire & Imperium. Never mind that the U. S. Constitution would have to be suspended in order to suppress a racial minority in those rights supposedly guaranteed by that document, never mind the innocent black victims of these types of search and seizure tactics, including such practices enshrined under forfeiture laws that in practices *takes from the poor to give to the rich*. Certainly these actions (widely seen as unconstitutional) are contra the words of the U. S. Constitution, which states that “*The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures, shall not be violated. . .*”²⁵ The wording “*unreasonable searches and seizures*” is what the Setian white man seizes upon to subvert the spirit and meaning of the U.S. Constitution, frame forfeiture laws, break into your homes and do all manner of outrages and insults to the human person and human spirit that declares it is free and made in the image of God. Thus to the white man and his black minstrel dancers and marionettes, constitutional rights mean one thing for white people and quite another for black people when it comes to constitutional protections and guarantees, that neither the police nor the courts are *bound to respect*, when it come to the black citizens of the United States Empire. It is OK for public officials to beat a black man senseless with no fear of punishment from the JUST-US system. It is OK for individual racist and white racist para-military groups to burn their cross’ on the lawns of black people, and use all manner of verbal intimidation against black citizens of this country. It is OK for para-military and racist religious organizations like the so-called *Phinehas Priesthood* to promote outright murder of black people, as a *religious act and duty*, in order to *preserved the “purity” of the white race*.²⁶ But it is not OK for black people and

²⁴ *Los Angeles Times*. (June 28, 1992)

²⁵ Edward Conrad Smith, ed. *The Constitution of the United States*, Amendment IV, [Harper & Row, Publications, 1987], p. 55.

²⁶ The so-called *Phinehas Priesthood* takes its cue as racist zealots from the *Book of Numbers*, Chapter 25, where the priest Phinehas, a grandson of Aaron, second in command to Moses, murdered and executed an Israelite by the name of Zimri, for consorting with a black Midianite tribal princess by the name of Cozbi, for following and bowing down to her god Ball, and for having the temerity to bring her before Moses and the Congregation of the Lord at the Tent of Meeting. Phinehas also executed the black Midianite woman and Zimri as they had sex in his tent and speared them through together as they were in the act pending them to the ground. For this act God said that Phinehas’ line of descent would have an everlasting priesthood. The *Phinehas Priesthood* has seized upon the racist and genocidal overtones in this and other Old Testament books, with the idea of promoting and establishing racial purity in the United State Empire through *racial cleansing, etc. murder and genocide* against the Nu African People. Ironically, this group has adopted the name **Phinehas** and has no idea that **Phinehas** was black and so is the origin of his name coming from the Ethiopian (i.e. Nubian People). **Phi-Nehas** is the Hebrew name for the Egyptian name **Pi-Nehas** = “*of or from the People of Nubia*” that they used to describe the Nubian People who at the time belonged to the Ethiopian Empire just below the first cataract of the Hapi

River (i.e. the Nile). In Egyptian the hieroglyphic for **Nehesu** is . These people were referred as the Nation of the Nine Bows and field out the Egyptians armies when they were not engaged themselves in hostilities with Egypt. They were part of the mixed group of black Hebrews and Egyptians that left with Moses at the beginning of the Exodus. Before the Levitical Laws were completely in place intermarriage between black Hebrews, Egyptians, Nubians, and Ethiopians was common. The prohibition was not racial at the time. It had more to do with religion and marrying people who still adhered

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black organizations, such as the *Nation of Islam*, or the *Black Panthers*, etc. to speak on *black self-determination*, *black collective self-defense*, *economic democracy*, *reparations*, etc. without of course bringing down condemnation and being called racist. For these and other reasons *Our Ancestors Have Names* firmly holds on to the universal principles of individual and collective self-defense enshrined in *international law* and in *the law of nations*. We state in this project without hesitation or reserve that the Nu African People (while they should endeavor to live at peace with *all people*) have the same rights to life and liberty as all citizens in this nation and the right to defend themselves from violent acts of racism and collective schemes of genocide that lead to killing of our group as defined the international law of nations and the *Genocide Convention* with the definition given to it by Kly above. Taking note of such outrages murders in our past and present these rights must be declared and defended before the highest divine and human tribunals. *Murder under the Color of Law* must end, *such as* the murders by police of *unarmed* black yours in St. Augustine, Florida, on a so-called *routine traffic stop* [24 October, Asiento 1996 = 22 Ekundu, Maafa 480 B.S.E.]. Under these circumstances the Nu African People have a right to actuate the principle of self-defense both individually and collectively *by any means necessary* (BAMN! i.e. by “ballots or bullets”, “words or blows”). The Nu African People must take this stance in order to end the frustration observed in one black man in St. Augustine at the time of the incident, who said: “*Our people are tired of being pushed around by police. We are not, and will not be treated like animals and dogs!*” However, according to Kly the international community cannot step in to help the Nu African People unless they are able and willing to engage in emancipatory struggle to achieve equal status relationship the majority within the United States Empire. Nevertheless, while the author of this project does not recommend *any* course of action to the Nu African People in the struggle for national emancipation and equal rights that would or could lead to revolutionary violence; but does inform that best scholars on international law and minority rights in multinational, multicultural states such as Yussuf Naim Kly say that *any* national minority has the internationally protected and guaranteed right to engage in *struggle* “as a last resort” and by “any means” when faced with genocide = killing of the group, or killing members of the group, as well as using *any* just means necessary to obtain an equal status relationship with its current or former overlords, *when* it has been determined by the majority of the national minority, and its leaders that the majority nation ruling over that captured national minority is either *unwilling* or *unable* to grant or achieve such equal status relationship, including the guarantee of basic human rights which are enshrined in the *law of nations* and in every civilized preamble and document on human rights enforced by the United Nations, that if sincerely followed, would promote the collective well being, the general peace between peoples and nations, and the collective development of the minority nation or people and their right to be free from being *murdered under the color of law* and therefore the right (as do other national groups and peoples) to enjoy *life, liberty, and the pursuit of happiness*. Kly has this to say on this point:

Thus, one might say that the right of self-determination for minorities is presently dependent, first, on the majority being unwilling or unable to give equal status, and second, on that minority being able and willing to create the political and/or military crisis required to bring about a national and/or international crisis. Accepting this point of view leads us directly to the political definition of the right of self-determination: the right of a group to create the conditions, by whatever means, that would lead to their self-determination. At present the

to pagan worship which included practices that violated the holiness of God. See Exodus 6:25, Numbers 25:7-11, and Exodus 12:38.

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right of self-determination remains essentially political in that it must be instituted through political action before its legal validity can be evaluated.²⁷

In light of this analysis Dr. Kly describes our predicament regarding the question whether to engage in emancipatory struggle or acquiesce to the current unequal status quo relationship that now exists between the Nu African People and the majority Anglo-American People. In fact Dr. Kly suggests even to maintain this status quo relationship requires struggle just to get to the level where it is tolerable even though not satisfactory. Dr. Kly (1986) in his book *The Black Book: The True Political Philosophy of Malcolm X* he outlines the **problem** and what the Nu African **response** should be to their predicament and situation:

PROBLEM: If Afro-Americans followed Malcolm, then it would necessitate a political or perhaps political and military struggle, which in either case would cause great suffering. Why not do like many of their fore parents did, and accept the status quo while pushing for *better treatment* rather than equal status or functional equality?

RESPONSE: Afro-Americans must struggle because even to guarantee the maintenance of the relational status quo and *better treatment* requires the Afro-American community or nation to increase its centralization of political power over the resources and people in its own nation or community. For example, the political power to raise taxes from the community and for the community, and the power to share Afro-American tax money with the federal government, is badly needed in order for the Afro-American community to deal with much of its present and future social and economic development. In order to achieve this greater centralization of political power, the community must demand a significant degree of political autonomy or independence from the Anglo-American community. The demand for this greater degree of political autonomy or independence would be resisted, and of course require struggle. *Therefore, even to guarantee the maintenance of the status quo and better treatment, the Afro-American must engage or continue to engage in struggle.* Otherwise the relational status quo and treatment will change according to the needs and whims of the Anglo-American community, as has historically been the case.²⁸

The underlying reason for our perennial and perpetual status quo relationship with the Anglo-American nation (which is Dr. Kly only infers) is that the Anglo-American rulers and people of the United States Empire believe they are the *sole-proprietors* of anything, everything, and anyone they put their foot on, where they believe their own us = *We dey Niggras*, and then they will unilaterally (without consulting us) do whatever they want to us, and for us, and anyone else, including the international community, or any part of it must not meddle in the *internal domestic affairs* of the United States Empire & Imperium. *Our Ancestors Have Names* and its author categorically deny that the Chief National Minority in the United States Empire (*the U.S.E.*) are the property of the majority nation or its government. This project denies that the *majority interest of the white people in this nation is superior to that of the Nu African People's minority interest*, which under both *presumption's* outlined above, they, the majority nation, may do *anything* they wish to the Nu African People or administer any treatment to the Nu African People, thus contravening the human rights principles

²⁷Yussuf Naim Kly. *International Law and the Black Minority in the U.S.* (Clarity/Commoners', 1985), p. 41.

²⁸Yusuf Naim Kly. *The Black Book: The True Political Philosophy of Malcolm X.* (Atlanta/Ottawa: Clarity Press, 1986), pp. 30-31.

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outlined in the *law of nations* and genocide conventions.²⁹ And even if it is objected to that the Nu African People have no right to engage in emancipatory struggle for their freedom or change their status quo situation to either equal status or functional equality *Our Ancestors Have Names* holds without reservation that the Nu African People have (at the least) *the right to bear arms* in self-defense against any political and/or violent acts or actions that could lead to genocide; as do white people who take this right and principle of self-defense for granted and defend this as a right of citizenship (and actual use of arms *as a rite of passage*) with every means at their disposal because they believe it is enshrined in the *Second Amendment* of the U.S. Constitution.³⁰ The *right to bear arms* is presumption that white men have that is not accorded too black men, as seen in the Ferguson, Missouri riots following the police murder of 18-year old Michael Brown *under the color of law*. White militia (the so-called “Oath Keepers” or “Constitutionalist”) could be seen on roof tops with flak jackets, carrying automatic weapons in full view of police. Some of these “Oath Keepers” were photographed by the media actually standing right next to police. Their mission (some of them claimed) was to protect property, protect journalist, to assist the police in enforcing the curfew in place, and protect “anyone who is innocent” and (according to CBS News) “who pledge to fulfill the oath all military and police take to defend the Constitution against all enemies, foreign and domestic.”³¹ Very few doubt that this situation had been tolerated by the police authorities if black men in Ferguson had come armed with the same objectives. The assumption by the police is that black men “do have right to bear arms” or “to stand their ground” and so the next command in such a situation would be “drop the weapon” and then “get on the ground!” These two commands following the presumption held is in line with the “*Three-Second Rule*” applied only to black men whose lives are taken daily under this presumption and rule *murdered under the color of law*. With these presumptions in place it is necessary for *Our Ancestors Have Names* to hold that *the right to bear arms* is granted by the Constitution to all citizens of the United States Empire (including the Nu African People) and that such action may become necessary in pursuit of just goals, in line with the principles enunciated and affirmed by both Douglas and Malcolm, to throw off and deny any such presumption to the contrary, when the majority presumption leads to oppression, exploitation, suppression, and/or genocide against the Nu African People. *Our Ancestors Have Names* notes that the presumption to the contrary by the white majority emanates from the Nu African People’s history of capture, slavery and centuries of outrage, leading to the destruction and or reduction of the Nu African People to intolerable and unbearable conditions and suffering. *Our Ancestors Have Names* further takes note that suffering far less than that imposed on the Nu African People, caused the white people of this country to declare their independence from England, and that they initiated and fought a bloody war to gain their First and Second Amendment freedoms, denying the English authority and presumption of absolute rule over their lives and liberty.³² How can they deny any other people the same right under far greater loss of *life, liberty, and the pursuit of happiness*? So saying *Our Ancestors Have Names* denies the **JUST-US PRINCIPLE** enshrined in the **UNWRITTEN UNILATERAL ANTI-SOCIAL CONTRACT** (Kly) which permeates the so-called white *justice system*, political and social institutions in the U. S. Empire

²⁹ Anthony H. Birch, *Nationalism & National Integration*. (Unwin Human, Ltd., 1989), p. 47, and Yusuf Naim Kly, *International Law and the Black Minority*, p. 49.

³⁰ *The Constitution of the United States*. Amendment II, ed. By Edward Conrad Smith and Harold J. Spaeth (Harper and Row Publishers, 1987), p. 55

³¹ CBS News. *Presence of militia-style group in Ferguson questioned*. (www.cbsnews.com, August 11, 2015)

³² Sawa. Conrad Smith & Spaeth, “Declaration of Independence,” pp. 26-27.

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and Imperium, forced on **EX-SLAVES, CAPTURED AND SUBJECT NATIONAL MINORITY**, namely the **AFRICAN-AMERICAN = NU AFRICAN PEOPLE** by this majority white nation. *Our Ancestors Have Names* maintain that it is only the **LAW OF NATIONS** that govern relationships between nations, *whether formed into nation-states or stateless-nations, i.e. the Nu African stateless black nation or Nation within a Nation* (Delany). The **law of nations** grounded in natural law (i.e. laws not legislated by men and which are inalienable = cannot be taken away from me by legislative fiat) also governs in what manner these stateless national minorities gain their freedom and how governments classed as multinational states act toward those national minorities making such demands and taking such actions as is necessary to gain their freedom and liberty. The law of nations (at the least) affirms that any people have the right to defend themselves from being arbitrarily killed, slaughtered, enslaved, and/or lynched, etc. **NATIONAL LAW** on the other hand governs the relationship between its citizens, and between its citizens and the state, and so has the role, duty and obligation to see to that the **law of nations, international law** framed around it, and other international human rights conventions (including the *Genocide Convention*), all geared toward the protection and rights of people and its citizens, be observed and that no nation or people can abrogate those laws by presumption of the supremacy of **national law held to the contrary** or by social standards adhered to by the majority nation favoring such oppressive conditions *which cause or force* national minorities, such as the Nu African People to seek redress by means of national emancipatory struggle, rebellion or riot, unless such a state, nation or people does not fear being classed an **OUTLAW NATION**. Such states deny that **the law of nations** are in any way superior to **national law**, thus they become *a lawless nation bent on violence toward internal minorities, and perhaps others states in sympathy with those minorities, which of course represents a threat to world peace* and rightly invoking Chapter VII under the Chapter of the United Nations (Articles 39-51) of which **Article 39** states: *"The Security Council shall determine the existence of any threat to the peace, break of the peace, or act of aggression and shall make recommendation, or decide what measures shall be taken in accordance with Article 41 and 42, to maintain or restore international peace and security."* The problem with the Nu African People is that we have rarely sought to frame our struggle for freedom as a threat to world peace (accept on the occasion when we submitted to the United Nations the document *We Charge Genocide*) nor consistently done so in order to invoke Articles 39-51 on our behalf. By and large we have seen our struggle a *civil rights not human rights* and so have seen *integration* as the solution to the Nu African Question and relied on "Mr. Lincoln" meaning in this case "the government" of the United States Empire (*the U.S.E.*) to grant or protect our rights and so confined our struggle within an untenable domestic colonial relationship that while aggravation to the majority nation yet is satisfying because it supports the presumption held by them and that "We will take care of our own Negras" and the rest of the world has nothing to do with it deemed to be interference in the internal affairs of the United States Empire as it devours, oppresses, and/or *murders its black citizens under the color of law*. *Shahidi* Malcolm X suggested strongly that we need to address such situations *By Any Means Necessary* (**BAMN!**). Below we shall explain this aspect of his political philosophy and what is might mean within the concept of **WoKoBu** that we have already described above.

WoKoBu and BAMN! As we stated some above some while back we would try and give a fuller definition and understanding of Malcolm's famous and often repeated phrase *"By Any Means Necessary"* that we have partly explained by associating it with another famous dictum or slogan he used "Ballots or Bullets." The latter phrase we suggested explains in great part the meaning of the first that is achieving freedom by either the peaceful means of the ballot box or if necessary by armed resistance. The first phrase is wide open for any solution to the African-American question that

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portends success and certainly includes Douglass' "words or blows" dictum for emancipatory action. BAMN although it does not exclude the possibility of armed resistance is not phrase one should automatically presumes violence against any government or any person or any people. That would be gross exaggeration of what Malcolm X meant and so we need to explain in some detail what in fact he did mean by it since it will be referred to throughout this project/work. Thankfully, we have the work of Robert Jabara (1992) *The Word: The Liberation Analects of Malcolm X* that gives a full analysis of the meaning of BAMN as *Shahidi* Malcolm X understood it within his political philosophy. Here after when BAMN or the phrase *by any means necessary* is used in this work it is the definition and analytical horizon of understanding that Jabara gives it that is meant. We will try throughout to relate his understanding of BAMN within the concept of **WoKoBu** already provided above. Generally speaking **WoKoBu** is the aim, that is, "Salvation" = Collective and Personal Freedom, keeping in my that this Swahili *trigrammaton* refers to the *racial conflict resolution issues* raised by three black political, social, and legal scholars **W** = Welsing; **K** = Kly and **B** = Bell ; while **BAMN** properly understood provides the emancipatory means and methods when you take into consideration that CCD (Covert Civil Disobedience) and OCD (Organized or Overt Civil Disobedience) are the core principles embedded with the phrase BAMN = By Many Means Necessary. BAMN therefore as a means of achieving **WoKoBu** = Salvation has then a wide ranging method, means and approach that go well beyond the used of armed struggle and could include any action from voting to public protest to self-defense to covert/overt armed resistance. Robert Jabara, a former official of *Shahidi* Malcolm X's *O.A.A.U.* = the *Organization of African-American Unity* redefines the political struggle for freedom in terms of how Malcolm used the phrase *By Any Means Necessary* [BAMN!] and his meaning behind it, where "BAMN stratagem holds out the possibility of victory – not through military success (or the use of violence) but rather through a tipping of the cost-benefit scale to the point where the cost of the minority's continued oppression out-weighs all possible benefits" as understood by Jabara's publisher Clarity Press [1992].³³ In contra-distinction Jabara himself states the following:

Our analysis suggests that the key components of BAMN reveal Malcolm's deeper philosophical position in relation to the liberation struggle of powerless minorities: the need to de-criminalize acts which are in essence political responses to cultural, socio-political and economic oppression; and the refusal to the oppressor of the moral right to govern. As such, they led to a redefinition of political struggle, insofar as it broadens the concept of political struggle to include as political those acts which previously might have been viewed as criminal (contrary to existing law and authority). Acts which previously were defined negatively in terms of riots, civil disobedience or social breakdown, would now be defined positively, in terms of resistance to oppression, breakdown of the oppressive political and social order, the healing stage of anarchy and liberation, then the establishment of a new just political, social and economic order. As is well known, after discussing a problem and suggesting what should be done, Al Hajj Malik Al Shabazz often ended his suggestion with the phrase "By any means necessary" (BAMN). No doubt BAMN had profound philosophical meaning for Al Hajj Malik Al Shabazz and encapsulated his philosophy of resistance. . . . By Analyzing Malcolm X's usage of the term, we may also view BAMN as a generalized orientation to a strategy of modern liberation resistance or warfare applicable to once-enslaved and/or politically, economically and culturally disempowered devalued populations, such as the African and Native Americans, the Dalits of India, the Afro-Brazilians, etc., which says, in essence: it is your duty as human beings to seek an acceptable and effective way to resist, and that by seeking or finding an effective way to resist, the cost to the oppressor will automatically be raised beyond the point of any possible benefit. . . . We should note that the concept of BAMN is assumes that all groups, nations and individuals have the right to fight for self-determination as a due process of exercising their human rights. That is to say, simply, that no one is born to be the slave of another. The concept BAMN equally implies that since any means necessary should be used, there can be no ideological, religious or other just reason

³³ Robert Jabara. *The Word: The Liberation Analects of Malcolm X*. (Atlanta, Georgia: Clarity Press, Inc., 1992), p. 6.

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that a group should not fight for its right to be fully human in all the dimensions that humanity is understood to encompass: political, cultural, social, and economic. Is it possible for a thing to be just but unjustifiable as a cause of action? This contradiction arose in the non-violent movement of the sixties, where religion was interpreted so as to limit the means of resistance to those not including the most fundamental human right of self-defense. In Malcolm X's concept of BAMN, man is seen as acting not only in his own interest, but also in the interest of what is righteous and just, and therefore achieve victory over the more powerful because the situational reality (*Al Quwa*) operates in his favor. . . . The BAMN concept, therefore, holds a radical view of American society in relation to its powerless minorities, and of its component medical, mental, educational, social and criminal justice institutions. The political response to oppression in Malcolm X's BAMN concept is in a sense wholistic, insofar as it does not see responses to oppression as confined to traditionally political acts but a gamut of acts corresponding to the gamut of oppressor institutions, social laws, norms and conventions which participate in the oppression.³⁴

BAMN therefore has a complex of means (including armed self-defense) that can be chosen by the collective group as well as individuals who make the choices and weigh the costs and consequences versus the potential benefits both short terms and long term guided and motivated by either the collective groups or individuals aims and goals in respect to their ideals surrounding Salvation = Freedom = Self-Determination.

BLACK NUREMBURG DOWN WITH JIM CROW, UP WITH ZIP COON:

"BEING A BRIEF STUDY OF THE EMERGING BLACK NATION AND
THE ESTABLISHMENT OF DOMESTIC NEO-COLONIALISM IN THE U.S. EMPIRE"

National Law governs the relationship between its citizens, and the state, and has the role and duty to see to it that the **Law of Nations**, geared toward the protection and rights of the people, and its citizens be observed, and no nation or people can abrogate those laws by presumption of the supremacy of **National Law** or social standards adhered to by the majority nation favoring such oppressive conditions which or force such national minorities as the Nu African People to seek redress by means of national liberation struggle, rebellion, or riot, unless such a state or nation does not fear being classed as an **Outlaw Nation**. The reason for this assertion is that the **law of nations is superior to national law**, so that a **lawless nation**, i.e. one bent on violence, repression, promoting economic deprivation, refusal to concede to restorative justice (i.e. reparations), practices of genocide (systematic killing a group), group menticide, and other forms of oppression against its national minorities, or stateless-nations within its borders, represent **a threat to world peace, and the peaceful development of the community of nations, and peoples**. The U. S. Empire & Imperium (The U.S.E.) knows very well it is not immune to the **law of nations**, and so has always tried to hide its lawlessness behind phases like **law and order**, or **rule of law**, **"free" enterprise**, etc. in whatever it did, from the secret war of genocide against the Native American Peoples, to its current war of **penal and legal terrorism** (with over half the population of the prisons holding 2.5 million, i.e. **2,500,000 black men and women!** behind bars, when black population on represent **12.5%** of the total U.S.E. population), including **economic deprivation** aimed at the Nu African People, that is, denying them a living wage vs. a minimum wage, preventative health care, occupational crowding into poor paying jobs, the promotion of institutional poverty, guided by plantation economics, i.e. keeping the Nu African working poor on the plantation as permanent wage slaves. So when places like LA, Washington D.C., Miami, Cleveland, Chicago, Detroit erupt into riot, and rebellion by its national minorities, the Powers that be in the U.S.E. are quick to place the blame on the victims of oppression, eliminate the sources of these riots,

³⁴ Jabara. *The Word: The Liberation Analects of Malcolm X*, pp. 71-74.

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and rebellion by **more police and legal terror**. The Powers then are engaged in a systematic war against the Nu African People, a situation that can only be described a **grand domestication**. Part of that grand domestication is to provide the rest of the world with **disinformation** about the real situation, and relationship between the majority people, who are in power, and its so-called minorities. This program of disinformation is purely for world consumption, designed to describe the U.S.E. as a benign, tolerant, and benevolent power, and its minorities, that is, the Nu African People as recalcitrant ingrate for Massah has done for them. It is therefore easy enough for the LA rioters, and so-called rebels that have legitimate grievances against repressive police forces, and policies of economic deprivation, for the Powers to parade their pictures before news camera's and call it the **Hall of Shame!** This so-called "Hall of Shame" should include naming the Powers, who are killing, oppressing, and depriving the victims of their human, civil, social, and economic rights, but it does not. This so-called "Hall of Shame" is designed purely to shame the **"good niggers"** into thinking that these rioters are merely thugs, thieves, and the like, and thus had not legitimate grievance against such oppressive conditions, and the white dominated system of brutality, and arrogance that informed their actions against such a system, and police state in the first place.³⁵ If this is not enough, the white *Powers that Be* then call the **traditional mis-leaders** of the black national minority together, *who no longer have any direct influence over the people they are suppose to represent, or true commitment to those they claim to be the leaders of*; all of this in an effort to show the world that the government, and majority nation of the U.S. Empire is a **non-racialist** and **lawful nation** governed by democratic institutions. This is not to say that we here condone such violence as happened in LA, and Miami, for instance, but we understand it.³⁶

³⁵ This type of propaganda is a long established practice of the white man in relationship to the Nu African national minority in this country. In a number of new spots blacks that abhorred the rioting in LA where given prominent space to bent their disapproval of the rioters. They showed one black woman in tears, making the statement that she was **ashamed of her people!** She never mentioned the **SHAME OF THE NATION** that brought about this sequence of events. This African-America woman was just **ashamed of her people!** A black policeman also was given space to say that the black rioters were just using Rodney King's name as an excuse to loot, rob and kill. We are sure this black policeman missed the whole point; that this riot was deeper than what happened to Rodney King. The brutal beating that Rodney King took from the police was felt as beating every black man received. Every blow was felt as being real. The existential moment of abuse that Rodney King took was felt as the oppression, and killing of the group. However, such statements as the news media was willing to allow are used by the white press as part of the system of **grand domestication** to show that **there are some "good Niggers" who are not against the white man**. That is the aim of the picture of rioters plastered along public hall ways by the LA police, to shame the black community and separate their sympathy from the rioters and make a division in their minds between the so-called **good Niggers** and the **bad Niggers**.

I once remember talking with my wife's grandmother, who was nearly 93 years old. She began for no reason that I could perceive, to talk about the days when black people were still being lynched, daily, summarily dispatched as a recreational pass time of any group of white folks that saw fit. This was close to the end of the **Red Period** of the **Maafa Era** in our new calendrical reckoning. She said when she was a little girl, which had to be around 1905 or 1910, some black people on a street adjacent to hers were lynched by the then current method of tying a rope around their neck and dragged by car through the black neighborhood until they were dead. Her description of this type of lynching was historically accurate considering that cars were being manufactured in large numbers by then do to the Industrial Revolution in manufacturing technique that had been developed by the Ford Co. with the Ford model T as the flagship example of assembly line production. This historically accurate description of this public method of lynching, and white terrorism to "keep the niggers in their place, by putting the fear of God in them" was astonishing enough, coming from someone I knew could not even hardly read. But even more astonishing was her call the black people on that street the **"bad Colored folks."** It struck me that this purposeful murder of black people before other black people and spreading the news of what would happen to **bad Niggers**, had the desired effect of spreading fear and terror among our people, and at the same time disengage the **good Niggers** sympathy with the so-called **bad Niggers**. LA's parading our people's pictures around in public places and calling the **"Hall of Shame"** serves the same purpose of "divide and conquer." The sad thing is that our people have fallen for this propaganda, and ruse for many centuries at the hands of the white man as the contemporary story of my wife's late grandmother indicates. Our people still yet do not see such ploys as the **"Hall of Shame"** as really the **"Hall of Shame!"**

³⁶ Amnesty International, which organization usually concentrates its efforts at condemning Third World countries for human rights abuses, in an unprecedented move condemned and branded the LA Police Department (LAPD) as a terrorist police state organization. They said that this police department has subjected the Nu African and Mejjicano People to all

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We say here to the Nu African People that **violence born of frustration**, while it will happen, is self-defeating, aimless and leads to quick repression, and more deep seated frustration. This kind of violence, while it is a statement, and an indictment against a repressive, and oppressive system, also shows that we have a weak, and accommodationist black leadership, and no institutional structures of power by which we may meet our *natural and eternal enemy*, the Setian white man as equals, both on the physical, spiritual, and moral battle field.³⁷ Why is it that we follow this aimless course, and then turn right around, using the riots as leverage to beg such an enemy, the rulers of such a system, that either is unable, or unwilling to satisfy the just demands of the people, to change this system, the works so well for them, but is a dead end into “**Nigger Heaven**” for us? On the other hand if the collective people choose violence, as a last resort, when the majority society blocks other peaceful, and conventional means to address grievances, whether overtly or by subtle social mechanism of denial, it would be better, is such a course had to be taken, that the people pursue **violence born of conviction**, the higher moral ground characterized by world national liberation movements, which movements

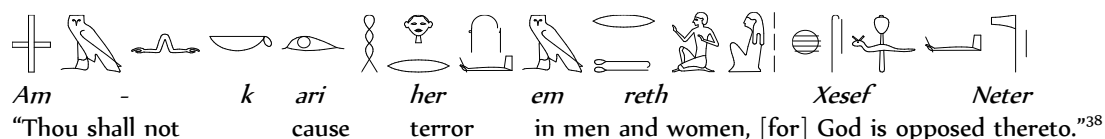
manner of tortures and human rights abuses [Asiento 26 June 1992]. I viewed a newscast showing some of this taped abuses. In one frame it shows [since the Rodney King beating] a LA policeman literally stomping and kicking a downed black prisoner in his spine. In another scene a white policeman grabs a black man in the collar and smashes him in the face with a leather glove fist, knocking him over a set of banisters. The next most horrible scene was the use of police dogs on a black suspect. The German Sheppard was allowed literally to tear the prisoners legs open when he was already down. Even this black man's pleas for mercy and the anguish shown on his face and his clinched fists shaking with pain did not make these white brutes in blue call the dogs off. They were not arresting this man, they were acting to punish him, and brutalize him. They were simply white beasts themselves, the hate for our people shown on their faces, which hate allows them to administer **JUST-US** in the streets.

Amnesty International made its declaration on this racist police force because as they pointed out, it is impossible to condemn governments of Third World countries or elsewhere when human rights abuses are so glaring in the U.S. Empire & Imperium. This declaration by the **A.I.** has brought our struggle and the issue of oppression, justice, and freedom for the Nu African People to the notice of the international community. For those credulous black people who still believe in the ultimate “fairness” of the white man, and or those who are not able to get the **A.I. Report** on the **LAPD** see Rothmiller and Goldman, **L.A. Secret Police: Inside the LAPD Elite Spy Network** (Pocket Books, 1992), to see how members of the **LAPD** and their so-called elite **OCID** inflicted mindless brutality on our people, the terrorist methods these white brutes in blue used to oppress our people, to make fun of them, and toy with them like a cat to a mouse, that is, in games of terror and sport “just for the hell of it!” This work will show the reader how this Setian fraternity of devils, and official terrorist falsely accused many of our people, and many LA policy would pull black women “suspects” around by the hair to terrorize them, and bring them into submission because this was the most “effective” way to handle black women. You could hardly imagine this white brutes treating their own women this way. After reading this work black people should see that these white terrorist brutes in blue are no different than their white forefathers who subjected our people to the horrors of slavery and Jim Crow/Zip Coon lynching's. What the **A.I.** and others don't know is, and what I observe among our people is a deep tiredness, and weariness, and a deep and profound anger with the white people of this country. We are tired of oppression, we are tired of repression, and the brutality that white officials, and politicians, and the general white populace are visiting upon our people. **We are ready to fight again!** The black man's mood has changed, and the spirit of our black ancestors is creating in us **rage**, bringing illumination, that is **rays** of new light, and demanding that we **raise-up** to the dawn of a new day of freedom.

³⁷ *The old guard black nationalist, and old guard integrationist have literally abdicated their place in our current struggle for total freedom, and against white oppression, and repression of the Nu African Minority. They have abdicated either through fear, and intimidation by the white power structures of oppression, or from the grant of largess from the white man, or simply as some have said, because they are tired of the struggle. The Nu leaders of our people which the white power structures, aimed at grand domestication, is just beginning to identify and recognize those young, black and proud grassroots leaders, like the powerful, and dynamic Sister Souljah [See John Leland, “Souljah On Ice,” **Newsweek**, June 29, 1992, p.48]. This your black woman says, “Souljah was not born to make white people feel comfortable/I am African first, I am black first/I want what's good for me and my people/And if my survival means your total destruction/Then so be it/You built this wick system.” This telling statement from Sister Souljah is captioned by the article as “The Hate That Hate Produced,” quoted in **Emergence**, June 1992, Kevin Powell, “Hard Core Rappers,” p. 50. Where do you see in this statement that Sister Souljah hated anybody? If anything, she is saying that she loves her people so much that it seems like hate to white people, and “niggers” who feel uncomfortable with her bold assertions of black national sentiments, and her call for black self-determination that is implied in what she said. Why is it when black speak up for their race and say they love their people, it means hatred automatically for another people? It does however without apology means hatred for “this wicked system” as she says, and those who perpetuate it!*

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seek as much as possible, in pursuit of it's just aims to minimize violence to innocent nationals. We here condemn terrorism, and believe the Nu African People should not let their black national struggle, if it ever evolves to the level described above, degenerate to nothing but **race war**: For the "**Metcha-t Neter**" sacred scriptures given to the black man by God himself, says



In a national liberation struggle the peoples aim should be to present to the world that they have a just cause and that they in principle, and in action intend to adhere to the **law of nations**, and that they are true **black national emancipationist** fighting on the behalf of the **Justice of God**, even though by virtue of the struggle itself, **national law**, in self-preservation, must condemn these fighters as **thugs, rioters, rebels, criminals, lawbreakers, lawless, assassins**, and the like, while the fighters themselves must regard the Powers of upholding national law as mere **ruler makers and law breakers**, who are oppressing the **black national minority**.³⁹ Because of the physical and psychological burden such a struggle will place on the Nu African, we counsel therefore that the Nu African People seek a peaceful solution to the **Nu African Question** within the bounds of national unity, as dictated by the **law of nations** if this is at all possible. But at the same time we are listening to the sentiments of some of our brothers who say that we have already been doing this since political emancipation; that now we are tired, and our great patience with this nation has come to an end. We understand this black national frustration, and so while we counsel our people to seek a peaceful solution, on the basis of **retributive, distributive, and restorative justice (i.e. reparations)** within the bounds of national unity, it also issues a warning to the white majority nation in the U.S. Empire & Imperium [The U.S.E.] that **God is not mocked!** What a nation sows it shall reap. However, the rest of the world is fooled or however long the national minorities desire for national liberation, and just treatment is suppressed, the **Creator-God** sees all, and all holy sacred books (i.e. Holy Bible, Holy Qur'an, Metcha-t Neter, etc.) declare the same thing: **God is the God of the oppressed**, where for example Romans 12 says "The Lord will repay," and the Metcha-t Neter of the Egyptians say, "God made man rulers from the womb, a supporter to support the back of the weak God will judge the right." Jesus of Nazareth in his national program, and in his emancipatory struggle against the oppressive Roman Empire, and against their Jewish marionettes, and minstrel dancers, who benefited from the oppression of the Jewish Nation said, "I bring not peace, but a sword." We therefore call for a **just peace before the Nu African People decide on the necessary application of the sword, before the people decide again to become "Souljah(s) in the Army of De Lawd!"**



In the 90s some young black activist whose patience with the slow pace of civil rights progress and perceived hypocrisy of American political institutions in regard to its minorities since these vary civil rights gains were being daily nullified suggest just such a thing. A young black female activist know by the street handle "**Sister Souljah**" (born Lisa Williamson in the Bronx, N.Y. responded to an attack made on her by Bill Clinton speaking at the *Rainbow Coalition Leadership Summit* then

³⁸ E. A. Wallis Budge. *The Egyptian Book of the Dead: The Papyrus of Ani*. (New York: Dover Publications, Inc., 1967), p. lxxxv

³⁹ Spaeth, *The Constitution of the United States*, Article I, Section 8, No. 15, "On Insurrection."

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founded and organized by Jesse Jackson. That venue for the attack by Clinton moved *Sister Souljah* to say the following:

I am very, very well prepared to defend myself and my people. . . . Souljah was not born to make white people feel comfortable," . . . And if my survival means your total destruction, then so be it" . . . I reserve the right to put pressure on white America, to be angry with white America and to organized against white supremacy and racism.⁴⁰

Guided by these sentiments *Sister Souljah* produced a video called "*The Final Solution: Slavery's Back in Effect*" to highlight the fact that black people in their advance for freedom and equality instead of moving forward as civil rights gains had overenthusiastically promised they were in fact going backward and being pushed back into peonage and poverty. From her perspective and other young black people during this era when the promise of civil rights could be seen for what it is; a *sham and a failure* something radical had to be done! While the *Newsweek* article dismissive of her credentials as a rapper the writer of the piece *Rap and Race* could not help but say that she was "Powerful as a public speaker. . ." while sarcastically pointing out that she has a "formidable ego" but nevertheless "she is undaunted by her lack of musical success." This critique that is dismissive and sarcastic when assessing black artists in music who lend their art forms to black protest is typical of white writers and critics who believe that black musical art forms are diminished when they lend themselves or promote black protest. This white clinical view of black music is misplaced and always will be. Black women during the mid-1980s began to find their revolutionary voice and were more than likely the black female models emulated by young black women like *Sister Souljah* in the 1990s. Those African-American or Nu African women belonging to *The All African Women's Revolution Union of the All-African People's Revolutionary Party* are the best representation of black women's new image of themselves (where *dey been down so long*) with their motto: "*The Degree of a country's revolutionary awareness may be measured by the political maturity of its' women*" borrowed from *Osafyefo* Dr. Kwame Nkrumah. In their pamphlet published for African Liberation Day in Cincinnati, Ohio, May 24 & 25, 1985 they state in part:

In attempting to analyze the situation of the African woman in America, one sees many myths. The system of capitalism (and its afterbirth-racism) under which we all live has attempted by many devious ways and means to destroy the humanity of African people. This has meant an outrageous assault on every African man, woman, and child who resides in the U.S. Slavery was responsible for establishing a caste system that relegated Africans to an inferior status. Slavery was used to create a highly distorted sex ratio. It was more profitable to enslave a large number of African women and then purchase a few males to act as studs, or simply perform many casual unions with pregnancy as the only goal. White men exploited their superior group status in taking advantage of African women during slavery. Slavery is but a small part of the picture. . . . African women must begin to deal with the problem of the African masses for the problems are one and the same. A revolution that engages the participation of every man, woman, and child brings about a certain "transformation" in that man, woman, and child. It is through the struggle for Pan-Africanism and the liberation of all African people that the African woman, with the help of the African man, can and will achieve "emancipation."

"A revolution entails not only the willingness to lay our lives on the firing line . . . To die for the revolution is a one-shot deal; to live for the revolution means taking on the more difficult commitment of changing our day-to-day patterns. This means changing the traditional routines that we have established as a result of living in a corrupting society."

⁴⁰ John Leland. *Rap and Race: Beyond Sister Souljah – The New Politics of Pop Music*. In *Newsweek* (June 29, 1992), p. 48.

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The African woman must begin to realize that she has a right to participate in the struggle for our right to self-determination as a people, whether it be a political struggle or an armed struggle; that there is nothing wrong with it; that it is part of our past history our present history, and will be a part of our future if we continue on the present course. African women students/intelligence's must develop a revolutionary African personality clear on the nation/class struggle.⁴¹

It is evident from this assessment of themselves, their situation, and their social-political location within the United States Empire domination system (perpetual slave/master relationship) that black consciousness of Nu African women had begun to rise to very high levels indicated by their desired to organize themselves under the banner of Pan-Africanism in order to promote solidarity of black women in America as well as in Africa, where the function of *black consciousness* is struggle for black emancipation and freedom where such a struggle or revolution if you will "engages the participation of every man, woman, and child brings about a certain 'transformation' in that man, woman, and child" in order to achieve the right of self-determination accorded to all people. These are political views and attitudes of Nu African women speaking for themselves that did not *necessarily* need the voice of their men (while appreciated) but certainly no longer accepted white assessments or definitions of who the black woman is or should be *for them*. In fact white assessments of what attitudes blacks ought to adopt or what they should believe or what political positions they should have was widely dismissed by all blacks (women and men) generally. There was resentment by black leaders, scholars, and writers against the *Progressive* mantra "*We know what is best for you!*" Earlier no less than Malcolm X himself, rejected such paternalism and the right of whites to demand black people conform to some pacifist and docile image they had of us so they could feel less threatened. Malcolm X like the young rappers in of the 1990s would not accommodate those images or caricatures. In an interview with Claude Lewis for the Herald-Tribune in December of 1964 after Malcolm had returned from Africa and a supposed "new" Malcolm was presupposed because he had publicly broken from Elijah Muhammad and the Nation of Islam and so-to-speak become his own man under the nuance that his trip to Africa had broadened his perspective and elevated it beyond the chauvinistic and nationalistic ideas of the Nation of Islam to the more progressive ideals evident in black liberation leadership in Africa he had been exposed too. Malcolm laid this nonsense of a "new" Malcolm to rest. After Lewis asked him where he was headed politically and "whether there was a new Malcolm." He responded:

The white man asks the question, "Is there a new Malcolm X?" Cause what he has been demanding is, politically, a new me while there's not yet been a new him. Which means I'm supposed to change before white people change. As long as there's an old problem---the same old problem---I don't see how there can be a new Malcolm X.⁴²

Black music whether Negro slaves songs, Gospel, Jazz or other contemporary forms have at their root black protest and the achieving excellence in the form itself has not taken second place to protest but was the heights of excellence and deviant forms of music have been pursued precisely because the black artist's *life-world* and *lived-experience* of oppression is the same as their own people and the one and the same as their black ancestors who were stolen from Africa, worked "from can't see in the morning to can't see at night," beat, raped, mutilated, burned and lynched. Any black music form including rap that did not come out of that black experience is itself illegitimate and not black at all. All black musicians whatever their musical art form and pursuit knows this whether they are able to speak their mind or not for fear of not being able to secure work which itself is scarce. Yet many have dared to still speak and *protest in many ways* by creating new jazz genre increasingly

⁴¹ *The All-African Women's Revolutionary Union of the All-African People's Revolutionary Party*. (Washington, D.C.: A-APRP, 1985), pp. 1-2.

⁴² Bruce Perry. *Malcolm: The Life of a Man Who Changed Black America*. (New York: Station Hill Press, 1991), p. 326.

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difficult for white jazz musicians to access, copy or emulate in an effort to keep jazz forms from being *colonized* by white musicians and those who control the music and record business in this musical genre. This is made clear by Frank Kofsky (1970) who conducted interviews with several of the great jazz musicians particularly John Coltrane and McCoy Tyner in his *Black Nationalism and the Revolution in Music*. First Kofsky states:

For the reasons adduced by Hobsbawm, there can be little question among serious students of the music that jazz has inevitably functioned not solely as music, but also as a vehicle for expression of outraged protest at the oppression of Afro-Americans as a people and the specific exploitation to which the jazz musician, as black artists, have been perennially subjected *in an art of their own creation*. Nor is there much room to doubt, Gitler to the contrary notwithstanding, that the “open resentment” of which Hobsbawm writes was an important consideration in bringing about the bebop revolution of the 1940s. A black bebop musician thus confided in the German critic Joachim Ernst Berendt:

You see, we need music; we’ve always needed a music—our own. We have nothing else. Our writers write like the whites, our painters paint like them, our philosophers think like them. Only our musicians don’t play like the whites. So we created a music for ourselves. When we had it—the old type of jazz—the whites came, and they liked it and imitated it. Pretty soon it was no longer our music. . . . You see, as soon as we have a music, the white man comes and imitates it. We’ve now had jazz for fifty years, and in all those fifty years there has been not a single white man, perhaps leaving aside Bix [Beider-becke], who has had an idea. Only the coloured men have ideas. But if you see who’s got the famous names, they’re all white. What can we do? We must go on inventing something new all the time. When we have it, the whites will take it from us, and we have to start all over again. It is as though we were being hunted.⁴³

Jazz like other black music forms may be *colonized* by whites but they can never own it because they cannot give birth to it out of their white *life-world* and their *lived-experience* of privilege and assumptions of superiority. Even the word *Jazz* is African in origin. According to Clarence Major (1970) in his *Juba to Jive: A Dictionary of African-American Slang* states:

Jazz n. (1620s-1990s) very likely a modern word for *jaja* (Bantu), which means to dance, to play music; early variants are : jas,” “jass,” and “jasy”; a type of black music derived from blues, work songs, spirituals, possibly a Creole version of the Ki-Kong word *dinza*, and the early New Orleans variant “jizz”; also, from Creole *patois* (“to speed things up”). . . . the word “jazz” attempts to define various kinds of musical forms created and developed primarily by black Americans—from the African beat, spirituals, and work songs, to the music of New Orleans marching bands. . . . Another theory has it that “jazz” is derived from the African word *jaiza*—the sound of far-off drums; also means sexual intercourse.⁴⁴

Jizz n. (1700s-1930s) semen; probably from the Ki-Kongo word *dinza*, meaning “live force” or “life force”; energy or vitality.⁴⁵

Jazz is the *first language* of the black musician and only a *second language* for white musicians and others that would aspire to this cultural form of black music that when divorced from the *life-world* and the *lived-experience* of black oppression is nothing but a quaint offering of praise and honor to the black muse of the arts and sciences that presides over inspiration and improvisation. Black inspiration and improvisation does not come out of a vacuum so that the artistic and musical

⁴³ Frank Kofsky. *Black Nationalism and the Revolution in Music*. (New York: Pathfinder Press, 1970), p. 57.

⁴⁴ Clarence Major. *Juba to Jive: A Dictionary of African-American Slang*. (New York: Penguin Books, 1994), p. 255.

⁴⁵ Major. *Juba to Jive*, p. 260.

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forms that come out of the muse of necessity comes out of the *lived-experience* of the one engaged in its worship and praise through a praxis that is not casual but all consuming. Jazz is black because it comes out of the deep wells of the black experience of oppression and is a cultural art form that may be only imitated by others divorced from this experience no matter how much they claim to own it. Kofsky brings out a number of interesting perspectives held by great jazz musicians he interviewed shortly after the assassination of *Shahidi* Malcolm X on the general topic of jazz or black music is related to the black culture and the black experience of oppression. He begins with McCoy Tyner a black jazz pianist in the quartet of the late saxophonist John Coltrane. Kofsky gives makes the following statement about the interview with Tyner that was obtained August 16 1966 well over a year after the assassination of Malcolm X:

It will be noted that McCoy was guarded, if not downright reluctant, in expressing himself on controversial questions pertaining to black nationalism, radical politics, etc., during the early part of this interview. Such reluctance has to be seen as the product of bitter experience. Now that most of the barriers have been broken down by Bob Dylan and the Beatles, white rock musicians are freed to write and sing about virtually any subject in language of their own choosing, with no penalties attached . . . Black “jazz” musicians enjoy no such license. There are some outspoken and radical critics of the status quo in jazz circles: Max Roach, Charles Mingus, Archie Shepp, and others. Significantly, none of them work with any regularity; neither Roach nor Mingus have had a record in years; and such records as Mingus is able to make are released only through his own label. Most jazz musicians, finding survival difficult enough in White America with two strikes against them—their color and their art (for this country has never been hospitable to its serious artists) — are not so suicidal as to wish to add a third in the form of explicit radical politics. Until one has shared their experience, it hardly behooves one to criticize this decision. Typically, the black “jazz” musician can expect to sweat his too-brief life out in a series of underpaid “gigs” in incredibly sordid “clubs.” Until we are able to alter these circumstances, how can we have the temerity to ask him to add to the already formidable obstacles he will inevitably encounter?⁴⁶

This is the racial back drop and back story of the colonization of jazz by whites who hold the power of the purse over these black musical geniuses “You say what we want you to say or else!” behind the interviews with both McCoy Tyner and John Coltrane and their reluctance to explicitly to affirm that the black musical form of jazz comes from the *lived-experience* of black oppression. They do affirm but not in Kofsky’s racial terminology but in their own words. With Tyner some of the interview went as follows:

Kofsky: Do you think the phrase “new black music” is an accurate title for some of the newer styles that are being played today in jazz?

Tyner: That’s a very difficult question. I guess maybe to some this may be an accurate description of what they’re doing. But I don’t know whether you could . . . I really couldn’t speak for them on that particular —

Kofsky: I think you should speak for yourself.

Tyner: It’s not an accurate title. It’s really hard to say; still, I can’t be specific on that point, because some individuals feel that what they’re doing is . . . that this title is more appropriate to what they’re doing, because of the fact that they are more or less nationalistically geared.

Kofsky: What about for what you’re doing? Do you see it as accurate for yourself?

⁴⁶ Frank Kofsky. *Black Nationalism and the Revolution in Music*. (New York: Pathfinder Press, 1970), pp. 207-208.

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Tyner: Not necessarily. No not necessarily. Number one, I don't like to categorize myself or my music in any respect, because I feel that music, number one, is universal; and that, at least the way I feel, is that I'm motivated by different aspects of life. I'm not motivated mainly by

Kofsky: Political considerations?

Tyner: Yes, necessarily politically motivated.

Kofsky: When we spoke of this earlier, you said that it was true that society did influence the music, but that you didn't want to concentrate exclusively on that. Do you still think that it is true that there is a relationship between the society and the music?

Tyner: I think there is an indirect relationship, yes.

Kofsky: Would you talk about the relationship?

Tyner: Well, I feel it's like anything else. I mean that if you're living in a society . . . that this music has been influenced by the environment, by the things that people have gone through. To me this is how this music, one of the reasons why the music emerged, because of the fact that the society had imposed certain things upon people and this was an outlet.

Kofsky: Restrictions?

Tyner: Restrictions or certain pressures, and people – the black people in particular – used it as a form of expressing themselves. So I believe that society does have an effect on the music. . . .

Kofsky: Malcolm X's autobiography reveals that he was a jazz lover and a close friend of many jazz musicians. Do you think that this is just an accident, or that there is some deeper significance about this --- that this says something about the nature of jazz and the nature of Malcolm X?

Tyner: Well, I believe that there is something related there, because Malcolm came out of the ghetto, was a product of the ghetto, as I feel the *music* is a product of the ghetto. So I feel that it is only natural that he would have a close feeling, you know, to the music, because it is something that was just part of him, because it's a part of the ghetto. I believe that both of them . . . that they're one and the same. . . .

Kofsky: Would you ever consider dedicating a composition to Malcolm?

Tyner: I might consider that. . . .

Kofsky: So your reluctance to talk about jazz and the social questions doesn't come about because you see these social questions unrelated, but simply because you would rather focus on the music?

Tyner: I feel that for me, as a musician, this is the primary thing – the music. If you want to, let's say, dedicate some time to discussing social problems, I feel that it's a different category, even though it's all related, but it's still a different category, it's a different subject. . . .

Kofsky: Some musicians have said that jazz comes out of conditions of poverty and oppression and is oppose to those conditions of poverty and oppression. Would you agree?

Tyner: I think it has a lot to do with it, I think that has a lot to do with it. I think that has a great deal to do with it. I really do. But I think also, I think it probably would have happened maybe naturally. I think that it happened to be a vehicle to express the suffering that the

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black man had incurred in this country; but I think maybe . . . that being that the uniting of the two cultures, I think if it had just taken place under any other circumstances, maybe it might have happened. Maybe with not as much meaning --- I don't know, it's really hard to say. But I think that it's really an amalgamation of the two cultures --- the African and the European culture.⁴⁷

The backdrop and back story for Kofsky's interview with John Coltrane is not much different than McCoy Tyner's in respect to Coltrane's initial reluctance to tie the revolution in jazz to the nationalism and radicalism in black culture aimed at securing freedom and equality *by any means necessary* despite his obvious admiration for *Shahidi* Malcolm X. This may be because of the little known fact (because it is little mentioned in respect to his person or music) that John Coltrane held certain spiritual and even religious convictions that drew him to Malcolm as a preacher of truth. Some of the sayings of John Coltrane are illuminating on this point:

In the year of 1957, I experienced by the grace of God, a spiritual awakening which was to lead me to a richer, fuller, more productive life.

My goal is to live the truly religious life and express it through my music. If you can live it, there's no problem about the music, because it's part of the whole thing. To be a musician is really something. It goes very, very deep. My music is the spiritual expression of what I am -- my faith, my knowledge, my being. I'd like to point out to people the divine in a musical language that transcends words. I want to speak to their souls.

I've always felt that even though a man was not a Christian, he still has to know the truth some way or another. Or if he was a Christian, he could know the truth. The truth itself doesn't have any name on it to me, And each man has to find this for himself.

Thankfully now, through the merciful hand of God, I do perceive and have been fully reformed of his omnipotence. It is truly a love supreme.

It was important for me to point out the religious and spiritual side of John Coltrane and how he related it to his music, jazz forms and experiments before citing his comments to Kofsky in that interview whose focus is on black nationalism, protest politics and jazz. Kofsky wants to know how Coltrane views his music art jazz in relationship with black national aims, its struggle for freedom, and its origins in the black man's *experience of oppression*. Kofsky begins with the following question:

Kofsky: The first thing I want to ask you about is a story that somebody told me. The first night I came here, the people I was staying with have a friend, a young lady, and she was downtown at one of Malcolm X's speeches -- and lo and behold, who should pop in on the seat next to her, but John Coltrane . . . Right away, that whetted my curiosity, and I wanted to know how many times you have seen him, what you thought of him, and so forth.

Coltrane: That was the only time.

Kofsky: Were you impressed by him?

Coltrane: Definitely. That was the only time. I thought I had to see the man, you know. I was living downtown, I was in the hotel, I saw the posters, and I realized that he was going to be over there so I said, well, I'm going over there and see this cat, because I had never seen him. I was quite impressed.

Kofsky: That was one of his last speeches, wasn't it?

⁴⁷ Kofsky. *Black Nationalism and the Revolution in Music*, pp. 208-211.

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Coltrane: Well, it was toward the end of his career.

Kofsky: Some musicians have said that there's a relationship between some of Malcolm's ideas and the music, especially the new music. Do you think there's anything in that?

Coltrane: Well, I think that music, being an expression of the human heart, or of the human being itself, does express just what *is* happening. I feel it expresses the whole thing – the whole human experience at the particular time that it is being expressed.

Kofsky: What do you think about the phrase, *the new black music*, as a description of some of the newer styles in jazz?

Coltrane: Phrases, I don't know. They don't mean much to me, because usually I don't make the phrases, so I don't react too much. It makes no difference to me one way or the other what it's called . . .

Kofsky: The people who use *that phrase* argue that jazz is particularly closely related to the black community and it's an expression of what's happening there. That's why I asked you about your reaction to Malcolm X.

Coltrane: Well, I think it's up to the individual musician, call it what you may, for any reason you may. Myself, I recognize the artist. I recognize an individual when I see his contribution: and when I know a man's sound, well to me that's him, that's this man. That's the way I look at it. Labels, I don't bother with.

Kofsky: But it does seem to be a fact that most of the *changes* in the music – the innovations – have come from black musicians.

Coltrane: Yes, well this is how it is . . .

Kofsky: Another reason I asked you about Malcolm was because I've interviewed a number of musicians and the consensus seems to be that the younger musicians talk about the political issues and social issues that Malcolm talked about, when they're with each other. And some of them say that they try to express this in the music. Do you find that these issues are important and that you do talk about them?

Coltrane: Oh, they're definitely important; and as I said, the issues are part of what *is* at this time. So naturally, as musicians, we express whatever is.

Kofsky: Do you make a *conscious* attempt to express these things?

Coltrane: Well, I tell you for myself, I make a conscious attempt, I think I can truthfully say that in music I make or I have tried to make a conscious attempt to change what I've found, in music. In other words, I've tried to say, "Well, *this* I feel, could be better, in my opinion, so I will try to do this to make it better." This is what I feel that we feel in any situation that we find in our lives, when there's something we think could be better, we must make an effort to try and make it better. So it's the same socially, musically, politically, and in any department of our lives.

Kofsky: Most of the musicians I have talked to are very concerned about changing society and they do see their music as an instrument by which society can be changed.

Coltrane: Well, I think so. I think music is an instrument. It can create the initial thought patterns that can change the thinking of the people.

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Kofsky: In particular, some of the people have said that jazz is opposed to poverty, to suffering, and to oppression; and therefore, that jazz is opposed to what the United States is doing in Vietnam. Do you have any comments on that subject? . . .

Coltrane: In my opinion I would say yes, because jazz – if you want to call it that; we'll talk about that later – to me, it is an expression of music; and this music is an expression of higher ideals, to me. So therefore, brotherhood is there; and I believe with brotherhood, there would be no poverty. And also, with brotherhood, there would be no war.⁴⁸

The reluctance and ambivalence that black jazz musicians like Tyner and Coltrane showed toward addressing questions surrounding the role of jazz as a change agent and protest medium in society in the 60s was a understandable strategy to survive and advance their music forms and experiments. However, this rational did not exist for the up and coming black rappers and musicians of the 90s. In fact many of them married their musical art forms and its content directly to black protest and survived (while pissing off a lot of white folk) because they had a lot of black and white millennials still buying their records if not for the musical form then for the protest content itself that at its core sought to *disestablish all authority* an horizon of thought and feeling that fit well within an era of post modernity. White producers of their music either got on board the gravy train or forfeit the lucrative revenues where *money spoke louder than words!* *Sister Souljah* and other young black music activist and rappers sang and rapped with *urgency and passion = they really believed what they were singing and rapping about and they were courageous and not afraid of the Man*. In some ways today it is still like that accept their work has become more commercialized and their “protests” seem less genuine and more about money, status as rappers and power as always when *the white man* (to get control of the uncontrollable) *makes you an offer you cannot refuse*. Nevertheless, it was this initial *urgency to do something about freedom and equality* that passed through the black culture to encourage and advance black consciousness forward. Their musical protests (although later co-opted or at the least muted by the desire in various forms for *MONEY, POWER, and SEX* (the little known and understood secret the *Setian* white man uses over and over again to overcome potential powerful black movements toward genuine freedom and equality) provided sense of urgency vital in keeping the impulse of freedom alive and burning in the hearts of those that live within the crucible of oppression where *black lives matter!* Indeed the Nu African People must do something about all of this *and do it now!* Part of that something is to never forget what the white man has done to our people, so long as he refuses to recognize, and acknowledge his great wrongs against our people, and then take steps in accordance with the principle of **restorative** justice, and the **law of nations** to rectify his wrongs, and errors, and to cease all further efforts at dehumanizing the black man, and cease all plans at developing weapons, and systems of mass murder directed against our people. It is reported that Pope Paul, who visited Goree Island in Senegal, where many of our people were forced to embark on slave ships, asked the African People to forgive white Christians for what they did to our people during the European Slave Trade.⁴⁹ We take note that the Pope has asked the black man to do this unilaterally, without any mention of apologies that should be made by the European, and Euro-American nations, and without any mention on their part of all the concrete things need to be done by the white man to bring about a true reconciliation between the races. These concrete efforts in the form of reparations would be the basis for mutual understanding and true forgiveness, and the basis for a new **social contract**. We have no choice but to advise our people to say no!, and an emphatic no! to that plea made by the Pope at this juncture in our current history, and relationship with the white man, living under a one sided **slave social contract**. The time for forgiveness, especially a unilateral forgiveness is not yet, and premature.

⁴⁸ Kofsky. *Black Nationalism and the Revolution in Music*, pp. 224-228.

⁴⁹ *Jet Magazine* (Johnson Publishing Co., Inc., March 9, 1992 Issue), p. 12.

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Rather, we suggest to the black man that is it **Nation Time!** We say that no amount of **civil rights** legislation; no amount of high level so-called **talks and dinners** at the **White House** by our African-Amerikan mis-leaders, and their Anglo-Amerikan hosts, rulers of the U.S. Empire & Imperium will ever begin to erase, or compensate for the menticide, and genocide our people have been subject to at the hands of the white man. We say that it is much too late for **civil rights patchwork**, which are being rolled back as we speak anyway. Rather, we envision the **coming of a black nation**, promoted by the **coming of a black spiritual revolution and emancipation encompassed by the will of the God of Justice and Peace!** That day is coming and is already here! When the Black Nation is established within the bounds of national unity within the U.S. Empire & Imperium, it will bring to an end the immeasurable suffering inflicted on our people by the white man, referred to in this work as Setian Euro-Americans, who are under the influence of their Father, the Devil, who was a murderer and a liar from the beginning of time, and does not abide in the truth, for there is not truth in him, nor his white and black acolytes, and devotees (John 8:44). We suffered at his Setian followers hands, and still suffer at their hands, for one reason, and one reason only: so that the his followers, the European, and Euro-Americans can obtain, and maintain supreme power, so that their families, their white women, and posterity can benefit **inordinately** from the wealth that this earth contains, which largess is mean by the Creator-God, the Lord of Heaven to be enjoyed by all men. However, we have in our own race **processed and do-rag minded** African-Americans who wish to put out of their minds the horrors of slavery, and the terrorism of Jim Crow/Zip Coon, and even the current policy of economic deprivation aimed at the black people by the rulers of the U.S. Empire & Imperium is dismissed by them, and replaced by the impossible **American dream**, a mere myth of **Nigger Heaven**. The African-American People do not want to listen to any telling them that the Euro-Americans have developed an **Ethnic Genetic Weapon of Mass Destruction** for the sole purpose of mass murder directed at the Nu African People, because some of their African-American mis-leaders, **black marionettes** and **minstrel dancers** are now making money, some of them are now **living large**, and some of them are now marrying **dey white women, and dey white man, dey have been "integrated" and "assimilated"** and they will not brook anyone messing up **dey thing**. The African-American Minority mis-leadership are now willing to forgive the white man, and look over the current war this man is waging against the **Nu African Majority**. They don't need any **black nation** because for them it's not **black nation time**, its **vacation time** while the Nu African Majority suffer. They are singing, and dancing, and screwing around with the white man, and his woman, when we all should be planning for our **black national defense**, and **black national liberation**. These people are **integrationist fools**, who don't see the **white horse of death coming!** And let no one say the suffering of the Nu African Majority is ancient history. The list of black martyrs listed in the above **Our Ancestors Have Names** shows emphatically and categorically that is not true. The classic statement used by the white man today, to rid himself of responsibility and guilt, is **"Why should I pay for my ancestors mistakes, and moral wrongs?"** The shore answer being **"Because you are stilling enjoying the material benefits of what your ancestors did to the Nu African People, and we are still suffering as a result of what your ancestors did!"** Secondly, the white man is still heaping suffering on our people I the same unmistakable *modus operandi* of their ancestors, and they are still as arrogant, and unrepentant in their drive to maintain, and validate their racial superiority. Thirdly, it has not been all that long ago since the end of slavery, and the Jim Crow/Zip Coon, or **Red Period** of white terrorism that one can dub it **ancient history**: for it has been less than 131 years, near the life time of the oldest African-American recently recorded. The Nu African People were released from slavery in MP349/A1865, and in the middle of that period Jim Crow/Zip Coon witnessed the murders, and genocide of our people on a scale unimaginable as **Our Ancestors Have Names** has demonstrated, and only came to an end with the fall of Jim Crow/Zip Coon in MP438/A1954 some 42 years ago. We would like to know **what ancient history is the white man, and his black minstrel dances talking about?** Considering the short time since our emancipation and the failure of the Euro-American People to ameliorate the effects of past wrongs and the Euro-American current of anti-black attitude tending toward genocide of the Nu African People, no forgiveness can be found in answer to the Pope's plea at Goree Island. Rather it is time our people began putting focus on the

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black national interest and adopting the political philosophy of **race first**, than on worrying about forgiving the white man. The white man needs to change his attitude toward us first! However, it is not our job to continue pleading with him to do what is right. We have wasted far too much time already trying to plead with a Setian being that does not understand the meaning of the words “apology” “forgiveness” and “reconciliation.” We have spent far too much time to prove to him that we are worthy of simple human respect and dignity. The white man has never changed, and there are dim prospects that he will ever change his racist ways. Holding unchallenged power in the world has been too good to him, and is not a common presumption, and divine right in his mind. There is nothing we can do about that except defend ourselves and if possible separate from him, hopefully within the bounds of national unity, in order to gain at the least black autonomous control over our own lives, so that his racism has little to no effect over our being. We won’t be free, independent or happy as a black nation of people until we achieve, or approximate that. Our history shows a **master-slave relationship** between ourselves and them, and until that unwritten unilateral social contract is rewritten (hopefully not in blood, but peacefully in an atmosphere of peace, reconciliation between two free peoples) and that relationship is broken in all of its various forms, we will always suffer from the whims, and disapprobation of the white man. The white man however does not want that master-slave relationship to end because it has been both profitable and satisfying, serving well the **white national interest**, and **white national chauvinist** presumptions of superiority that feeds on it. That master-slave relationship has become an indelible part of the U.S. Empire history, and social tapestry of oppression. The white man feels much like Pharaoh, who thought it against the **Egyptian national interest** to let the children of Israel to continue to grow as a free people, and later to let them go for the same reason. After all they were good for the economy “making bricks without straw” for him, virtually free labor, which cost him little, and he worried about their increase free people, so that oppression, economic deprivation, and genocide became the **Hebrew Solution** to the **Hebrew Question**. This Pharaoh’s voice comes through as a contemporary commentary on the thinking of post-modern day oppressors. He said, “Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against and *leave the country*” (Exodus 1:10, NIV). We emphasize “*and leave the country*” to demonstrate that the Pharaoh, and all Pharaoh’s or not interested in ending a satisfying one-sided social contract that benefits their national interest. A hundred and forty years ago (1862), barely two generations from the date of this writing, mere recent history when compared with era’s and epoch’s of time defined by the science, and methodology of historiography, the Nu Africans gained their emancipation by fighting as soldiers, spies and civilians to undermine the white slave South, alongside the white North. The Northern white people likely could not have won the Civil War as quickly as they did without the 250,000 (a quarter of a million) black soldiers who fought to end the enslavement of their brothers in various theaters of war, as the *Armee of De Lawd*. After the end of chattel slavery the Nu African People were granted unilateral citizenship, but were not given nor made aware of the other options provided under the **law of nations**, that would have allowed them to determine their own future. Our former oppressors had the obligation to inform us of these options since they had kept us enslaved, and ignorant, and since we were a **capture and subject nation** newly freed. The rulers of the U.S. Empire had the additional obligation to negotiate a **new social contract** with us, giving us the following options;

- (1) To become a part of their nation as full citizens with special rights as an oppressed national minority,
- (2) Go back to our ancestral homelands in Africa with reparations for our long servitude, and suffering, or
- (3) Be given the option to live in the U.S. Empire in some kind of autonomous regional geo-political arrangement that would allow us to have administrative, political, and economic control over our own lives.

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We were offered none of these options as a matter of national justice because it did not serve the **white national interest**, which would completely upset the master-slave relationship. The white man still needs “niggers” to work the fields of his within the matrix of his scheme of plantation economics, even as back our erstwhile liberators needed “niggers” to work the fields, and bring in the food for an as yet non-mechanized South. The then as now needed to **re-arrange the master-slave relationship**, not end it! So what we got was betrayal from these our “liberators.” We got second class citizenship rammed unilaterally down our throats. “Here take this niggers, and be glad of it, or else!” This was nothing but forced assimilation, later accepted in a scheme of accommodation called integration, and its apparatus of laws to make it eternally affective. This would be, and still is in some respects the current **anti-social unwritten social contract** the Nu African People live under. It was unilaterally decided upon by the Euro-American People and Nation, which anti-social contract has accrued to their benefit, and to our detriment ever since.⁵⁰ Has any Nu African ever asked themselves the question, “Has the white man ever accepted such an arrangement for himself and his family without a fight?” as we contemplate the reasons behind the American Revolutionary War the answer becomes obvious, “Hell no!” We were told something like this after the emancipation (MP349/A1865):

“Look here niggers! We done freed you and even though you have worked for us free for now near 349 years, and we have shamefully abused and used your women, and young girls, and we have killed, and maimed your men, and young boys without number, and we have committed acts of terrorism, and mayhem against your people without cause: Yet for all that we don’t owe you anything but some unilateral half-ass citizenship (that we never supposed you even wanted anyway) and some civil rights which we begrudge having to give, but we have no choice save for the maintenance of our international image as a “democratic” nation.

It was our manifest destiny that dictated our course and we make no apologies. We believe in the survival of the fittest and those nations that cannot stand the tests of history must give way to those who can and to those who have the courage to do what they must to achieve autonomy, and supremacy. The Indians failed the test but somehow nigger, you survived our several onslaughts so far; so now go on about your business, and pull yourself up by your own bootstraps, and don’t give us any trouble for we are the owners of this land by right of conquer, and Just-Us will prevail in this land, guided by the rule of law and order that we have established to protect our own kith and kin.

Now if you be good niggers maybe the bright light of civilization will shine on you in the next millennium, but we hold out dim prospects for you now. So work hard for us and see what comes of it, dumb asses!!”

Some 144 years later (MP490/A2006) we are being told within the context of a new re-arranged scheme of plantation economics, fueled by technological advance that does not depend on wage labor (accept within the service industries) that;

“Look here niggers! We done told you we don’t need you anymore. You have dug all the ditches; you’ve planted and picked all the cotton; you’ve dug-out all the mines that contain the riches this nation enjoys; you’ve made all the roads, that help create the flow of good and services, etc. Now we have modern machines to do the work, and we have the best that science, and technology has to offer; we don’t need your unskilled labor, although we ain’t felt bound to sincerely prepare you for nothing else.

⁵⁰ See Yussuf Naim Kly, **The Anti-Social Contract**. Clarity Press, 1989.

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*Listen you niggers, we have our own unskilled kith and kin to worry about. It ain't our fault you and yours don't have the material attributes of power to live large in America, and those of you that do are little more than minstrel dancers used to entertain us, and fool the rest of you Niggers that you can make in America if you just "work hard" and "play by the rules." So stop your **bitching and whining!** Go on back to Africa is you can, if those "Nigger Nations" or "Shit Hole Nations" will take you; anywhere but here because you have become a burden to America, our America! And we don't know what to do with you. This is your final warning nigger! You better find your own way out because we are determined not to take you with us into the 21st Century to share the wealth of this nation because there is not enough for your children and ours, and even if it was enough, we deem that you have no right to it. So while you are here, and while you are struggling for integration, and civil rights in the hopes and promise of the illusive American dream to achieve at the least the status of **nigger heaven**, you better behave yourself because some of us have already decided on the **Indian Solution** to the **Nigger Question**, for we do not intend to carry you on our backs forever!!!"*

With these dictums of **white nationalism** implicit within the socio-political fabric of the U.S. Empire and Imperium, our people must come to believe and accept that the only solution is the exercise of our right of black self-determination, which rights were aborted, and never fully exercised after emancipation because of the guile practiced by the white man (our Pharaoh that dealt "shrewdly" with us) and enforced by **white terrorism** that was unleashed on our people during that period. However, because of these circumstances we say that we still today have the right to exercise the options of black self-determination denied to us as outlined above. This fact encourages us to say to our people that we need to do so **with all deliberate speed** and with that phrase implies politically, economically, and culturally. For our ancestors, for the justice of God that is coming, it is **black nation time!** However, before we can reach this level of emancipatory consciousness, we must initiate and wage an unrelenting emancipatory battle for the minds, and hearts of the Nu African People. They must re-order their thinking, and their national goals. This first phase of the emancipatory battle must be done by those of who are so equipped and committed, meaning the **committed tenth**. The **Committed Tenth** are the unknown grassroots Nu African potential, and national leaders, who are even now preparing themselves to organize a coup, even if they do not know it, against the insanity of the irresponsible African-American Minority assimilationist-integrationist mis-leadership, who do nothing but sell-out our people on a daily basis for **thirty pieces of silver**, that is, the **money, power, and white sex** offered to only the finest and best of the **good niggers**. We have to change what we are doing. Instead of fighting for the **good job** or **just a job** or participating in Euro-American conventional politics with the dim hope that this process will lead to the emancipatory goals demanded, the Nu African Majority should rather be persuaded to organize a massive CEO (Central Emancipatory Organization) designed to develop, and protect the **black national interest**. This would be an black national organization based on **race first**. We suggest that the Nu African People form this CEO as the **Nu African Peoples Party [NAPP]** with an emancipatory political, economic, and cultural agenda, and platform designed to achieve the acquisition of national reparations, the right to hold a national black plebiscite on our future, and to secure political autonomy with land under our own control with the geo-political boundaries of the U.S. Empire, even if this has to be some form of limited autonomy with the bounds of national unity, something short of full independence, but nevertheless guaranteeing optimum freedom as a people to be as we are, and want to be. This is not a strange suggestion from some wild-eyed so-called black militant. The former Soviet President, Mikhail Sergeyevich Gorbachev, the 1990 Nobel Peace Prize winner, political reformer, and architect of perestroika, aimed at the decentralization of the Soviet Union, that is, giving more power and autonomy, albeit too late, to the Soviet states within the Union, is reported to have suggested that the Nu African People ask the rulers of the U.S. Empire for autonomy within the bounds of national unity, as the **Just Solution** to the

African-American Question.⁵¹ The **Nu nationalism** is in agreement with Gorbachev's solution. It agrees with Mr. Gorbachev and states that autonomous control of land in the U.S. Empire is the only political, and economic guarantee left to achieve our democratic rights as a free people. We believe that Mr. Gorbachev's solution of black autonomy for the Nu African People is the correct one considering the failure of the U.S. Empire's integration policy to solve the most perplexing problems faced by the Nu African People. What are some of these problems we face that **political autonomy**, and **economic democracy** might be able to solve that integration could not, and cannot solve? One is economic deprivation, and the other is a failed education system directed toward the development of poor people in general and the black working poor in particular. Gorbachev's solution would be part of restorative justice black people both demand and deserve. The problems the Nu African People have in America are the same ones that afflict the black man everywhere, i.e. grinding poverty, and lack of economic resources, and capital. In the U.S. Empire we still have, as in Africa, starving rural black people in places like the Mississippi Delta Region in the Black Belt South, digging roots out the ground like hogs in order to make a meager meal for themselves, and their children, thus the African-American phrase "Root hog, or die!" Because of our current condition, we are disturbed that some of our African-American Minority leadership are so prominently focused on **black poverty in Africa**, rather than on poor Nu Africans in the Black Belt South and other places within the U.S.E. (United States Empire & Imperium). We see a **black constituency for Africa** growing at a rapid pace, while our problems at home are being put on the back burner because of the attending difficulties, and the fear our leadership has in facing rulers of the U.S.E., and the threat of loss of status and jobs. It is easier to engage in a verbal harangue against the injustices of African dictators oppressing their people, who can do you know harm than it is to fight the rulers of the U.S.E. who can, and will if they perceive you as a threat to their political, commercial and economic interests. The point is that civil rights has simply past some of our people by, especially those in places like the Mississippi Delta. These our brothers, for instance live in abject poverty, some of who have to pick roots and berries, as I said above, to feed their half naked children. They have no medical facilities, and they cannot even get welfare because of the racist policies of the State of Mississippi. Economic deprivation is this state's policy toward these people.⁵² I never will forget seeing this poverty displayed on a television program in 1990. I was shocked at the fact that a good many of our people still lived in rural shacks, wore cast off cloths, and had to dig up roots and berries like wild animals to feed themselves. You would have thought you were looking at some impoverished rural village in Africa rather than the center of the Black Belt Region the U.S. Empire, the richest, and most powerful nation in the world. To see a black Mississippi farmer with a brood of kids break down in tears because his land was being taken from him through foreclosure, stating that he had no other way to feed his children, reminded me of all the millions of acres of land that been taken from our people in this country by various means, i.e. murder, guile, and well as target foreclosures in favor of promises from white developers. These pictures reinforced in my mind the grinding poverty that still exists among our people and it as yet a social and economic reality for us leading right into the 21st Century. Of course something has to be done to end it. Our focus on Africa is not the only reason we seem to have forgotten the black rural south, for instance, where our national struggle began, but has left them behind. The civil rights movement, if you can still call it that, has put more, and more focus on the problems in the urban **black no-centers**, that is, the urban cities with substantial black populations, especially in the North. And without doubt this is a critical focus. However, the **Nu Nationalism's** problem with the current civil rights leadership is that it can easily see poverty and the need for black control over land in Africa for black people in order to establish and guarantee economic political and economic democracy and development, and so remedy poverty; but they are hard pressed to see sameness of condition, and the need for control over land for black people in the U.S. Empire toward the same ends. What makes our needs and the solution to those needs any different than any other people of the world? Should

⁵¹ See Adullah Yasin Muhammad (son of Elijah Muhammad) article "It's Still Nation Time" in **Emerge** [April 1992], p. 33.

⁵² See "The Crisis of the Black Family" in **Ebony** (August 1986), p. 144.

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a bracket be put around the legitimate claims of the Nu African People in the U.S.E. merely because we are a **captured and stateless nation** without a historic land to lay claim to? This bracketing our claims to land as a guarantee of restorative economic justice and democracy grounded in the autonomous control of land is why the past and current **African-American Minority** leadership has pushed for so-called **pragmatic solutions** for the **Nu African Majority** while giving support to **revolutionary solutions** for Continental Africans. Some of our black leaders are pushing hard for a **constituency for Africa**, while ignoring real solutions for their **black constituency** broadly speaking in the heart of **Nu Africa**, the **black belt South**. This development of a **constituency for Africa** may be to our own detriment if it means as I have inferred earlier a **one-sided Pan-Africanism**.⁵³ This view of things can lead only in one direction, that is, toward **integration**, resulting of course in the creation of a **beggar nation of black consumers** to feed the gigantic bottomless well of American free enterprise, and capitalism accumulation. We will never be a nation of people this way. We can be no more than mere **wage slaves** in the new **political economy** on **white controlled economic plantations** we call **jobs** for mere **"ends"** that we give back to the same white man even before we receive our checks. Pan-Africanism is illusive if it does not mean **world black unity and empowerment for black people everywhere** as its own suggests. Pan-Africanism employed incorrectly has become satisfying, politic, and even fashionable for many of our black leaders, who years before wouldn't even think of stepping foot on the Mother Continent, or be caught dead associating with anything African. Today many of them can be seen calling for financial, economic and military aid for the black national states in Africa, while little is being done for the submerged classes of black people in the heartland of Black America. We say that if freedom can be obtained for black people in Africa via autonomous control over land, where life giving, life saving institutions are built for their future development, then that same solution with some modification given our geo-political location, and the differences in our national histories, is applicable, and possible here in the U.S. Empire & Imperium. Our view is informed by a different vision than that held by many of those who are or were engaged in the Civil Rights movement, many of whom do not believe that national autonomy within the bounds of national unity, and certainly not total black separation and independence is the solution to the Nu African Question. We see an America that intends to keep our people in grinding poverty *forever* if we will stand for it. Yes! We do see a **different America** and therefore a **different solution**. And so saying again, we do agree with Mr. Gorbachev and state that autonomous control of land, and total control of **black life giving, life saving institutions** of every description, and need (e.g. hospitals, banks, insurance companies, credit unions, housing developments, publishing houses, churches, political parties, economic think tanks, private primary, secondary schools, colleges, universities, seminaries, churches, law firms, etc.) are the only political, and economic guarantees of our democratic rights as a black national people. Compared with this description of our needs, civil rights encoded in law, and feebly enforced by the very enemy that seeks our destruction, is a poor substitute. We suggest even with all of these domestic linkages, that we set up something on the order of Malcolm's OAAU to represent us a unified people both before the Powers that be in this nation, and internationally, a **Nu African Fund for African Defense (NAFAD)** as the economic arm of the **Nu African Peoples Party (NAPP)**. This CEO will not only help us defend our **black national interests** domestically but those same interests internationally. These **supra-black organizations** will help us as well as serve the Pan-African aims of giving support to Africa in its continuing struggle against neo-colonialism, struggle for internal democracy, and threats to her economic sovereignty from the U.S. Empire, and her surrogate, the State of Israel, and others. Once we organize ourselves on this level we will be able to help form a **United States of Africa (U.S.A.)**, the center piece for a united political, and economic resurgence for black people all over the world, including black people in the Western Hemisphere, the Americas. Such a CEO as we are suggesting would represent only the **minimum need for black self-defense** so that we see how far we are from being a people that can wield that kind of power that comes anywhere close with competing with that

⁵³ See Sheila S. Walker, "Our Natural Ties to Africa and a Global Future" in **Emerge** (February, 1992), pp. 47-48.

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of the white political, and economic empires that exist today. We need to break out of the current **Civil Rights trap**, i.e. seeking rather **special measures vs. “we are all equal before the law.”** In order to do this we must make our people conscious as to their responsibility to **Race First!** We have to make them aware of their internationally recognized and protected **collective human rights** which will raise our struggle out of the trap of **individual civil rights** whose slogan is **“we are all equal before the law.”** Even black fools on the street and in the few black fools in the boardrooms of America know that no such equality exists. There is no Equal Rights “Movement” for the black man. We have no “Me Too” or “Times Up Movement,” which is laughable because it is to protect the workplace of very rich and powerful white women, a very narrow band for equality that is somehow suppose to trickle-down to the average woman (black or white in the their work places). The “Me Too” Movement was actually started by a black woman long ago, where black women were sexually abused by their white employers on the job and in white homes they worked in and by white police patrolling black communities (when they thought they could get away with it), and sexually abused by black male relatives; has somehow been co-opted by very rich and powerful white women who we are now automatically suppose to believe and destroy a male person’s life by a mere accusation without any hint whatever they are due by all principles of fairness to *due process*, no longer a valid principle when it comes to revenge for very rich and powerful white women, who such men have dared to touch and even made overtures too! Somehow “Me Too” and “Time’s Up” Movement (without any challenge to its false “legal” premise with unfair attacks on males, where whether they did anything or not their career is over, noting that some white males, and even white women have committed suicide in the face of the turmoil. But who the hell cares! It’s about time very rich and powerful white women are heard) has insinuated itself into the legitimate aspirations of ordinary women in the work place, using that emotive power to advance and maintain their very rich and powerful lives as against very powerful and rich white men could still despite it all control and will control their destinies in Hollywood and beyond. The African-American People once had a “Black Power” Movement, with the slogan “I AM A MAN!”; and a “Civil Rights” Movement, with the slogan “We Shall Overcome!” What movement existed is either dead, and/or who civil rights strategies and tactics has been co-opted or has been turned into a legal apparatus of civil rights law administered by the governmental and legal bureaucracy of our *natural and eternal enemy* of the black man, and is now being used in such a way as to abscond or dismiss our rights and gives rights to so-called groups and minority groups claiming new identities and so are (via a legal fiction that what they were yesterday is no longer what they are today because they say so or believe so) instantaneously legally recognized and covered under the civil rights statutes that once was understood to address issues brought forth by the Civil Rights Movement for black people. Why is the good sounding slogan *“We are all equal before the law”* racist and a sham? It because it is tradeoff between affirming our blackness and our special demands and claims because of our history and special circumstances. The Brazilian black people and their scholars understand what is happening along these lines best, where race and thus ones racial heritage is annulled (i.e. means nothing before the law).



The late Sebastiao Rodrigues Alves (1913-1985), social worker, writer, black Brazilian activist, and *Umbanda priest of Shango* makes a compelling argument that this slogan is a racist ploy that destroys a groups entire history, culture and heritage (by means of annulment and legal fiction), who are demanding their equal rights because how they have been treated as blacks in exchange to be held “colorless” before the law and therefore “equal before the law.” It becomes an unfair choice a black person or a black group or community must make to exchange their black heritage if one wishes to be treated equally before the law. This means that one cannot argue before the law that one’s black heritage is the reason for ill treatment or discrimination one suffers. The law is not just color blind it dismisses color as a legitimate legal premise because

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“color” or “blackness” does not exist before it. In his essay *“We Are All Equal Before the Law”* in the *Journal of Black Studies*, December 1980, Sebastiao Rodrigues Alves states the following:

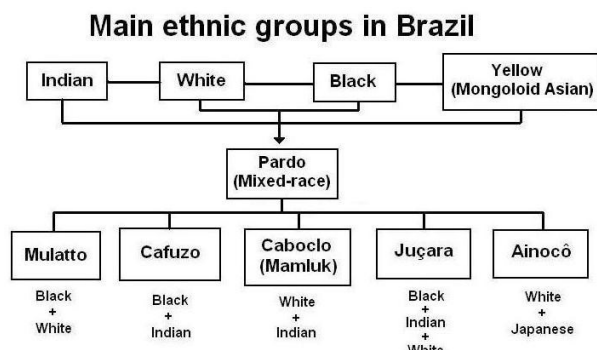
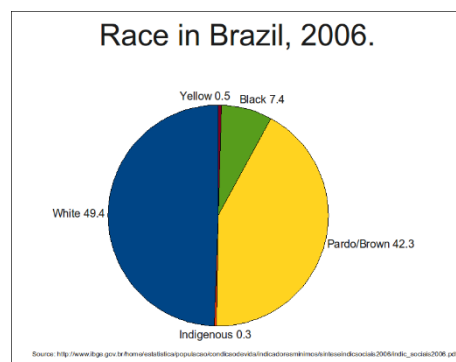
One constitution follows another in my country and all of them place emphasis, when they deal with individual rights and guarantees, on accentuating the equality of all Brazilians without racial distinction. Thus, they decree the legal annulment of racial differences, to cleanse the brutal slaver tradition which, still today, inhabits the historical subconsciousness of our country. For more than four centuries Black people were an article of trade, an instrument of labor and an object of domination by a society that denied them, explicitly, their very right to the human condition. This guilty subconscious is reflected in all pertinent legislation, beginning with the Golden Law (*Lei Aurea*) of 1888, which abolished slavery. The idea is to demonstrate that there are no whites or Blacks, but only Brazilians, not classified by racial origin. The current Constitution, decreed by the Military Junta on October 17, 1979, does not shirk its duty of noting this permanent preoccupation of a society still stained by the odious recent tradition. In its Chapter IV, which deals with individual rights and guarantees [Article 153], it declares textually, in paragraph 1:

All individuals [Brazilians and foreigners] are equal before the Law, without distinction of sex, race, labor, religious creed or political conviction. Race prejudice will not be permitted by the Law.

By means of this article, reinforced in paragraph 8, which says: “Propaganda . . . of race prejudices . . . will not be tolerated.” It would seem that in Brazil, by way of juridical arts, their now exists no more differences among men grounded in racial roots, and that, their differences having been eliminated by the arts of law, everyone, Black and white, has the same opportunities, cultural, political and economic. It would seem, again under the guise of the Great Law (*Lei Magna*, or Constitution), that that guilty subconscious of Brazilian citizenry with relation to Black people has been sublimated, and today shows itself entirely cleansed of any vestiges of slaver domination. One would say, that this juridical equality, bestowed by our laws, allows Black people to re-encounter their cultural and religious past, from which they were violently wrenched in the course of the dramatic history of slavery. . . . In sum, if by a historical tragedy millions of Black people were kidnapped from their native homes, their deities and faith, their habits and customs, to serve in the degradation of slavery, they would seem to be now, by virtue of two or three phrases of law, reinstated in their liberty in our land, be it Brazil, or Colombia, or Puerto Rico, or Venezuela, or Peru, or Guatemala. . . . The essence of this essay is to clarify the fact that the juridical allegations that “We are all equal before the Law,” far from being a consummation of Black people’s struggle for liberty and racial self-assertion, is often a means of wiping away their demands. . . . Along with Addias do Nascimento, and many other brothers, in those confused years of the 1940s and 1950s, we organized seminars, and Congresses, specifically in the interest of developing Black people’s self-consciousness about what it was to be black in a society which, legally, bestowed upon us our equality, but which in reality wanted the forgetting of our racial conviction in order to sublimate its guilty subconscious. Contemporaneously with us, in these confused and “marvelous” years of the 1940s and 1950s, was born the theory and practice of Negritude, a form of revaluing the Black spirit and its survival; the valorous Black African movements for political independence began, and our brothers in North America consummated their civil rights struggles. In the same period, we Blacks of Latin America, were in a way anaesthetized, because legally, we were all equal before the Law. This supposed equality did not take into account all the other discrimination suffered by Blacks, reminiscent of Abolition: educational discrimination, economic discrimination, social and cultural discrimination. Thus, the need for our consciousness-raising activities.⁵⁴

⁵⁴ Sebastião Rodrigues Alves. “We Are All Equal Before The Law” In *Journal of Black Studies*. (Sage Publications, Inc, Vol. 2, December 1980 179-194), pp.179-182.

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Brazilian Population, by Race, from 1872 to 2010 ¹ (Census Data)								
Race or Colour	Branços (whites)	Pardos (multiracial)	Pretos (blacks)	Caboclos	Amarelos (Asians)	Indigenous	Undeclared	Total
1872 ²	3,787,289	3,801,782	1,954,452	386,955	-	-	-	9,930,478
1890	6,302,198	4,638,496 ³	2,097,426	1,295,795 ³	-	-	-	14,333,915
1940	26,171,778	8,744,365 ⁴	6,035,869	-	242,320	-	41,983	41,236,315
1950	32,027,661	13,786,742	5,692,657	-	329,082	- ⁵	108,255	51,944,397
1960	42,838,639	20,706,431	6,116,848	-	482,848	- ⁶	46,604	70,191,370
1980	64,540,467	46,233,531	7,046,906	-	672,251	-	517,897	119,011,052
1991 ^[41]	75,704,927	62,316,064	7,335,136	-	630,656	294,135	534,878	146,815,796
2000 ^[42]	91,298,042	65,318,092	10,554,336	-	761,583	734,127	1,206,675	169,872,856
2010 ^[43]	91,051,646	82,277,333	14,517,961	-	2,084,288	817,963	6,608	190,755,799
Race or Colour	Branços (whites)	Pardos (multiracial)	Pretos (blacks)	Caboclos	Amarelos (Asians)	Indigenous	Undeclared	Total
1872	38.14%	38.28%	19.68%	3.90%	-	-	-	100%
1890	43.97%	32.36%	14.63%	9.04%	-	-	-	100%
1940	63.47%	21.21%	14.64%	-	0.59%	-	0.10%	100%
1950	61.66%	26.54%	10.96%	-	0.63%	-	0.21%	100%
1960	61.03%	29.50%	8.71%	-	0.69%	-	0.07%	100%
1980	54.23%	38.85%	5.92%	-	0.56%	-	0.44%	100%
1991	51.56%	42.45%	5.00%	-	0.43%	0.20%	0.36%	100%
2000	53.74%	38.45%	6.21%	-	0.45%	0.43%	0.71%	100%
2010	47.73%	43.13%	7.61%	-	1.09%	0.43%	0.00%	100%

¹ The 1900, 1920, and 1970 censuses did not count people for "race".

² In the 1872 census, people were counted based on self-declaration, except for slaves, who were classified by their owners.^[44]

³ The 1872 and 1890 censuses counted "caboclos" (White-Amerindian mixed race people) apart.^[45] In the 1890 census, the category "pardo" was replaced with "mestiço".^[45] Figures for 1890 are available at the IBGE site.^[46]

⁴ In the 1940 census, people were asked for their "colour or race"; if the answer was not "White", "Black", or "Asians", interviewers were instructed to fill the "colour or race" box with a slash. These slashes were later summed up in the category "pardo". In practice this means answers such as "pardo", "moreno", "mulato", "caboclo", etc.^[47]

⁵ In the 1950 census, the category "pardo" was included on its own. Amerindians were counted as "pardos".^[48]

⁶ The 1960 census adopted a similar system, again explicitly including Amerindians as "pardos".^[49]

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The white man and a good many of our black mis-leaders have tried to construe these two kinds of political rights in our minds as one and the same thing, both grounded in the notion that *we are all equal before the law*. They put the emphasis on individual civil rights, without making any distinctions between these two normative aspects of *social contract*, which form the basis of *human rights law*, domestic, and international. They don't tell our people that individual rights civil rights by-in-large governs the relationships between individuals citizens, and the Powers that be that govern national institutions, crossing differing economic, and political sectors within a national state, and is largely subject to and spelled out within **constitutional provisions**, which is the **written social contract** between the people and its chosen national leadership. A unilateral decree that merely states that *we are all equal before the law* wipes out national, ethnic and cultural distinctions that need to be addressed by both domestic policy and law, and international policy and law. Such a provision (especially at within domestic relations between majorities and minorities) should not be construed to mean that cultural and racial distinction and past historical wrong now no longer matter via some legal legislative *fiat*. Such a provision within the law that says *we are all equal before the law* that is used to as a tool to avoid applying special measures to address past wrong that have continued impact on national groups and minorities becomes a additional tool of oppression by the majority group and national state that benefits more from its enactment than does the national minority group for whom it is ostensibly benefits by prohibiting future discrimination or acts of genocide. Rather such provisions in laws have been used to dismiss past wrongs and so issues a gag order that such racial and national distinctions the complaints are based on will not be entertained. By-in-large international law is not beset by such provisions and tries to honestly address past wrongs of one national group against another but after fails to say that **international law** or the **law of nations** by-in-large governs the relationship between nation-states and between nations of people within a multi-national state, such as the U.S. Empire (the U.S.E.), and so these state are never compelled or brought to book for enacting laws and provisions such as *we are all equal before the law* in order to stifle legitimate claims of national minorities. **National law** in some very real respects is subordinate to the **law of nations**, and thus responsible for the protection of not only **individual rights**, but the **collective rights** of its **captured and subject national minorities** as well and should not be able to get away with enact of any laws used to quell dissent or block legitimate claims to address past wrongs. The U.S. Empire is not exempt nor is it impervious to these norms of international law, and it knows very well that it is not. The only people that don't know that is **US**. We also do not understand that in order to invoke the provisions of the **law of nations** we have to engage in struggle with the rulers of the U.S.E. at such a level that it becomes a **threat to world peace**. The nations of the world will empathize with us as we languish under economic deprivation, repression, and oppression, but unless we engage in struggle that calls attention to what we want then the international community is helpless, and cannot interfere with the **internal affairs** of the U.S.E. on our behalf. Black people should be aware that **black collective rights, all black institutions, black studies, all black group concerns, and "all black anything"** are under attack in this country, and some of the attackers are positing the notion (and they are historically correct) that the so-called **white founding fathers** of this nation never envisioned a culturally diverse society, and thus made no provisions for the likely development, and the likes of separate minority institutions, and so since the **founding fathers** did not "**envision it**" then minority institutions of any kind but the **black church** should not exist. These critics of "**all black anything**" never gave thought to the possibility that the so-called **founding fathers** were racist, like they are themselves, and so could not in their wildest dreams ever envision minority institutions because they never suspected or intended for black me to be free to found such institutions. The so-called **white founding fathers** were trying to found a **white nation** using European political, economic, and legal institutions as their model. In one sense this is imminently logical, and even natural. They produced, or reproduced what they knew, and sought to create for themselves, and their white progeny, and posterity something better, a **city on a hill**, that did not encompass the human diversity that exists today. Their vision was pure an simply, the foundation of a **white nation**.

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Any black man or black woman that thinks otherwise is nothing but a fool. And further we will continue to be a fool if we think that the white man in the U.S.E. has any other goal in mind. Anything else we see is mere accommodations, and adjustments the rulers of the U.S.E. has made to maintain the one institution he still has, the **unwritten social contract** that guarantee's his absolute power within the bounds of a **Roman Peace** and atmosphere of **law and order**. Within these structures the white man can still feel safe and do as he pleases. The black man needs to know that the white man raised this nation over the heads of the **Native American People**, by means of genocide, and the use of black slave free labor. That free labor cost them very little, but cost us life and limb, as well as **black national integrity** as a people. The so-called **white founding fathers** never did, nor could they envision black ex-slaves running around demanding civil rights, and collective human rights, nor did they envision some so-called integrated society based on **equality between the races**. And some of them, including "Mr. Lincoln" said as much on a number of occasions. *The so-called founding fathers, even though they did not know what they were going to do with us after they built the white nation, had no idea nor ever planned that we become a part of the white body politic!* Within this overall critique BAMN the Nu African People deserve a healthy dose of criticism for not implementing either CCD or OCD practices in their bid for WoKoBu = Salvation = Emancipation = Freedom thereby limiting their struggle to domain of domestic civil rights and laws that can always be abrogated if not in fact in practice. To describe this predicament the author of *Our Ancestors Have Names* offers the following *poetic analects* before proceeding on to a description of the geo-political structure and arrangements that sustain and maintain our current oppressive situation under the Domination System of grand-domestication within the United State Empire & Imperium (U.S.E. & E):

DAMN DEY CONTENT: ODE TO THE BLACK NATION

Damn, Africans in the amerikaas, dey content! Dey want some civil rights, meaning some individual rights; maybe some human rights: *human rights?* Well getting close. Dey jus won better treatment. Dey ain't lookin fo no national emancipation, jus better integration, wid no discrimination (de hell with some black autonmy, wid some black armie like Malcom said in *Ballots or Bullets Speech*: "**If it's necessary to form a Black Nationalist army, well from a Black Nationalist army. It'll be ballots or . . . bullets. It'll be liberty or it'll be death.**"). Dey thought dem rights finally come with "mr. Lincoln" as prez; he opened up Pandora's box of *Obamanations*, and forced down our throats a plate of Progressive spinach (i.e. "We know what is best for you!"); yet done nothing for US; we still being *murdered under the color of law*; eight years later; *see ya later alligator*. Did my time; OK that's fine! Now de government in the hands of a *real White man*, as the media, dem say "Our first White President"; **BUT DEY CONTENT!**

Ain't dey never heard of collective rights, u.n. world body proclamation no. #; or let me throw dis at dem. Maybe dey heard of internal-domestic colonialism [indirect rule via the traditional hyphenated afrikan-american minority, integrationist-assimilationist leadership over the nu afrikan majority]; or ain't dey never heard of internal imperialism; first political, then economic, then *coup de grace* via the anglo-amerikan cultural matrix, u.s.e. style forced integration via progressive idealism by "mr. lincoln", who said to the nu african people - "*stop whining and complaining*" because "*we know what is best for you!*" **BUT DEY CONTENT!**

Maybe they peeped on "mr. Lincoln" when he time and time again dismissed the existence and history of 56,000,000 million nu africans who were captured, enslaved and brought to this country against their will with his solemn proclamation and off quoted mantra - "*this is a nation of immigrants, and a nation of laws*", as he energetically took care of the interest all other minorities, and bent, distorted, failed to enforce the law (DOMA), then celebrated changing the law in favor of his LGBTQ, threaten nu africans who dared disagree, punishing poor african nations who refused to harmonize their laws with his decree. On the inside nu africans knew he was a "*rule maker, and law breaker*" but demurred to openly forsake him; for black pride(s) sake rather a liar than publicly demand higher. **BUT DEY CONTENT!**

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I know dey heard of the anglo-amerikan social dynamic, integration = assimilation + amalgamation, backed by *the* u.s.e. (i.e. united states empire) military, police, and para-military power for nu Afrikan nationalist-separatist unbelievers; even the theory of relativity $e = mc^2$, i.e. the speed of lite, could not match the impact of this formulation [with all deliberate speed!]; corollary being amerikanization – nu african de-nationalization [a black nation de-nuded] backed by u.s.e. state and police power. *BUT DEY CONTENT!*

Maybe some blood has peeped on the term anglo-amerikan nationalism, i.e. 4th of jew-lie; the bi-centennial, celebrating the first two hundred years of anglo-amerikan domination of the nu African people and other national minorities without the aid or interference from king George; birth of the constitution, u.s.e., hell, the nu african people never ratified it; st. pa-tricks day with the leprechaun, four leaf clover and all; with the motto “never give a sucker an even break”, which just plainly tells the nu african people, no culture is recognized unless it is white and backed by some heavy green. *BUT DEY CONTENT!*

Maybe some blood even together on the who’s who of world runners [u.s.e., #1, u.s.s.r. #2, *oops*, I mean use to be; china, banker of the u.s.e., #3, japan, #4, running to become #1, anglo-saxon former british empire, kiss them where the sun don’t shine, no. #5; third rate, jew, slav, arab, latin, *new order coming up!* each checking out who’s white or asian nationalism is on top, capitalism, zionist, arab, the marxian solution, even though we’ve cruse[d] on that russian socialist integrationist S.H.I.T., i.e. *ship high in transit*, because it smells to high heaven and will blow up in your face. *DEY KNOW, BUT DEY CONTENT!*

Maybe dey know the solution to all this white madness and ego-tripping (e.g. freedom of speech/religion nullified while pc menticide multiplied); where have all the rap goin [*neo-Rappolution*] about collective rights, national minority self-determination and black autonomy, african continental re-unification, the real u.s.a. (United States of Afrika), world Afrikan cultural linkage, Afrikan world hegemony, an Afrikan world order, resurgence of the Ethiopian empire, cooperative economics, collective work and responsibility to these ends, national Afrikan language (i.e. Ebonics, Gullah, KiSwahili, Yoruba, etc.), dual Afrikan citizenship, Afrikan political, economic and cultural autonomy, war for national liberation, the nu nationalism, nu Afrikan national philosophy older than marx (including the Marxian formula guaranteeing eternal strife claiming to make things right)? *YEA DEY KNOW, BUT DEY CONTENT!*

Ain’t dey never heard of marcus, muhammad [ilyas, i.e. elijah], mandela, malik [shabazz, i.e. x], nkrumah, anta-diop, global prophets of the black resurgence all; dis wha dey say, “ain’t dat dem crazy niggers talk’n dat crazy s.h.i.t. on the east coast [harlem], w. coast [l.a.]?” I got no time fo dem and dey s.h.i.t. It’s about me, I gots to crawl before I can stand tall [true]. Here is what I say: “everyman fo himself, and God fo us all.” *YEA YOU CAN TELL, DEY CONTENT!*

DAMN DEY CONTENT!, PART II – DIS AMERIKAA BRO!

Dis amerikaaa bro! u.s.e., dream world, world dominance w/anglo-amerika at the lead, to hell with the latins, slavs, arabs & maybe even the jews; never considered [until] lately] the Chinese and maybe india world wide; but definitely to hell with the Afrikans [i.e. especially dey mama worldwide]; we need dey diamonds, dey gold, dey woman, and dey fissionable mat’l to make a fizzy; s.h.i.t. give dem niggers a drum, somet’n to eat, a place to sleep, some green to get dem thru the week (i.e. barely), and if no’tin else work, maybe some grey ofay yam [i.e. white woman. . . not fully translated, can you figure?]; dam give dem some a.i.d., and if day ain’t enough, give dem some A.I.D.’s on a white horse, dey both kill. *DEM NIGGERS BE SATISFIED! – DIS AMERIKAA BRO!*

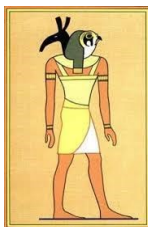
Yea, dis amerikaa bro! mixed pot [i.e. [s]melting pot or mixing pot, can’t figure which one messes up yo mind more now day], poverty, opulence, police state [l.a. style], assimilation disguised as integration, cultural menticide [nowhere to hide], economic deprivation [no to economic democracy] = check out

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freedom without the economic means to sustain freedom; rather welfare state = death + promise of life [eternal?] = perpetual enslavement/domination, another eisteinian formulation, questionable hypothesis, untenable/unwinnable. *YET, DEM NIGGERS, BE SATISFIED – DIS AMERIKAA BRO!*

Yes bro, dis amerikaa! get a j.o.b., the hell with some real power [i.e. need some earth, going fast, all done gone except the north pole, white exploration already messed dat up]; the hell with independence, give me a weekly check, careerism on the rise w/promise of C.E.O. or just c.e.o., consumerism kicking our natural *you know what* [i.e. st. nick and Rudolph done run off with the doe, easter and the bunny, dat s.h.i.t. ain't funny, vacation anywhere but Afrika, I'll think about dat afterwards, europe dat for me, loan payback 12 months until next time, can't support no world Afrikan liberation doing dat s.h.i.t.]. *YEA, DAT FOR ME, I BE SATISFIED! – DIS AMERIKAA BRO!*

Yes bro, dis amerikaa! I ain't left no'tin in Afrika!, i.e. except yo mind, you land, you people, you salvation, the promise land; dey white people already understand dis; dey plan to get dem some [Afrika yo done left behind in yo mind]; some of you credulous bloods think dem trying to save dey behinds by go'in to de moon or some other inter-planetary waste-land, cause dey know dey done messed up this ecology; listen bro, check dis s.h.i.t. out: Ain't no'tin out in space the man won't; He know food supply under the sea and dat the minerals in afrika is the key. While you lookin up at his exploration in the sky; his multinational drilling in the mother earth seeking his economic pie. Funny thing he don't intend to share it with you although he be few, it just for him and his crew! It's sad you don't have a clue. I know you "Niggas" think *I got two heads on my shoulders* = talking a whole lot of *good/evil dualism*; but I be OK, I already testified! *YES BRO DIS AMERIKAA. I HOPE YOU SATISFIED! DSM.*



Oona puss'n read'dem; i kno wa you t'ink; i gots two hed on me shoulda; bot dis a Gawd t'ing.

GEO-POLITICAL & EPICOLOGICAL BACKGROUND FOR *OUR ANCESTORS HAVE NAMES*

The United States Empire (*the* U.S.E.) knows very well it is not immune from the **Law of Nations** and so has always tried to hide its lawlessness behind phrases like **Law and Order**, **Rule of Law**, or **This is a Nation of Laws** and a **Nation of Immigrants**. It has tried its very best not to be about JUST-US (pun intended) and so whatever it did, from the secret war of genocide against the Native American People to its current war of **LEGAL TERROR** and **ECONOMIC DEPRIVATION** aimed at the Nu African People. So that when places like LA, Miami, and Harlem, New York, etc. erupt into riot and rebellion by its national minorities the U.S.E. is quick to place blame on the victims of oppression, eliminate the sources of riot and rebellion by **MORE POLICE AND LEGAL TERROR** and in an effort at grand propaganda for world consumption deprecate the image of the oppressed as in the case of the LA rioters by parading their pictures before news camera's and call it the **HALL OF SHAME**, which deprecation is to shame the GOOD NIGGERS into thinking that these people are merely thugs, thieves and the like and thus had no legitimate grievance against such oppressive conditions and the white **DOMINATION & GRAND-DOMESTICATION SYSTEM** of brutality (e.g. *murder under the color of*

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law) and arrogance that informed Nu African People's actions against such an oppressive system.⁵⁵ Once they have unleashed this kind of propaganda then they call the **TRADITIONAL MIS-LEADERS** (i.e. minstrel dancers, and marionettes for the DOMINATION SYSTEM) of the national minorities together to call for peace, those leaders **who no longer have any influence over the people they are supposed to represent or any influence in the direction the people are going**. This effort is to show the world that the government and majority nation of the United States Empire is a **NON-RACIALIST** and **LAWFUL NATION** governed by democratic institutions.⁵⁶ This is not to say that *Our Ancestors Have Names* its author condones the violence that happened in LA, Miami, and other places but this project and its author understand it and where it truly originates from. The problem is not the

⁵⁵ This type of propaganda is a long established practice of the white man in relationship to the Nu African national minority in this country. For example, black who abhor and are critical of the rioting in LA and elsewhere are given breaking news status so they can vent their disapproval of the rioters. The news showed one black woman in tears (not because her people were being oppressed) but because she **was ashamed of her people for being so ignorant tearing up their own neighborhood**. She never mentioned the **SHAME OF THE NATION** that brought about this sequence of events; rather this African-American was openly **ashamed of her own people!** A black policeman also was given space to say that the black rioters (in LA) was just using Rodney King's name as an excuse to loot, rob, and kill. Once the news can find some blacks to denounce the actions from rioters giving vent to years of frustration with the DOMINATION SYSTEM their statements are used by the white press to show THAT THERE ARE SOME "GOOD NIGGERS" WHO ARE NOT AGAINST THE WHITE MAN. The other benefit they get from it they can get what they want to say about the rioters by getting members of the black race to say it while it absolves them of appearing to be racist. That is also the reason for the pictures of rioters plastered along public hall ways by the LA police; to shame the black community and separate their sympathy from the rioters and make a division in their minds between the so-called GOOD NIGGERS and the BAD NIGGERS. Imperial did the same thing to the nations of people it oppressed in its own DOMINATION SYSTEM. Being crucified on a cross was a public display of shame for families and the nation of people that dare rebel against mantra that CAESAR IS LORD! Overtime families and members of the group of the person being crucified would become shame and shamed by the community. This is the way Imperial Rome controlled and minimized descent augmenting and supporting the efforts of its police and military forces to suppress those who objected to being dominated and who wanted self-determination. The Hebrew writer alluded to this Roman policy and goal in speaking of Jesus when he states: "*Let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith. For the joy that was set before him, he endured the cross, despising its shame, and he has sat down at the right hand of the throne of God.*" (Hebrews 12:2, EOB = Eastern/Greek Orthodox New Testament). I remember once talking with my wife's grandmother and she began for no apparent reason that I could perceive to talk about the days when black people were still being lynched. She said when she was a little girl some black people on a street adjacent to hers were lynched by the then popular method of tying a rope around their neck and drag them by car until they were dead. I knew that she was telling the truth because it was a historically accurate description of this public method of lynching black people directly past and through the black community with broken body part often left behind because of the dragging striking fear in the community and a reminder of what could happen to them. Hearing her talk I was astonished enough to her some old black person reliving this tragedy almost as if I were not in the room What was even more astonishing to me at the time was hearing her calling the black people on the street were the lynching occurred the **"bad colored folks."** It struck me that this purposeful public murder of black people before other black people and spreading the news of what happens to **bad niggers** had the desired effect of spreading fear among our people and at the same time short circuiting our sympathy with the so-called "bad colored folks" who were the victims. The LA police parading our people's pictures around in public places and calling it the **HALL OF SHAME** serves the same purpose of **DIVIDE AND CONQUER** where it is our people who are in the wrong but Nu African's **murdered under the color of law** that as a cause of the riots are forgotten and deemed less barbaric. The sad thing is that our people have fallen for this propaganda ruse for many centuries at the hands of the Setian white man as the contemporary story of my wife's grandmother demonstrates.

⁵⁶The old guard black nationalist and old guard integrationist have literally abdicated their place in the Nu African People's current struggle against white oppression and repression of the Nu African Minority, either through fear and intimidation by the white power structure or from the grant of largess from them or simply as some have said they are tired of the struggle. The new leaders of the our people which the white power structure is just beginning to identify and recognize are those young, black and proud grassroots leaders like the dynamic Sister Souljah [See John Leland, "Souljah On Ice", *Newsweek*, June 29, 1992, p. 48]. This young black woman says, "*Souljah was not born to make white people feel comfortable/I am African first, I am black first/I want what's good for me and my people/And if my survival means your total destruction/Then so be it? You built this wicked system*" from Sister Souljah, **"The Hate That Hate Produced"**, quoted in *Emerge* magazine, June 1992, Kevin Powell, "Hard Core Rappers", p. 50.

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riots. The riots are only the symptoms of oppression of black people conducted and condoned within the United States Empire.⁵⁷ However, *Our Ancestors Have Names* and its author says to the Nu African People that *violence born of frustration* is self-defeating, aimless and leads to quick repression and more deep seated frustration, for this kind of violence is a statement by the people that the system is not working for them and indeed such a wicked system is their *natural and eternal enemy* (i.e. David Walker, Elijah Muhammad) and thus pursuing such aimless course of action and then plead with the rulers of the United States Empire that gave birth to this DOMINATION/GRAND-DOMESTICATION SYSTEM and has shown that it is unable or unwilling to satisfy the just demands of the Nu African People is a dead end into **NIGGER HEAVEN**. On the other hand if the collective people decide *they must* choose armed struggle (as a last resort), that is, when the majority society blocks other peaceful and conventional means to address grievances, whether overtly or by subtle legal and/or political mechanism of denial it would be better (if such a course had to be taken) that the people pursue armed struggle **born of conviction**, which is the higher moral ground characterized by world national liberation and emancipatory movements, which movements seek as much as possible (in pursuit of its just aims) to minimize violence against innocent nationals. *Our Ancestors Have Names* and its author condemns terrorism and believes the Nu African People should not let their black national struggle for self-determination (if it ever evolves to this level) degenerate to nothing but **race war** for

⁵⁷Amnesty International which organization usually concentrates its efforts at condemning Third World countries for human rights abuses, in an unprecedented move condemned and branded the LA Police Department [LAPD] as a terrorist police state organization, saying that this police department has subjected the Nu African People and Mejjicano People to all manner of tortures and human rights abuses [26 June, Asiento 1992]. I viewed a newscast associated with this announcement of a film showing LA police [since the Rodney King beating = the Blackman who said afterward "CAN'T WE ALL JUST GET ALONG!"] literally stomping and kicking a downed black prisoner in his spine. In another scene a white policeman is grabbing a black man sitting on the porch at his own home in the collar and smashing him in the face with his fist knocking him over a set banisters. The next most horrible scene was the use of police dogs on a black prisoner, where the German Sheppard is allowed literally to tear the black man's legs open when he was already down and had surrendered. Even his pleas for mercy and the anguish on his face evident as he clinched his fists shaking with pain did not make these white brutalizers in blue call their dogs off. They were simply white Setian beasts themselves, the hart for our people shown and evident on their faces, which hate allows them to ADMINISTER EXTRA-LEGAL JUST-US. Amnesty International made its declaration on this racist police force because as they pointed out, it is impossible to condemn governments of Third World countries or elsewhere when human rights abuses are so glaring in the United State Empire & Imperium. This declaration by A.I. has brought our struggle and the issue of freedom and oppression of the Nu African People to the notice of the international community. For those credulous black people who still believed in the ultimate "fairness" of the white man and or those who are not able to get the A.I. report on the LAPD; See Rothmiller and Goldman's *L.A. Secret Police: Inside the LAPD Elite Spy Network* [Pocket Books, 1992] that shows how members of the LAPD and their elite OCID inflicted mindless brutality on our people, the terrorist methods these white brutes in blue use to oppress our people, to make fun of them and toy with them like a cat to a mouse, for sport; how this fraternity of official terrorism falsely accused many of our people and many are in jails rotting because of these acts of false investigations; how LA police would pull black women "suspects" around by the hair to terrorize them and bring them into submission because this was the most "effective" way to handle black women. After reading this work black people should see that these white terrorist brutes are no different than their white ancestors who subjected our people to the horrors of slavery, Jim Crow and lynching. What the A.I. and others don't know is, and what I observe among our people is a deep tiredness, and weariness, and a deep and profound anger with the white people of this country. The Nu African people are tired of oppression. They are tired of repression and the brutality that white officials and politicians and the general white populace are visiting upon them. The Nu African People are ready to fight again but this time I am afraid it will be more bloody, covert (in some cases), long lasting and on a much more sophisticated level because the whites no longer have a monopoly on force, although the Nu African People should make no mistake that this is still a struggle comparable to David and Goliath. However, this time there is no M.L.K. No black leader that I know of today that has the nerve to talk to the Nu African People about non-violence when they are daily being *murdered under the color of law*. The mood of the Nu African People has changed and the spirit of their *ancestors who have names* is calling them to a war counsel and they know instinctively that *this time the Nu African People will not be the only ones that bleed!*

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the Metcha-t Neter scriptures given to the black man by the Creator God (i.e. Amen-Ra = Osiris-Ra) states:  (*am-k ari her em reθ Xesef neter*) = "Thou shalt not cause terror in men and women, for God is opposed thereto."⁵⁸ In a national liberation struggle the peoples aim should be to present to the world that they have a just cause and that they in principle and in action intend to adhere to the **Law of Nations** and that they are true **national liberation fighters**, even through by virtue of the struggle itself, **national law**, in a bid for self-preservation (i.e. maintaining the status quo = leaving things as they are) must condemn these kinds of fighters as **thugs, rioters, rebels, criminals, lawbreakers, lawless, assassins**, and the like.⁵⁹

Our Ancestors Have Names and its author counsels the Nu African People to **seek peace first within the bounds of national unity** as dictated by the **Law of Nations**, if this is at all possible following the Biblical injunction in Romans 12:18, "If it is possible, as much as is in your power, be at peace with all people. Do not seek revenge beloved, but let God's wrath follow its course. As it is written, 'Vengeance belongs to me; I will repay, says the Lord.'" (EOB). Of course this is a hard injunction to follow when black people are daily being **murdered under the color of law** especially if a Nu African is not a Christian. Therefore *Our Ancestors Have Names* and its author has to listen to the frustration and sentiment by some Nu Africans who say that we have already been doing this since political emancipation; that now we are tired and our great patience with this nation has come to an end.

Our Ancestors Have Names understands this black national frustration, and so while it counsels the Nu African People to seek peace within the bounds of national unity, it also issues a warning to the Anglo-American Majority that **God is not mocked, what a man sows he shall reap**. However the rest of the world is fooled or however long the national minorities desire for freedom and just treatment is suppressed, the **Creator-God** sees all and all holy books declares that **He is the God of the oppressed** and that the **Lord God will repay** for the black holy scriptures found in the *Metchat Neter* states: "God made man rulers from the womb, a supporter to support the back of the weak" (i.e. poor and oppressed) and  (*pa neter aput pa maa*) "God will judge the right."⁶⁰ Jesus of Nazareth in his emancipatory struggle against the oppressive government of the Roman Empire & Imperium and against their Jewish marionettes and minstrel dancers who benefited from the oppression of the Jewish nation said:

Do not think that I came to bring peace on the earth! I did not come to bring peace, but a sword. Indeed, I came to set a son against his father, a daughter against her mother and a daughter-in-law against her mother-in-law. A man's enemies will be members of his own household. (Matthew 10:34-36, EOB).

These are his word contrary to those who try to emphasis that love is the only thing that motivated Jesus and lead him to the cross. Jesus' emancipatory struggle was both spiritual and material and here is talking about the divisions even among families that will occur once a person makes a decision to follow him in this emancipatory struggle. Indeed one of the problems with the so-called black revolution of the seventies was that in order to conduct true emancipatory struggle black religion

⁵⁸ *The Egyptian Book of the Dead: The Papyrus of Ani*. Translation and Transliteration by E. A. Wallis Budge. (New York: Dover Publications, Inc., 1967), p. lxxxv.

⁵⁹ See Spaeth, *The Constitution of the United States*, Art. I, Section 8, No. 15, On Insurrection.

⁶⁰ *The Egyptian Book of the Dead* (Budge), p. lxxxvii.

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played and should play no part. God was dismissed as irrelevant to man's struggle for freedom. What was needed was material power of all kinds to free the Nu African People from the United States Empire Domination System. Jesus never dismissed God from his struggle. Rather God and His will were central to Jesus' actions to spiritually prepare the Jewish nation for struggle against the Roman Empire & Imperium. The Jews wanted to establish a theocracy on Earth and Jesus came along to demonstrate to them that the Kingdom of God has to first be in you before such a manifestation of true freedom can take place. According to the work of Bishop James A. Pike (1972), *The Wilderness Revolt* the response to the Domination System of the Roman Empire & Imperium was the pathway trod by most liberation movements:

The response of the Jews, however, was to sustain a resistance movement---which is natural to any subjugated people---with a particularly religious flavor, based on the idea that even if the Romans let you worship God your own way you cannot have as king *anyone* other than God. There cannot be any finalities---it was a theological point---no finalities other than God, This meant there had to be some kind of theocracy.⁶¹

Like Nu Africans today the Jews then were very religious but not spiritually fit to wage emancipatory struggle in order bring into their lives the reality of the Kingdom of God. Jesus knew he needed to change the Jews attitudes because their circumstances could materially change, which is why he said *"Don't think I have come to bring peace on the earth. I have not come to bring peace but a sword."* Bishop Pike goes even further to show that the Zealots in Jesus time were trying to usher in the Kingdom of God through armed struggle believing that if they initiated the battle God would join them. Pike states: *"The Zealots has a different attitude from Jesus. They believed that man had to strike the first blow against the forces of darkness and that God would act in response to man's initiation. They provoked battles and kept hoping God would join them."*⁶² Jesus had the same goal as they did asking his disciples to pray *"Thy Kingdom Come, Thy Will Be Done."* But his approach to ushering in the Kingdom of God was diametrically opposed to waging emancipatory struggle without being spiritual fit to do so. Jesus knew true freedom would not happen for the Jews as long as they failed to "repent of their sins" which is the first demand that God made to this nation through the prophetic ministry of John the Baptist and continued into the ministry of Jesus. How can men possibly think that God is going to free them while they are living in sin and daily violating the holiness of God by living like the Romans do! Pike states:

This reveals something of the apocalyptic tension in which Jesus stood. He had done what he could. He had called people's attention to the signs of the times manifest in their day. He had urged them to repent. He had taught them how they could live so as to be ready for God's kingdom. He had trained his disciples for their special roles in the Kingdom. He had himself performed Messianic acts in accordance with prophecy. More than that he could not do, for he knew that *when the time was right*, God would meet His People in the midst of history with the full power of His angelic forces of light to win the victory. Jesus could not know exactly how or when this would happen. [i.e. *"No one knows that*

⁶¹ Diane Kennedy Pike and R. Scott Kennedy, *The Wilderness Revolt*. (Garden City, New York: Doubleday & Company, Inc., 1972), p. 2.

⁶² Pike, p. 182.

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day and hour, not even the angels of heaven, but only my Father," Matthew 24:36, EOB, my insertion] He had done what he could; now he would have to wait and hope and trust.⁶³

Nu Africans in the seventies (as many do now) think they can achieve freedom from oppression and continue to live like the White Man within his *rude, crude, and lewd* society (daily violating God's holiness); continue to rely on "Mr. Lincoln" (i.e. the government of the United States Empire and its rulers) and expect achieve freedom or expect God to help them achieve freedom. Unless we repent as Jesus told the Jews we are in for a rude awakening. Nu African emancipatory struggle cannot follow the ordinary path of African and other liberation movements while dismissing black religion and God that brought us out of slavery and Jim Crow/Zip Coon. All of this is not to say the struggle suggested here is purely spiritual in nature. The Civil Rights Movement was largely spiritual in nature but it knew it operated in a material world ruled by dark principalities and powers and so organized itself to address both the political and spiritual aspects of that struggle. The Nu African People's struggle will always be both **spiritual** and material in nature and we will achieve more of our national liberation goals once we understand this. We must change the way we are living and thinking and then maybe the material aspect of our struggle will bear fruit backed up by the spiritual power of God, that is, with God giving us *ashe = the power to get things done!* *Our Ancestors Have Names* calls for a **just peace before the people decide to use the sword; before the people decide once again to become "Souljah's" in the Armee of de Lawd!**

IT'S NATION TIME ON THE NU AFRICAN CALENDAR! TIME TO DECLARE OUR ANCESTORS HAVE NAMES

The Nu African People must never forget what the white man has done to our people so long as he refuses to recognize and acknowledge his great wrongs against our black ancestors and so long as he fails to take the necessary steps in accordance with the **Law of Nations** to rectify his errors and cease all efforts at dehumanizing the black man and cease all plans at developing weapons and systems of mass murder directed against our people. It is reported that Pope Paul, who visited Goree Island Senegal where many of our people were forced to embark on slave ships, asked the African People to forgive white Christians for what they did to our people during the European and Euro-American slave trade.⁶⁴

Our Ancestors Have Names takes note that the People has asked the black man to do this unilaterally with any mention of apologies that should be made by the European and Euro-American nations and also did not mention the reparations owed to our people worldwide, without any mention of all the concrete things needed to be done by the White man to bring about a true reconciliation between the races, which concrete efforts would be the bases for mutual understanding and true forgiveness, and the basis for a **new social contract**.

Our Ancestors Have Names has no choice but to advise our people to say no! to the Pope's plea to unilaterally forgive the White man who has neither apologized (other than resolutions that have no legal force) nor asked the Nu African nor the African People to forgive them. Many of them do not believe they have done anything that requires them to do so and at any rate what was done

⁶³ Pike, p. 182.

⁶⁴ *Jet Magazine*. (Johnson Publishing Company, Inc., March 9, 1992 Issue), p. 12.

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had to do with their ancestral *kith and kin* and not them. This being the case the time for forgiveness is not yet and is premature. Rather *Our Ancestors Have Names* suggest to the Black man that **IT IS NATION TIME!** *Our Ancestors Have Names* says that no amount of **civil rights** legislation, no amount of high level so-called talks and dinners at the **White House** by our African-American mis-leaders with “Mr. Lincoln”, and other rulers of the United States Empire & Imperium (U.S.E. & I) will ever begin to erase or compensate for the mentacide and genocide our people have been subject to at the hands of the White man.

Our Ancestors Have Names says that it is much too late for **CIVIL RIGHTS PATCHWORK**. Rather it envisions **the coming of the black nation**. When the Black Nation is established, it will bring to an end the immeasurable suffering inflicted on our people by the White man referred to in this work as Euro-American. We suffered at his hands and still suffer for one reason and one reason only; so that the European and Euro-American can obtain and maintain supreme power, so that he and his family, his woman and posterity can benefit **inordinately** from the wealth that this earth contains, which largess is meant by the Holy Father, the Creator-God, Lord of Heaven (e.g. in Egyptian religion Osiris, the Soul of Ra) to be enjoyed by all men. However, we have in our own race **processed and do-rag minded** African-Americans who wish to put out of their minds the horrors of slavery and the terrorism of Jim Crow and even the policy of economic deprivation aimed at black people by the rules of the United State Empire (*the* U.S.E.) and they wish to dismiss from their mind the possibility that the Euro-American has developed **ETHNIC GENETIC WEAPONS OF MASS DESTRUCTION** aimed at the mass murder of the Nu African Majority, because some of these African-American mis-leaders, *black marionettes* and *minstrel dancers*, are now making money, some of them are now **living large**, and are now marrying **dey white woman and dey white man**. **DEY HAVE BEEN “INTEGRATED” i.e. ASSIMILATED**. They are now willing to forgive the White man and look over the current war this man is waging against the Nu African Majority who are subject daily to be *murdered under the color of law*. These mis-leaders don’t need any **Black Nation** because for them it is not **BLACK NATION TIME! IT IS VACATION TIME!** They are singing and dancing and screwing around with the White man, using God’s good earth as a playground and carnival, when we all should be planning for our defense and national liberation. **THEY ARE INTEGRATIONIST FOOLS** who don’t see the **WHITE HORSE OF DEATH COMING!** And let no one say the suffering of the Nu African People is ancient history. The classic statement to rid one of guilt for past wrongs by ones *kith and kin* is: **WHY SHOULD I PAY FOR MY ANCESTOR’S MISTAKES?** The short answer is that you are still enjoying the material benefits of what your ancestors did to the Nu African People, and more importantly the Nu African People are still suffering as a result of what your ancestors did! Secondly, you yourself are still heaping suffering on the Nu African People in the same unmistakable way, i.e. *modus operandi* of your ancestors and you still arrogant and unrepentant in your drive to maintain and validate your racial superiority. Thirdly, it has not been all that long ago since the end of slavery and the Jim Crow/Zip Coon period that saw thousands upon thousands of Nu Africans lynched your ancestors (i.e. *kith and kin*) right down to 1954 and beyond, even into the 21st Century (where lynching of black men and women in white jails are called “suicides”). All of this is not so-called “**ancient history**” of past wrongs; for it has only been a little more than 156 years since it all began at the end of the **Red Time** to the end of **Jim Crow/Zip Coon** (1860 to 1954), a scant century and a half (about one generation and a half) down to the time of this writing. The oldest living Nu Africans were Ms. Jeralean Talley who grew up in the South and who was living in Michigan until 2015 at the age of 115, and Ms. Susannah Mushatt Jones of New York (also 115 years old). Both witnessed the Jim Crow/Zip Coon period and grew up in locations where many of *Our Ancestors Have Names* were still being lynched. It is no

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telling what horrors their eyes had seen. The Nu African People were emancipated from slavery between MP347/A1863 and MP349/A1865 when lynching them (because they could no longer be made to work for the White master for free) became a sport and past-time for white communities down to the political *Compromise of 1876* when Federal Troops were removed from the South. From this time White Terrorism perpetrated on the black community (via the *Mississippi Plan* to restore White Power once again in the South) began in earnest and was unabated right down to the fall of Jim Crow/Zip Coon in MP438/A1954 so that both period together constituting 90 years (ten years short of 100 years of lynching). *Our Ancestors Have Names* says then considering the relative short time since our emancipation (that includes one life time and a half of the two oldest living Nu Africans, who lives began the 20th Century and spans into the first quarter of 21st Century) and the failure of the Euro-American People to ameliorate the effects of past wrongs and their current anti-black attitude that often leads to *murder under the color of law* and other inhuman abuses, no forgiveness can be found in answer to the plea of the Pope that the black man unilaterally forgive the white man for these past wrongs, and *let by-gones be by-gones* mirroring the weak-kneed cry: “*Can’t we all just get along!*”

Although the current mantra is “Make America Great Again!” has some merit if it truly includes and is meant to include *all citizens* it has been interpreted by some Euro-Americans to mean “Make America White Again” and so in the light of such attitudes (that are still alive and well) the Nu African People cannot afford to chant that mantra just yet. The Nu African People are forced once again to put our focus on promoting the **BLACK NATIONAL INTEREST** as a **NATION WITHIN A NATION** and our mantra must be for the time being **RACE FIRST** which when understood is non-racialist because it does not exclude our respect for the rights of other citizens of the United States Empire. It just says that the Nu African People (while respecting the rights of others) are foremost looking out for the black national interest of the Nu African People first. This stance is *non-belligerent* (which is not the same as non-violence) because it holds onto the principle and right of self-defense and the right to pursue black self-determination (meaning our life, liberty, and the pursuit of happiness) as guaranteed in the Bill of Rights, the Constitution of the United States Empire, the Law of Nations, and current International Law and Conventions. This stance does not contradict the mantra “MAKE AMERICA GREAT AGAIN” meaning “AMERICA FIRST” as long as its Nu African citizens and their unique interests and concerns are genuinely considered along with everyone else that have a right to make their claims within this political conception and vision. All of this must be done before the black man unilateral forgives the White man for past wrongs just to show how magnanimous we are (a false humility) that does not address the concrete issues and current conditions that such a past as ours warrants within the new vision of “AMERICA FIRST!” Until then we must say ‘RACE FIRST!’ While the two mantra’s can cautiously approach one the other in order to begin the process of healing and redressing past wrong, and current abuses (such as condoning *murder under the color of law*), in order to bond this nation in mutual respect of all citizens at the least Euro-Americans have to genuinely begin to address racialism within its own community as the Nu African People peacefully seeks to develop its own national identity, our *life-world* and *lived-experience* within the proposed new national mantra and vision of “MAKE AMERICA GREAT AGAIN!” However, it is not our jot to continue pleading with the White man to *do the right thing* given the dark history of this country in relationship to its Oldest Chief Minority (no matter the glee of the pundits who announce that our population has finally been outstripped by the Espanic community). Under certain conditions the Nu African People can accept “AMERICA FIRST” once it is demonstrated that it genuinely includes as American citizens without any qualification, diminution, or subordination, meaning on the basis of equal rights and economic democracy. However, genuinely believing and hoping for this outcome the Nu African People

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can no longer afford to blindly rely on the new “Mr. Lincoln” and his mantra “AMERICA FIRST!” We have wasted far too much time already putting other people and communities first trying to prove to the White man that we are worthy of simple human dignity and respect. We have to say the Setian white man has never changed and there are dim prospects that he will ever change by dent of the racialism that poisons his consciousness in respect to black people. Nevertheless believing this we hope the Euro-American community will unify around a genuine call of “AMERICA FIRST” and “MAKE AMERICA GREAT AGAIN” that includes *all American citizens* and that the new political mantra and vision does not really mean “MAKE AMERICA WHITE AGAIN!” If that turns out to be the case then there is nothing we can do about that except defend ourselves and engage in a struggle for autonomous control of our own lives so that this devolution of the new political mantra has little or no effect over the exercise and pursuit of our *life, liberty, and the pursuit of happiness*. We won’t be freed, independent or happy as a Black NATION WITHIN A NATION until we achieve that absent genuine and meaningful inclusion in the call to “MAKE AMERICA GREAT AGAIN.” Our history shows a **MASTER-SLAVE RELATIONSHIP** between ourselves and the Euro-American majority nation and community, and until that relationship and its vestiges are broken and done away with in all of its various forms (e.g. *discrimination, murder under the color of law*, etc.) we will always suffer from the whims and misappropriation of the white man.

Our Ancestors Have Names asserts that the White man does not want the master-slave relationship to end because it has been both profitable and satisfying in terms of sustaining and advancing the WHITE NATION INTEREST and WHITE NATIONALISM that feeds on it. That master-slave relationship has become an indelible part of the United States Empire’s history and certain racist elements and groups that benefit from it mourn its eventual and inevitable demise as the arc of God’s divine justice and freedom advances ever so slowly but nevertheless unstoppable. Over 150 years ago the Nu Africans gained their emancipation not because Abraham Lincoln and the Union unilaterally freed them with the *Proclamation Emancipation* (1863) but because 250,000 black soldiers from the North and South fought as soldiers, spies and civilians to undermine the white slave South alongside white Union soldiers (who were reluctant and even opposed their participation with the mantra “This is a white man’s war”). Nevertheless this claim that “this is a white man’s war” the Union could not have won the Civil War without the help of a quarter-million black soldiers who are called in history the *Armee of De Lawd* and gave their lives to help free their brothers in slavery. After the end of chattel slavery the Nu African People were granted unilateral citizenship but were not given nor made aware of the other options that are provided for under the **Law of Nations** that would have allowed them to determine their own future. Our former oppressors had the obligation to inform the Nu African People of these options since they had kept us enslaved and ignorant and since we were a **captured and subjection nation of people** newly freed. The rulers of the United States Empire had the additional obligation to negotiate a **New Social Contract** with the Nu African People, giving us the option to (1) become a part of this nation with **full citizens with special rights as national minority with special circumstances**; (2) go back to our ancestral homeland in Africa with reparations in partial payment for our long servitude (that capitalized and enriched this country) and for our suffering; or (3) be given the option to live in the United States Empire with full autonomy in some kind of autonomous regional geo-political arrangement that would allow the Nu African People to have administrative, political, and economic control over our own lives. We were not given any of these options because it did not serve the **White National Interest** to completely destroy the master-slave relationship. Even when Abraham Lincoln began to think about the *Final Solution* to the *Nu African Question* he proposed that free blacks be sent back to Africa while their brothers in bonds be kept in

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slavery; for under any arrangement the Black man cannot by nature be equal with any White man. Again the White man represented by the thinking of Lincoln were deciding *unilaterally what should be done with the Nu African People*, that is, without asking us what we wanted, a denial of black self-determination the hallmark of the continued master-slave relationship. So what we got at the conclusion of the Civil War a *proclamation of freedom* on paper and being told what we must do and what was going to happen to us from “Mr. Lincoln” (i.e. Union government, etc.) our erstwhile liberators. What we got was second class citizenship rammed down our throats, which was nothing but forced integration and assimilation embodied in a **ANTI-SOCIAL UNWRITTEN CONTRACT** unilaterally decided upon by the Anglo-American majority nation. This was a “social contract” that accrued to their benefit and to our detriment ever since. It was Yusef Naim Kly, international scholar and writer that explained what and *anti-social contract* is. Dr. Kly states that the United States Empire anti-social contract was established on the following basis:

For such an analysis would necessarily suggest, apart from the written portion of the social contract (the U.S. Constitution), there is an unwritten portion, which for lack of a better word we may call the anti-social contract, which determines the significant political relation between the white American majority ethnicity and the minority ethnicities or nations that it governs. True, this was not written anywhere in the Constitution. Rather, it was accomplished through Constitutional omission, by not having the Africans and Native Americans represented in the formulation of the Constitution, by not mentioning in the document that slavery of Africans was not acceptable, by speaking as if all Americans were equal and free as they were when obviously some were in chains, and thus leaving open the possibility for an unwritten agreement which accepted the popular notion of the time that Africans and other non-Europeans were not completely human, did not deserve the same rights, were too ignorant or non-Christian to have civilized rights, etc. These are some of the notions that served as the basis for the unwritten portion of the U. S. social contract which in this book we have chosen to refer to as the anti-social contract. Among the African-American, it has always been known as the unwritten rules. The Native American conceptualized the anti-social contract in the expression: white man speaks with forked tongue.⁶⁵

This *anti-social contract* with *unwritten rules* was for them *both profitable and satisfying*. The following is parody of the white attitude then (MP349/A1865):

*“Now look hear you niggers! We done freed you and even though you have worked for us free now for 246 years, and we have shamefully abuse and used your women and young girls, and we have killed and maimed your men and young boys without number, and we have committed acts of terrorism and mayhem against your people without just cause; and still today we are killing your young men in the street **under the color of law** and in the name of **Law and Order!**; yet for all that we don’t owe you anything but some half-ass citizenship and some civil rights you keep begging us for (“which we can always take away anytime we want, even though you don’t know that”), and which we begrudge having to give to you in the first place; but we have no choice save for the maintenance of our international image as a democratic nation. It was our manifest destiny that dictated our course and we make no apologies. We never did any of this because we love your lazy black asses and we hated every*

⁶⁵Yusef Naim Kly, *The Anti-Social Contract*. (Windsor, Ontario, Canada: Clarity Press, Inc., 1989), pp. 2-3

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*minute of it; even the bleeding heart Progressives who think they **know what is best for you** with their paternalistic bull S.H.I.T. which (if you didn't know it demeans you as people even more) hates you with all of their heart which they cover up with a "all knowing" pitying Mona Lisa smile as they look at you crying, begging, shouting (when you get really mad) because you have no real power, and are constantly "whining and complaining" (instead of saying "Enough with protesting in the streets!" but organizing yourselves at the deepest institutional levels to fight like they fight, institutional power with institutional power) as their and your President-n-Chief ideologue (i.e. "Mr. Lincoln) once said directly to you and you were so dumb that you applauded him, shook his hand and even slapped him on the back simply because he was "Black Like We." However, what you don't know or seem to understand is that we (i.e. the White Nationalist, who are seeking to "Make America White Again" and they the Progressive Ideologues, who are seeking to "Make America Like Us Again" even if it means negotiating with the Devil, using the weapons of obstruction [as taught and advised by Paul Lewinsky], using Media lies and disinformation when appropriate, outright lies when absolutely necessary, taking the lead in PC Cultural warfare against anyone who opposes "progress" and "democracy" as we see it; pretending to be Children of the Enlightenment, when they are really Children of a New Dark Ages, where name calling, and libeling your enemies who won't agree with you is the order of the day); both of us (ironically as it may seem) believe in the survival of the fittest and those nations and peoples that cannot stand the tests of history must give way to those who can and to those who have the courage to do what they must to achieve supremacy. The Indians failed the test but somehow niggers ("and we still are mystified how") you survived our several onslaughts ("so far"); so now go on about your business and pull yourself up by your own bootstraps ("if you can") and don't give us any trouble; for we are the owners of this land (i.e. "the sole-proprietors) by right of conquer, and **JUST-US** and **LAW AND ORDER** will prevail in this land, guided by the **RULE OF LAW** that we have established. Now if you be good niggers maybe the bright light of civilization will shine on you ("perhaps") in the next millennium, but we hold out dim prospects for you now. So work for the "American Dream" ("for us") and what comes of it.*

Some 150 years later (MP500/A2016) we are still being told by "Mr. Lincoln":

"Look here niggers! I done told you we don't need you anymore. You have dug all the ditches; you don't made this nation rich by living in black holes in the ground in places like West Virginia digging up black gold (i.e. "We can't help you got black lung disease, which we ain't gonna properly pay for/the price of progress and building our White Nation"); Yeah you planted and picked all the cotton ("And although we hate to say it: We thank you for teaching us how to grow tobacco and the rice that fed our children" taking advantage of the fact that many of you were rice farmers [not savages] in Sierra Leone). Nevertheless, we make no apologies and that shit you talking about reparations is just that S.H.I.T.⁶⁶ We don't want that S.H.I.T. blowing up in our faces. Yeah! We know you've dug-out all the minds that contain the riches this nation enjoys ("While we have some empathy that many of you drowned or were gassed to death in these black holes in the ground/price of progress you know!"); you've made all the roads with your bare hands ("even though now you cannot get construction jobs/they reserved for our kith and kin; that's just the way it has to be"), etc. Our tack is to claim you have no skills. You actually believe that S.H.I.T. forgetting the black hands that built the roads, constructed the houses, made the machines, we can tell you anything!! (We didn't

⁶⁶ S.H.I.T. "Ship High in Transit" to prevent manure on ships becoming waterlogged and releasing deadly explosive methane gas.

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believe you would fall for it, but holy S.H.I.T. you did!). Comes from not reading your own history. We can't help if you stupid. *Now we have modern machines to do the work and we have the best that science and technology has to offer; we don't need your unskilled labor, although we ain't felt bound to sincerely prepare you for nothing else. Listen you niggers or should we say "Negras"* ("PC language be damned and all that other S.H.I.T. being forced down our throats by Progressive ideologues") *we have our own unskilled kith and kin to worry about. It ain't our fault you and yours don't have the material attributes to live large in America* ("except those *nigra minstrel dancers* hollering, rapping, and tipping around on the stage taking your hard earned money, laughing all the way to the bank"). *So stop your BITCHING AND WHINING! Go back to Africa if you can, anywhere but here because you have become a burden to America; and we don't know what to do with you. It's too many of you* ("some estimate 54,000,000 million/mind boggling considering that was not the expected outcome of our DOMINATION SYSTEM and SOLUTION TO THE NU AFRICAN QUESTION.") *We be perplexed about that.* God must have increased your numbers like He did the Hebrew slaves/we can't allow that wave); but we have to be careful because *the International community on the alert so we cannot openly do what it really in our heart to do to you* ("Yea, it was one of your early black leaders that told you what our program was. His name was Garvey but you didn't listen. It scared us to death when he tried to tell you what our program was: *"The attitude of the white race is to subjugate, to exploit, and if necessary exterminate the weaker peoples with whom they come into contact. They subjugate first, if the weaker peoples will stand for it, then exploit, and if they will not stand for subjugation nor exploitation the other recourse is extermination"*).⁶⁷ *This is a warning from us niggers, if you won't take warning from one of your own: You better find you own way out, because we are determined not to take you with us into the 21st Century to share the wealth of this great nation, because there is not enough for your children and ours. So while you are here and while you are tolerated, and even though you are struggling in the hopes and promise of the illusive "American Dream"* ("One of your own/somebody called Malcolm said was your "American Nightmare") and another said *"KEEP HOPE ALIVE" trying to achieve at the most "Nigger Heaven" in the gallery and balcony of our success*.⁶⁸ *Considering all of this you better behave yourself because some of us* ("although you don't know it or even believe it!") *have already decided on the INDIAN SOLUTION to the NEGRO QUESTION, we have been burdened with you far too long, but no longer. We going back to the philosophy of "RACE FIRST", OUR RACE, something you should have did yourself, if you know what we mean. We do not intend to CARRY YOU ON OUR BACKS FOREVER! We hope you Niggers understand and take heed! Remember our THREE SECOND RULE! We not gonna tell you again!" "NOW GET ON THE GROUND, AND SPREAD 'EM!" "I don't mean you, stupid nigger, I mean your woman!"*

With these sentiments of white nationalism we established in the political social fabric of the United States Empire & Imperium the Nu African People must come to believe and accept that the

⁶⁷ Marcus Garvey, *Philosophy and Opinions*, p. 11.

⁶⁸ Dr. Yussuf Naim Kly (1989) in his *Anti-Social Contract* suggests that the so-called "American Dream" was meant for the White man, his posterity and kith and kin only. He states that "The lure of the American Dream existed from the beginning, and indeed exists today. Undoubtedly, fortunes were made and great prosperity enjoyed by some from the opportunities afforded by Native American land and enslaved African labor. . . . Most immigrants faces a life of poverty and hard labour. Yet the American dream remained—and what was it, recognized or not, but the opportunity to compete in a race with a head-start at least over those for whom it was understood that the society reserved the bottom echelon? Which of the American immigrant groups over the centuries has assumed, for example, that they would, as new Americans, begin life in America on a lower echelon of the totem pole than the African-Americans? Indeed, which has? (p. 34).

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only solution is the exercise of their right of self-determination and self-defense, which rights were never fully exercised after political emancipation because of the guile practiced by the White man and **white terrorism** unleashed on them during that period. However, because of these circumstances *Our Ancestors Have Names* says we still today have the right to exercise self-determination and adhere to the principle of self-defense and it encourages the Nu African People to pursue black self-determination *with all deliberate speed* and with all that phrase implies politically, economically and culturally. *Our Ancestors Have Names* declares that it is **NATION TIME!** Nevertheless, because we can reach this level of emancipatory consciousness; **those** Nu Africans who are so equipped and committed, those who are referred to in this work as the **COMMITTED TENTH**, those unknown grassroots Nu Africans who are potential and national leaders, who are even now preparing themselves to organize and correct the insanity of the irresponsible African-American Minority assimilationist-integrationist leadership, who do nothing but sell-out the Nu African People on a daily basis for **thirty pieces of silver**] must initiate and wage an unrelenting emancipatory battle and encourage the Nu African People to re-order their national goals and priorities. Instead of fighting for the **just a good job** or **just a job** or participating in Euro-American conventional politics with the dim hope that this process will lead to emancipatory goals demanded by black self-determination; the Nu African Majority should rather be persuaded to organize a massive CEO [Central Emancipatory Organization] that included efforts to build a **black national defense fund** designed to develop and protect the **black national interest**; an organization based on **RACE FIRST** modeled (with some modification) after Malcolm's **OAAU**. *Our People Have Names* suggests that we form this CEO as the head of the **Nu African People's Party [NAPP]** with an emancipatory political, economic and cultural program and platform designed to achieve the acquisition of national reparations, the right to hold a national black plebiscite on our own future and to secure political autonomy with land under our own control within the geo-political boundaries of the United States Empire, even if this has to be some form of limited autonomy within the bounds of national unity (with our former masters) just short of full independence. History shows that this was the direction we were headed in as the Civil War coming to a close when General Sherman issued his *Field Order No. 15* that would have given the newly freed slaves land along the Atlantic coast from Savannah, Georgia to Jacksonville, Florida including the Sea Islands that would have been the foundation for black self-determination grounded in economic democracy.

Tragically, this solution to the Nu African Question would later be denied to the Nu African People by the U.S. Congress who could not stomach the idea of confiscating land from former slave owners in order to grant the Nu African People autonomy and a true means of taking care of and developing ourselves as an independent and productive people within the bounds of political unity without our former masters. We will give the detailed and sources for this remarkable and little known history later in this work and suggests that had it fully come to past the master-slave relationship between the Nu African People and the Euro-American People would have been broken long ago and perhaps both people could have walked down a path of mutual respect and reciprocity instead of the rancor and suspicion that we hold each other now. The former Soviet President, Mikhail Sergeyevich Gorbachev, the 1990 Nobel Peace Prize winner, political reformer and architect of *perestroika* aimed at the decentralization of the Soviet Union giving more power and autonomy (albeit too late) to Soviet States within the Union of Soviet Socialist Republics (U.S.S.R.), it is reported, suggested that the Nu African People ask the United States Empire for autonomy which he saw as the solution to the Nu African Question and option within the bounds of national unity with the majority white nation.⁶⁹

⁶⁹ See Abdullah Yasin Muhammad [Son of Elijah Muhammad], *"It's Still Nation Time"* in **Emerge** (April, 1992), p. 33.

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What Gorbachev did not understand (while the **Nu Nationalism** is in agreement with this solution to the Nu African Question) is that such a sensible solution would take a massive emancipatory struggle to achieve and one that would likely lead to the spilling of blood before the rulers of United States Empire would grant *one iota* of land or work out a plan for autonomy overtime with its former slaves given the ingrained racism within the U.S.E. & I supported by constituents of White Nationalism.⁷⁰

⁷⁰ *Our Ancestors Have Names* believes that Gorbachev's solution of **black autonomy** for the Nu African People is the correct one considering the failure of U.S. Empire national integration policy to solve the most perplexing problems faced by the Nu African People. What are some of these problems we face that political and economic autonomy might be able to solve that integration could not and has not solved? The problems we have are the same ones that afflict the black man everywhere, i.e. grinding poverty and lack of resources. In the United States Empire we still have (as in Africa) starving rural black people in places like the Mississippi Delta Region in the Black Belt South. Our current economic condition is deplorable and disturbing and what is worst some of our African-American leadership is more focused on poverty in Africa than they are in poverty among poor Nu Africans in the Black Belt South, where our struggle for emancipation began. *Our Ancestors Have Names* sees what it calls a **black constituency for Africa** growing at a rapid pace, while our problems at home are being put on the back burner because of the attending difficulties and the despair (or simple lack of concern) among our black mis-leadership to solve them. Civil Rights have simply past some of our people by, like those in the Mississippi Delta. These our brothers live in abject poverty, some of who have "root hog or die", i.e. literally pick wild roots and berries to feed their half naked children. They have no medical facilities close by and many of them cannot get welfare because of the racist policies of the State of Mississippi that is one of economic deprivation [See photo contrasts of how they have to live in "*The Crisis of the Black Family*" **Ebony** (August 1986, p. 144)].

I never will forget seeing illustration of their poverty shown on a 1990 television program and was shocked at the fact that a good many of our people still lived in rural areas of the South in shacks, wore cast off cloths and had to dig up roots and berries like wild animals to feed themselves. You would have thought you were looking at some impoverished rural village in Africa rather than the in the center of the Black Belt Region of the United State Empire & Imperium. To see a black Mississippi farmer with a brood of kids in this desperate situation breaks one down in tears not only because of this but because his land was being taken from him through foreclosure. He stated owning the land was the only way he had to feed his children. This reminded me of all the millions of acres of land that had already been taken from our people in this country by various means (i.e. murder, terror, guile and systemic foreclosures). The pictures on this program reinforced in my mind the grinding poverty that still exists among our people in the majority rural Black Belt Region and more importantly the crying need for the black man to have land of his own that creates autonomous space allowing him to have some measure of black self-determination and economic democracy. I remember being told by an old and very distinguished looking white man (with a trimmed mustache, fine English style top hat and coat) when I was in my twenties to "buy yourself some land because after everything else is gone that is the only thing that remains and has value."

I never forgot that and some years later I began to do just that which has served me well over the years. Focus on African is not the only reason we seem to have forgotten the black rural South where it all began and where our black nation was born (African of course being our ancestral homeland but the Black Belt South is the land of our birth and birthright in blood). The Civil Rights Movement has put more and more focus on the problems in the urban **Black No-Centers**, i.e. Southern and Northern cities with substantial and more educated black populations. The **Nu Nationalism** has a problem with the focus Civil Rights leadership and its mentality that can easily see poverty and the need for black control over land in Africa for black people there in order to remedy their poverty and exercise their right to black self-determination; but they are hard pressed to see sameness of condition and the need for control over land to create autonomous space for black people in the United States Empire in order to achieve the same goal of remedying poverty and exercising the right of black self-determination. Maybe the answer to why they think this way lies in their historic relationship with the rulers of the United States Empire (*the U.S.E.*), which results in their emphasis on so-called **pragmatic solutions** for the Nu African People, meaning **integration** within the White Nation here at home, while giving support to **revolutionary solutions** for Continental Africans. Some of our black mis-leaders are now this year (2006) pushing hard for a **constituency for Africa**, while, we believe, ignoring real solutions for their **Nu African constituency** broadly sealing in the heart of **Nu Africa**, the **Black Belt South**.

This development of a constituency for Africa may be to own detriment if it means as I have inferred earlier in this work **one-sided Pan-Africanism**. [See Sheila S. Walker, "*Our Natural Ties to Africa and a Global Future*" in **Emerge**, February 1992, pp. 47-48]. *Our Ancestors Have Names* has already taken its stand for the need of a **reciprocal Pan-Africanism** that demands Nu Africans avoid submerging our **Black National Interest** at home in the name of Pan-Africanism abroad with focus almost entirely on the problems of the Continent, which is the same stance it takes in respect to the mantra **Make America Great Again = America First** that feeds into **White Nationalism** without consideration our Black National Interest grounded in our mantra **Race First** or even **Black Lives Matters** in respect to our being slaughtered in

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At the risk of being called a Communist or our stance Communism; *Our Ancestors Have Names* and its author agrees with Mr. Gorbachev that autonomous control of land in the United States Empire is the only political and economic guarantee of our democratic rights as a people. This project suggests that the Nu African People set-up nationally and internationally a **Nu African Fund for African-American Self-Defense [NAFAAS]** and the economic and propaganda arm of a proposed **Nu African People's Party [NAPP]** to represent our economic and cultural interest *everywhere in the world* to let the world know who we are, what we are demanding, and that our interest is pursuing these demands in keeping with international law whose interest is the peace of the world, which principled goal (while we agree with it) does not (to us) mean that we should allow the Euro-American People and its armed citizens or police forces kill or maim members of our group as we pursue just demands without our group or any member of our group having the right of self-defense. Nevertheless, NAPP-NAFAAS will not only help us but will see our black national interest tied in with giving as much support to Africa as we can in its struggle against neo-colonialism and threats to her sovereignty from the United States Empire (*the U.S.E.*) and its surrogates, trying to prevent the formation of the United States of Africa (i.e. *the U.S.A.*). The NAPP-NAFAAS will in addition try to build a united political and cultural movement among all Nu Africans in the Americas (i.e. all blacks in the Western Hemisphere), and increase the likelihood that Nu Africans everywhere in the Americas can exercise black self-determination and have the right of black self-defense. Nu Africans in the United States Empire & Imperium need to break out of the current Civil Rights Trap that keeps us dependent on "Mr. Lincoln" (i.e. government of the U.S.E.) and seek to set up a dialogue on what is best for us (i.e. **Special Measures vs. We Are All Equal Before the Law**). In order to do this the Nu African People must be conscientized to their responsibility under the rubric **RACE FIRST**, and they need to become aware of their internationally recognized and protected **HUMAN RIGHTS** which will raise our struggle out of **Civil Rights**, which is conceived of as "individual rights" suitable for structures developed around the needs and pleasures of **Domestic Colonialism** to the level of **Human Rights** which is conceived for the protection of the "collective group and any member of that group." In this regard please note that when black men are *murdered under the color of law* the police doing the killing are not viewing that black man as threat in and of themselves but he is viewing that black man as a member of black

the street **murdered under the color of law** under the guise of **Law and Order** and protected by the **Just-U.s** system. The underlying motive for building a constituency for Africa and not transferring its lessons and promise to struggle for black self-determination in the United States Empire & Imperium is the fearful battle of national liberation here at home with all of its attending risks including death for any radical stand Nu Africans take in self-defense of the black poor, and economically dispossessed. For me Pan-Africanism is not really real if it does not mean **world black unity and empowerment for all black people everywhere** as its name suggests. Pan-Africanism employed incorrectly then has become satisfying, politic, and even fashionable for many of our black mis-leaders, who years before now wouldn't even think of stepping on the Continent or being caught associating with anything African. Today many of them can be seen calling for financial, economic, and military aid to the black national states in Africa, while little is being done for the submerged classes of Nu Africans in the heartland of Black America. *Our Ancestors Have Names* says if freedom can be obtained for black people in Africa via autonomous control over land and their future then that same solution with some modification given our difference in national histories is applicable and possible here in the United States Empire.

This stance is taken because *Our Ancestor Have Names* and its author sees a different America than that seen by some of those persons informed by the old Civil Rights Movement, its battles and strategies, some of whom do not believe that national autonomy or the right of black self-defense, less alone national geo-political separation is the solution to the Nu African Question. *Our Ancestors Have Names* (for the moment) despite the mantra "American First" and "Make America Great Again" sees an America that intends on keeping the Nu African People in grinding poverty *forever* if we will continue to stand for it. **YES!** *Our Ancestors Have Names* sees a **different America**; not the "**American Dream**" but as *Shahidi* Malcolm X declared and "**American Nightmare**" whether under the absolute control of Progressive Ideologues and "Mr. Lincoln" who said "We Know What is Best for You" and "Stop Whining and Complaining" or under the new mantra (that has not as of yet had a change to keep its promise) to "**MAKE AMERICA GREAT AGAIN**" with the promise to include all of its citizens that includes the Nu African People and its **Black National Interest** and concerns.

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group that is perceived as a threat even before he goes on duty, so that the killing of any one black man is actually an attempt to kill and neutralize “the threat” from the group. With this understanding it makes no sense to investigate whether the killing violated one black man’s civil rights when in fact the killing itself is an attack on the collective group itself and needs to be elevated to the level of human rights violations so that the international community as a whole can say what is happening to the Nu African People as a group. Since the United States **JUST-US SYSTEM** cannot find it in its heart to convict its “peace” officers *even when they see a policeman shooting a fleeing black man in the back and accept the claim that he feared for his life* then obviously the Nu African People need to address this situation at the level of emancipatory struggle to such an extent that it falls within the purview of international law and its operative bodies to deal with it, including the Security Council of the United Nations and the International Court of Justice (ICJ) in the Hague, where we can demand that these policemen getting away with killing members of our group are held accountable (not by the U.S.E. Justice Department which cannot do much under its weak civil rights statutes); where these white policemen can be denied international travel privileges; and where when they travel can be arrested by national states belonging to the United Nations and held for trial by INTERPOL (the world’s largest international police organization, with 190 members, also known as ICPO = International Criminal Police Organization) for trial at the ICJ. The ICPO is chartered in part by the United Nations to “*battle crimes against humanity*.” Once we start doing it this way then it is likely that the JUST-US SYSTEM of the U.S.E. will take our demands for justice more seriously as their police become charged as international rogues and criminals for outright murder of black people for no other reason than they are black, despite the well worn legal fiction that they “feared for their life” *ad nauseam*. The white man and our mis-leaders have tried to construe the concepts of **human rights** and **civil rights** in our minds as somehow one and the same; giving emphasis to the latter without making the important distinctions between these two normative aspects of political existence within national majority states, which form the basis of human rights law. They don’t tell you that individual civil rights by-in-large governs the relationships between individual citizens and national political institutions governed by the majority over national minorities crossing differing economic and political sectors within a national state and is largely subject to and spelled out by national law and that international law grounded in the law of nations by-in-large governs the relationship between nation-states and between nations of people within a multi-national state as the United States Empire; making national law in some respects subject to the **law of nations** and **international law** and thus responsible for the protection of not only individual rights under a genuine social contract but also the collective rights of its **captured and subject national minorities** as well. The United States Empire & Imperium is not exempt (despite its enormous power), nor impervious to these norms of international law and it knows very well that it is not. The only people that don’t know are **US!** The Nu African People should be aware that **black collective rights**, black institutions, black studies, all black group concerns and/or **all black anything** are under attack in this country and some of the attackers are positing the notion that the so-called **white founding fathers** of this nation never envisioned a culturally diverse society and thus made no provision for the likely development of separate minority institutions, and so since the **founding fathers** did not **envision it**, then minority institutions that serve the **black national interest** should not exist. These critics of **all black anything** never gave thought to the possibility that the so-called **founding fathers** were racist and could not envision minority institutions because they never suspected or intended for the black man to be free to found such institutions. The white founding fathers were trying to found **white nation** using European institutions as their model, which society they founded on Native American genocide and black slave labor. Never did they envision black ex-slaves running

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around demanding civil rights and collective human rights nor did they envision some integrated society based on equality between the races based on **equality before the law**; and this included Abraham Lincoln who said as much on a number of occasions. The so-called founding fathers, even though they did not know what they were going to do with us after they built the white nation, had no idea nor planned that we become part of the white body politic. However, those attacking the development of minority businesses are using this white nationalist outlook by the **white founding fathers** in a historically twisted fashion to imply that what they saw in the future of America was somehow prophetic in nature, looking toward a society where there was no distinction of race and everyone would be **equal before the law**. Nothing could have been further from these founder's minds, even the greatest of them, our erstwhile savior Abraham Lincoln. Even some minority businesses are subscribing to these historical gyro-flexions, regarding historical apparitions as historical fact to help shake their minority image so that they can enter without approbation the United States Empire free enterprise system free of the stigma of color and race. These businesses want to be colorless and not stigmatized as just another minority enterprise. Some of these erstwhile and former minority firms who have "made it" are latching on this **red, white, and blue** historical myth because they do not understand that it is not time to wine and dine, but its **NATION TIME!** The Nu African People don't need them to eschew their black identity that helped elevate them to financial empowerment, but to use that power in a collective manner to promote the **BLACK NATIONAL INTEREST** even as other national minorities do. Other national minorities such as the Japanese and Jews do not eschew their ethnic identities, thinking they need to disappear or meld into the white ethny to "make it" in America. They know this is ethnic and racial suicide and a blind alley for they know they will never be accepted, rather they use their race, pursue economic empowerment and dare any nation to laugh at or seek to destroy the political, economic and cultural essence of their national existence. They know they are a collective body and act like there are. Some of us on the other hand including some leaders of black businesses and other black institutions no longer wish to be classed as a **black anything**, which attitude is reminiscent of some of our more prominent early leaders, who eschewed the title "**African**" for their institutions as a weapon to fight off white attempts at **colonization of the free African population** from the United States Empire. Our current mis-leadership cares not that the white man can have all the separate white or near white institutions he want to in order to develop a super-structure of power to take care of his **WHITE NATIONAL INTEREST**. The Whiteman knows that true ethnic diversity is to recognize difference not only in race but in building cultural, social and political institutions designed to protect and promote special interest of minorities. What makes his outlook racist is that he believes his is the only ethny that has this right. For the Blackman "diversity" has become a code word for the "new integration" of minorities, which recognizes the diversity of black culture, but not black intuitions and institutional power necessary to promote that culture or its collective interests. Somehow the Blackman must integrate everything he has in order not be dubbed **black nationalist** or **reactionary**. Black culture, black art, black institutions have not universality, no universal application to other differing cultures and peoples if it is called black or has all black content.

We have fallen for that Progressive ideological nonsense (FED to us by "Mr. Lincoln" and others) that tells us to "meld" our identity as black men and women in with "all Americans" (i.e. "minorities," "people of color," etc., which means to destroy ours while other groups maintain and celebrate theirs): *"Don't call me a black musician, I'm just a musician"* is the cry. *"Don't call me a Blackman, I'm just a man!" I'm a world citizen!* (i.e., because I have no particular history or epicology that suggests the solutions to my problems are different and apart than that of anyone else). There is nothing unique about being black or a black man. **No!** You just a Blackman with little or no ethnic

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pride or race consciousness trying to escape a collective identity you feel is holding you back! That is why some of you can have a White woman or (if a Black woman) Whiteman breathing in your face every night with no problem! That is why some of your children are now going around saying they are members of some so-called "Rhythm Nation" rather than the Black Nation! That is why some of them now wish to be classed a "Multiracial" or "World Citizens" anything other than what they are "Black" or African-American or Nu African! And with *identity politics* where you can *be anything you think you are one day and the very next day automatically become a protected class under Civil Rights Law* demanding that everyone accept that *or else* being forced down our throats race, class, and gender has little or no objective basis. That is why the U.S. Census has to produce new classifications of race and ethnicity (resulting in the reduction of our numbers) so that the "One drop of black blood rule" no longer affects those who can now escape the black race and its supposedly negative implications by demanding that they be called something else based on *choice and identity*. Instantly, identity politics and PC culture allows nearly anyone to be whatever they want to be. "Don't call me black!" *I just now discovered that I am this and that and the other and you have to respect. I am now a new protected class because I say I am and "Mr. Lincoln" supports my choice.* There is an unspoken assumption is that whites are the only ones that have a collective interest requiring collective white institutions to advance those interests, perfectly normal in America and they do not need to deny being white in order to do it either. No one thinks anything of Jews creating a **Hebrew University** to promote **Jewish Studies** and **Jewish Learning**, but when Dr. Cheeks, former President of Howard University called that school a **Black University** and radically changed the curriculum, threading black studies through every art and science and creating several differing faculties dealing specifically with black studies, concern was raised over the appropriateness of these moves and the school was threatened with loss of funds because it was a federally supported school in the District of Columbia that by definition should not develop programs that appeared to be divisive and exclusive. So it is in America that the only black institutions the black man can have without being dubbed **black racist** or **black nationalist-separatist** is the **black church** primarily because it has forfeited its historic role as the champion of the black poor and oppressed black nation. Anything else we do that is separate from white folks (or appears threatening to their way of life) or is under our full control or is aimed at promoting the **black national interest** becomes something bad. That these assumptions represent an attack on our collective being as a black people is never given any thought by some of us in our headlong rush to integrate with the *anything white*. In this country there is an underlying assumption that there is a **collective white interest** to develop and protect by virtue of the fact that the Euro-Americans are the majority nation; they have the right to bring European Civilization to the Americas and erect European inspired institutions here, but there is no corresponding **black national interest** that exists nor do the Nu African People have the right to bring African Civilization to the Americas or erect African inspired institutions here by virtue of our status as ex-slaves, captured and subject Black Nation. Anthony H. Birch (1989) in his book *Nationalism & National Integration* points to the Fourth Maafa-Century/Nineteenth philosopher and euro-economist John Stuart Mill [MP290-MP357/A1806-A1873] for the development of this euro-centric philosophy that the African-American Minority leadership has swallowed hook, line and sinker. Birch states:

There is some inconsistency between Mill's treatment of majority and minority interests. The majority interest is viewed as a collective interest, in the smooth running of representative institutions and the accompanying development of a more civilized and progressive society. The minority interests are individual interest, in the possibility of each

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individual improving his position. There is no consideration of what might be regarded as the collective interest of the minority, to preserve a distinctive culture and way of life.⁷¹

In other words, the Whiteman (the majority people) embolden by his white nationalism struggles collectively for the **white national interest** (which to him he has every right to do), while denying the Nu African People (the minority people) the right to struggle collectively for the **black national interest**, which collective interest he denies exists. The Nu African's interest must by definition of being a minority be individual in nature, and subservient to the collective white interest (i.e. continuing the master-slave relationship) to have any validity, and hence we as Nu Africans are always doing our individual thing, that is, seeking the "good job", the "next promotion", the "next academic chairmanship", and the like; *the hell with the rest of those niggers that can't seem to make it*. Look at our emphasis on the "first" black anything, i.e. black individual achievement rather than black collective achievement or the neglect of black heroes that pointed us toward black collective achievement, **race first** and the **collective black national interest**. *Shahidi* Malcolm X saw the direction in which the African-American Minority mis-leadership was taking the Nu African Majority and began the process (before his life was cut short) to help us reorder our thinking more along nationalist-separatist lines. It is now up to the **Nu African Emancipationist Intelligentsia** and the **Committed Tenth** among the grassroots street hardened Blackman and Black woman to carry Malcolm's thinking to its logical conclusion, *the full development and formation of the Black nation within a nation* (as envisioned by Delany and others). *Our Ancestors Have Names* and its author are *crying in the wilderness* and are proclaiming *the coming of the black nation* within the bounds of national unity (one nation under God) *with* the White majority nation (if they will) but *without them* (if they won't). Yet mine and other black voices are not the only voice that must be heard crying in the wilderness. As many committed Nu Africans as possible must do their part, whatever they can and more to carry the message that it is NATION TIME in an environment where we have been used as cannon fodder by the Progressive Ideologues who have shoved down our throats every unholy thing in the name of inclusivity and tolerance with the mantra "WE KNOW WHAT IS BEST FOR YOU" and now in an environment where White Nationalism is on the rise although justly fighting back against Progressive ideological assumptions and its culture wars against traditional values that were the moral foundation of this nation and that once proclaimed "IN GOD WE TRUST!" This is the kind of anti-black, anti-God environment that Malcolm tried to prepare us to stand up against, even though he knew at that moment we were not prepared ideologically, spiritually, and technologically (i.e. without the material resources for emancipatory struggle). Nevertheless, he felt that the Nu Africa People have nothing to lose and everything to gain by daring to *get down* and *throw down* with *the man*. Malcolm knew that without the Nu African People standing arm and arm behind real black leaders that they are not going to be able to do S.H.I.T. with just their pens and fiery oratory, none of which is any match for an AR-15 automatic rifle, on the other end of which is a **mad white boy**. During the Haitian Revolution, Dessalines knew he needed the Nu African People to win against the massive and brutal French Army sitting just off shore with their armada. Dessalines went directly to the people and told them just what they needed to do in order to gain their freedom from this Whiteman and what would happen to them if they should be faint of heart; that the French had nothing upper most in their minds other than returning them to perpetual slavery. Thus the valorous Haitians, whom we Continental Nu Africans look down on today, defeated the French Armies and Navy of Napoleon hands down, not to

⁷¹ Anthony H. Birch, *Nationalism & National Integration*. (London: Unwin Hyman, Ltd., 1989), p. 47.

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mention the defeat of the Spanish and English armies before that under the leadership of Toussaint. One reason that the Haitians won was that no faint hearted black leaders told them **"You cannot win!"** The Nu African Majority that think in terms of emancipatory struggle are being told by the African-American Integrationist-amalgamationist minority mis-leadership **"You cannot win!"** Even so-called **revolutionary black nationalist-separatist**, who can *talk* that black talk fall short of telling the Nu African People what the Whiteman has in store for them; that he means to keep us in perpetual poverty and intends to subject us to economic deprivation and political subservience *forever* until he decides to implement the **Indian Solution** to solve finally the **Nu African Question**. Marcus Garvey (1923/24) made it plain what the "White Man's Solution for the Negro Problem in American" was in his *Philosophy and Opinions*. Garvey states:

Immediately after the signing of the Emancipation Proclamation in America, the white man stated to think how he could solve the new problem of the Negro. He saw that the Negro could not be slaughtered by wholesale killing in that it would be a blot on American civilization,, he therefore had to resort to some means of solving the problem, which meant the extinction of the Negro in America. The plan was as follows:

"Now that America is undeveloped and we have but 34,000,000 in population (30,000,000 being white and 4,000,000 black) a number not large enough to develop the country as we want it, we will use the 4,000,000 blacks until we have built up the country, sufficiently and when we no longer need their labor, we will throw them off and let them starve economically and die of themselves, or emigrate elsewhere, we care not where. Then no one can accuse us of being inhuman to the Negro as we shall not have massacred him."

A hearty welcome is extended to white people from all parts of the world to come to and settle in America. They come in by the thousands every month. Why? The idea is to build up a vast white population in America, so as to make the white people independent of Negro labor; thereby depriving them of the means of livelihood, the wherewithal to buy bread, which means that in a short while they will die of starvation. These of us who study industrial conditions among the race must have noticed that Negroes in America have been thrown out of jobs that they occupied formerly, and their positions taken by European Immigrants. Now if the white people have not reached the apex of their intention industrially, as far as the development of the country is concerned, and they have exhibited such a degree of prejudice since they started their plan; how much more prejudiced will they not become in the next one hundred years when their population will be doubled by emigration and birthrate? This is the problem the Negro has to face in America.⁷²

It is therefore is not in the national interest of the white man then as now to foster economic development and education among the Nu African People. Literally they don't need our services anymore, which is become increasingly apparent as technology advances and we are selves retrogress in both science and technology along with losing the ability to work in the trades with our hands whose skills are normally handed down through a journeyman master tradesman scenario or via technical schools that are filled to the brim with white male students. Plus the concept of "crowding" is foreign to our understanding and we do not see the white man "crowding" us out of the trades,

⁷²Marcus Garvey. *Philosophy and Opinions of Marcus Garvey*. Edited by Amy Jacques-Garvey. Garvey. Vol. 1. (New York: Atheneum, 1977), 50-51.

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science and technology, and “crowding” us into retail and fast food low paying jobs with little to no benefits and/or upward mobility to hire paying jobs in management. We are still working for the white man but who can even think about building a nation with low paying, low skill level jobs that will take us absolutely no where. The white man has us just where he wants us, *poor and uneducated*.

The white man will never tell the Nu African People that we have a right to collective and national self-defense or to engage in black national emancipatory struggle and that this kind of struggle is just a possible here in the United States Empire as anywhere else in the world; but you have to financially support emancipatory efforts toward those ends. As of now all the Nu African People can think about is survival from day to day. Our black mis-leaders certainly (and for some of the reasons I have cited) will not tell the Nu African People these things because they have a historic built in fear of the Whiteman and they have no faith whatever in the black poor and oppressed black nation [over 54,000,000 black people] to wage a successful protracted emancipatory struggle against their technologically superior oppressor or even to mount a collective self-defense. *Our Ancestors Have Names* however believes that the Nu African Majority in the Continental United States Empire are no different than the Haitian Nu Africans who fought and won against vast Spanish, English, and French armies and it believes that if the people are told what the real national issues are that affect them, what is at stake and what must be done, the people can mount and win a emancipatory struggle to achieves freedom and national liberation. Dr. Yusuf Naim Kly (1986) asserts that even armed struggle waged by oppressed people under contemporary conditions is quite possible. Kly states:

The oppressor and his allies no longer hold a monopoly on the use of force and the availability of weapons. Today national liberation struggles are won simply because the oppressor is unable to stop the oppressed from continuing an armed struggle whose continuation would cost much more to the oppressor than the benefit he receives by not giving the oppressed political independence, autonomy, equal quota representation, non-segregated schools, the right to collect a share of community taxes. . .⁷³

So it is that the *Our Ancestors Have Names* believes the Nu African People can arise to the occasion to engage in emancipatory struggle and win their freedom from the Euro-American oppressor and force the change of their political status from that of a **subject people** i.e. translated as **second class citizens** and **captured black nation** to that of a self-governing people, freed and independent achieved *by any means necessary*. Although *Our Ancestors Have Names* only calls on the Nu African People to establish and maintain (at minimum) the right to black self-defense, it also believes that black people have now been pushed to the point by their oppressor that many more of them are now ready for the kind of struggle described above by Dr. Kly. It is one the African-American Minority who feel they have too much to lose and it is they whom the Anglo-American rulers will send first to try and stop the Nu African Majority and redirect them back into **dead-end, non-violent**, and illusory **NIGGER HEAVEN** promises of integration. These mis-leaders refuse to acknowledge that the white have *declared a secret war* against the Nu African People (like they once did against our ancestors initiating a “secret war” of lynching and murder during and after the Reconstruction Period [1866-1876]) from every possible vantage point, from the Supreme Court to the White House; from local law enforcement agencies to the FBI, who by the way are allowing and encouraging the development of white para-military racist groups in this country who are training themselves (on private land) in

⁷³ Kly. *The Black Book: The True Political Philosophy of Malcolm X*. (Ottawa: Clarity Press, 1986), p. 42.

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military tactics, weapons and propaganda on a daily basis right under the governments nose.⁷⁴ These white para-military groups are imagining and planning for the extermination and annihilation of the Nu African Majority and the African-American Minority mis-leaders have been sent and will be sent into black communities in the face of all of this to be non-violent. As far as *Our Ancestors Have Names* is concerned these mis-leaders are nothing but traitors to the Nu African People. It is from this understanding that we will see two levels of the emancipatory process: One the internal struggle of the Nu African Majority against the African-American Minority mis-leadership, minstrel dancers and marionettes, who need **correction** and **disciplinary action** in order to minimize or mute their influence over the people; and, two the final struggle against the Anglo-American rulers, who will attempt to come to the aid and rescue of *their* African-American Minority mis-leaders (acting as operatives within the domestic colonial system of indirect rule) and so once against abort the emancipatory process and struggle of the Nu African People for freedom and black self-determination.⁷⁵ This emancipatory process must begin by re-ordering time in our own image to see that we have a unique place in the history of mankind, that we have our own **manifest destiny** and that we were never meant to be slaves or subject people to serve at the pleasure of another race. Of course we will never do any of this unless we hear the **emancipatory call of the black panther**; unless we understand and know what time it is. *Our Ancestors Have Names* declares that it is **nation time**!⁷⁶ In the next and succeeding chapters, we hope to convince the Nu African readers of this work that it is indeed black nation time and that in fact we are already a nation; a stateless nation but a nation just the same. For if we are not a nation then we have no justification for engaging in emancipatory struggle and calling for political autonomy and economic democracy. The one importation institution expressing black self-determination that the Nu African People lack is a separate black state expressing our desire for political autonomy. The creative projects *Our Ancestors Have Names* and the *Nu African Calendar* presage and predicts the future development of a black national state for the Nu African People within the bounds of national unity within the United States Empire as the *Solution to the Nu African Question*. These two works give cultural expression to the Nu African People's need for autonomy and desire for the **Black Nation**, that is, the need for a *separate existence* from our former masters, the rulers of the United States Empire & Imperium. It is hope that the conceptual thoughts within both works will become part of

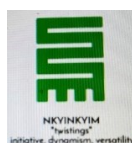
⁷⁴ In Bullet, Kentucky hundreds of whites are permitted to practice with machine guns of all different types and descriptions twice a year. They have obtained these type of gun permits from the Federal Bureau of Investigation [FBI] and they are billed by the white media as just *machine gun enthusiasts* enjoying what is called the *new pass-time*. Others practice in *survivalist compounds* preparing for the day they will be able to rid the United States Empire of the **Mud People**, i.e. **Niggers**, **Coons**, etc. See Coates, *Armed and Dangerous*. Geraldo on his show "Now It Can Be Told", which was a current affairs program did an expose (19 Mababa Weusi 476/3 June 1992) on one of the most dangerous and active white racist para-military organizations threatening the existence of the Nu African People. According to the report, Ben Klassen, former aid to Governor George Wallace, was then the head of the *Church of the Creator* belonging to the *Creativity Movement* as it was known. Klassen's organization which is headquartered in Otto, North Carolina, is operating domestically in almost every state in the United States Empire on some level or another and (as he claims) in eight foreign countries, including Canada and even though he says his people are non-violent and will only use violence in self-defense, he and his church has called for **holy war** against the Jews and the **Mud People** in defense of the White Nation. The ruse of non-violence is uncovered by the fact that he is now training young white boys in para-military tactics and weaponry and has formed the so-called **White Berets** as the elite military wing of his **Creativity Movement**.

⁷⁵ Kly, *The Black Book*, "States in the National Liberation Struggle", pp. 63-69. Also see commentary by Sam Donaldson on the "National Association of Advancement of White People" (NAAWP), aired on Channel 9, 10PM, May 14, 1997.

⁷⁶ **The call of the black panther** is the historic Nu African People's traditional battle cry for freedom developed in the South during the **Red Period** [i.e. during slavery and formally adopted as our motto during the Jim Crow/Zip Coon Period]. This historic development will be discussed later in this work.

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the cultural apparatus and impetus in pursuit of such an outcome for autonomous **Black Nation within a Nation** as once envisioned by the Father of Black Nationalism, Martin Robison Delany (1812-1885), who said in the appendix of his book *The Condition, Elevation, Emigration, and Destiny of the Colored People of the United States, Politically Considered* (Philadelphia, 1852) that “We are a nation within a nation, as the Poles in Russia, the Hungarians in Austria, the Welsh, Irish and Scotch in the British dominions.” That mantra “A Nation within a Nation” has since been reinterpreted by the likes of W.E.B. Du Bois (1868-1963), Amiri Baraka (1934-2014) used in his black power politics; and others in 2010 asking the question (as if unsure) “*Do African Americans constitute a nation within a nation?*”⁷⁷ *Our Ancestors Have Names* does not hesitate to give an affirmative answer to this question below and in the whole of this project.



WE ARE A **BLACK NATION WITHIN A NATION!**

Our Ancestors Have Names believes that black nationalism is retreating to a position of least resistance. Some of our finer black nationalist leaders are saying that we are no longer a **black nation**, but we are just a **black community** despite the fact that we constitute a population anywhere between 52,000,000 to 56,000,000 million people. Nevertheless we are not a black nation because we are not prepared to fight a war to obtain our freedom; because only “real nations” fight wars.⁷⁸ Black Nationalism as it is now has very little faith in the Nu African People to conduct emancipatory struggle, which is good news for the rulers of the United States Empire (*the U.S.E.*). Hence its retreat from and non-belief in the **BLACK NATION** have allowed the Whiteman with his police, legal and economic sanctions destroy their efforts to help found the institutional super-structures and sub-structures necessary for its development.⁷⁹ *Our Ancestors Have Names* stands to counter their defeatism among the Nu African People. It declares **WE ARE A NATION!** How dare a black-nationalist, a black revolutionary socialist or integrationist-assimilationist suggest that the Nu African People are not in fact a nation, and more particular a **Nation within a Nation**? Some of these same people applauded the United State Empire’s waste of lives and vast military and economic resources to defend the Kuwaiti People in the Middle East from military aggression by a sister Arab State. Despite the fact the Kuwaiti “Nation” has only a population of 1,800,000 people and that the fact that Iraq claims with some historical justification that they are really members of the “greater” Iraqi Nation, being an artificial creation of the British at the conclusion of its U.N. mandate and protectorate in MP445/A1961; Yet the world including the African-American Minority mis-leaders of all persuasions accord them the right to be a **NATION!** But on the other hand, our own people with a definable history, distinct

⁷⁷ See Komozi Woodard’s book (1999) *A Nation within a Nation: Amiri Baraka (Leroy Jones) & Black Power Politics* Lauren Anderson’s essay *Meaning of a “nation” and a “nation within a nation”* in *U. S. Intellectual History Blog* (July 1, 2010).

⁷⁸ Madhubuti, *Black Men: Obsolete, Single, Dangerous?*, pp. v-vi.

⁷⁹ See Tani and Kae’ Sera, “*The Co-Option of Black Power*,” In *False Nationalism, False Internationalism: Class Contradictions in the Armed Struggle* (A Seeds Beneath the Snow Publication, 1985), pp. 177-184.

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physical and racial characteristics, an undoubted distinct culture, 52,000,000 to 56,000,000 million strong, and who speak a distinct form of English called **Ibonics**, and if you go to New Orleans during Carnival you will hear the Black Indians speak a distinctive Creole in all of its black ethnic glory.



In the South-Eastern United States Empire along what is called the Sea Island (along the coasts of South Carolina and Georgia) 250,000 (i.e. a quarter of a million) Nu Africans speaking the **Gullah Language** based on West African dialects as demonstrated by the scholarly work of Lorenzo Dow Turner (1949) in his *Africanisms in the Gullah Dialect* based on original field research and actual phonograph recordings some of which have been archived for future research.⁸⁰ Lorenzo Turner is firm in his claim that Gullah has as its grammatical and syntactical foundation West African languages and less on the creolization of states British dialects of the 17th and 18th Centuries. He states the following about the purpose and scope of his work:

The distinctiveness of Gullah, the dialect of a large number of Negroes in coastal South Carolina and Georgia, has provoked comment from writers for many years. The assumption on the part of many has been that the peculiarities of the dialect are traceable almost entirely to the British dialects of the seventeenth and eighteenth centuries and to a form of baby-talk adopted by masters of the slaves to facilitate oral communication between themselves and the slaves. Other persons have not been wholly satisfied with this explanation. The present study, by revealing the very considerable influence of several West African languages upon Gullah, will, it is hoped, remove much of the mystery and confusion surrounding this dialect. Gullah is a creolized form of English revealing survivals from many of the African languages spoken by the slaves who were brought to South Carolina and Georgia during the eighteenth century and the first half of the nineteenth. These survivals are most numerous in the vocabulary of the dialect but can be observed also in its sounds, syntax, morphology, and intonation; and there are many striking similarities between Gullah and the African languages in the methods used to form words. The purpose of this study is to record the most important of these Africanisms and to list their equivalents in the West African languages. One chapter in this volume is devoted to Gullah texts, in phonetic notation, that show varying degrees of indebtedness to African sources.⁸¹



⁸⁰ See J. L. Dillard (1972), *Black English: Its History and Usage in the United States*. Also see the results of the Bible project of the American Bible Society that has published the Gospel of Luke in the Gullah language using Gullah speakers in *De Good Nyews Bout Jedus Christ Wa Luke Write: The Gospel according to Luke in Gullah Sea Island Creole with marginal text of the King James Version* (1994); and Virginia Mixson Geraty, (1997), *Gullah Fuh Oonuh (Gullah for You): A Guide to the Gullah Language*, and William S. Pollitzer (1999) *The Gullah People and Their African Heritage*.

⁸¹ Lorenzo Dow Turner. *Africanisms in the Gullah Dialect*. (South Carolina: University of South Carolina Press, 2002), p. lix.

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Joey L. Dillard in his *Black English* credits Lorenzo Dow Turner with making the strongest thesis for a clear distinction between Negro dialects and other dialects but denying the claim that Gullah is the only survival of Negro speech. That was not Dr. Turner's argument or thesis as outlined above but Dillard needs to refute the notion that "Negro speech have by now disappeared, except for Gullah. He argues that beyond Gullah a Black English dialect exists that some white scholars call "Merican" and black scholars call "Ebonics." Nevertheless Dillard gives Dr. Turner credit where credit is due for his outstanding and original contribution that has made his study a classic work in the field. Dillard states the following:

Before this development the strongest indication of any historical differences between Negro dialects and other dialects had been in the work of Lorenzo D. Turner, whose *Africanisms in the Gullah Dialect* appeared in 1949. Dr. Turner's brilliant work emphasized one basic thesis--that despite the prevailing belief there were numerous African survivals in the relatively well-known Gullah dialect. Although it is rather widely believed that his work shows the influence (interference) of West African languages on English as the factor which produced Gullah, there is no complete working out of any historical thesis in Turner's book. Because Turner found it expedient to utilize the residents of the Sea Islands as informants in searching out Africanisms, his work was still susceptible to a geographic interpretation. It was still possible to assume that something about the ecology of isolated living influenced the development of Gullah, and the idea that geographic remoteness was only one concomitant of the more relevant cultural remoteness was hardly considered. Although there was some flirting with the thesis of an African "substratum" in American Negro English, the received position toward American Negro dialects and American dialects in general remained unchanged after Turner's work had been more or less absorbed into the tradition.⁸²

We are a black people not only with a distinctive African-English dialect, among which (as we will show later in project) are "Ebonics," "Merican," and "Gullah", but we also who have a distinct claim to land in the United States Empire and who have an estimated population of 31,450,418 (prior 2010 census which shows 38,900,000 reporting black + 3,100,000 reporting black but mixed = 42,000,000 million according to U.S. traditional standards that having a single drop of black blood in you makes you black, called the "one drop rule" in the South, the social and legal principle upon which racial classification was historically determined in the United States Empire) African-American and Nu African People, but we are called a mere **community** by anti-black Nation State African-Americans. Some others disparage our claim to the **National Territory [N.T.]** in the **Kush District** and **Kush Region** of the **Black Belt South** (i.e. at one time referred to as the **Bible Belt**) by intimating that they will not

⁸² Joey L. Dillard. *Black English: Its History and Usage in the United States*. (New York: Vintage Books, 1973), pp. 8-9

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be a part of any **Black Bantustan**, as one writer called it, formed in the United State Empire and Imperium.⁸³ Despite pronouncements of this sort, the New African People know that they are a *Nation within a Nation* with every fiber of their being and this project *Our Ancestors Have Names* both declare and affirm that this feeling (though suppressed and submerged in our subconscious) is *really real*. Some of the great black nationalist in our past and near past innately knew this and they said as much.



Martin R. Delany, the *Father of Black Nationalism* states:

Every people should be the originators of their own designs, the projectors of their own schemes, and creators of the events that lead to their destiny--- the consummation of their desires. Situated as we are, in the United States, many, and almost insurmountable obstacles present themselves. . . . We have native hearts and virtues, just as other nations; which in their pristine purity are noble, potent, and worthy of example. We are a *nation within a nation* --- as the Poles in Russia, the Hungarians in Austria, the Welsh, Irish and Scotch in the British dominions.⁸⁴

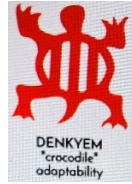
A more contemporary black nationalist, is Hannah Nelson, who was 61 years at the time she uttered her opinions on race relations, lived during the time and period of **Jim Crow/Zip Coon**, held a firm belief in the **Black Nation**. She once said in an interview during the early 1970's, conducted by John Langston Gwaltney to be included in his compilation of ethnographic studies on the core black culture in the United State Empire, that:

WELL, FROM THE START, it should be said that we are a nation. The best of us have said it and everybody feels it. . . I know that it will probably bother your white readers, but it is nonetheless true that black people think of themselves as an entity. . . . what makes black people a nation has very little to do with formal things like anthems and flags and national days. . . . That's because they mean one thing to us and something else to white people. Most of the things in school that were suppose to arouse national pride in me really made me feel anger, shame or indifference. . . . We don't really agree with white people about anything important. If we were in power, we would do almost everything differently than they have. We are a nation primarily because we think we are a nation. This ground we have buried our dead in for so long is the only ground most of us have ever stood upon. Africa is mercifully remote to most of us and that is a good thing too. Most of our people are remarkably merciful to Africa, when you consider how Africa has used us.⁸⁵

⁸³ Dennis A. Williams, "The Big Payback" in *Emerge*, May 1991, pp. 44-45. Also Chancellor Williams, *Destruction of Black Civilization*, p. 362 and Oba T'Shaka, *The Political Legacy of Malcolm X*, pp. 158-161.

⁸⁴ Martin Robinson Delany, *The Condition, Elevation, Emigration and Destiny of the Colored People of the United States*, written in MP336/A1852 [Partly reprinted in *The Ideology of Blackness*, an anthology compiled by Raymond F. Betts with permission of Arno Press Edition, 1968], pp. 85-87, 209-210.

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AFRICAN PEOPLES THAT GAVE BIRTH TO THE NAN

In the *Nu African Calendar* out of which *Our Ancestors Have Names* grew stated its supposition that the Whiteman had help from some of our own African *kith and kin* in our enslavement during the *First Maafa* in its plea for a reciprocal Pan-Africanism and that our African brothers not continue to participate in the *Second Maafa* the Whiteman has planned for the Nu African People. This project itself earlier made the same plea in respect to Pan-Africanism that cannot be one-sided focused on our obligations to freedom of Africans on the Continent without a reciprocal response and focus on the need for freedom and black self-determination of Nu Africans in the Western or American Hemisphere. It goes without saying that we did not come here to the Americas on the Mayflower; that it to say of our own free will, and therefore are excluded in the millions of Nu Africans from this North American Nation when “Mr. Lincoln” says proudly “We are a Nation of Immigrants.” We come from among many and varied African Peoples and nations and some of these Africans had a hand in sacrificing us (their black brothers and sisters), who have now become through the crucible of slavery the Nu African People, sacrificed on the altar of material advancement of White Civilization and the White Nation in North and South America, and the Caribbean (i.e. so-called West Indies). Black nations in Africa benefited from our enslavement otherwise it likely would not have happened because they were not mere villages but had the attributes associated with national, state, and military power over vast territories and at the time the Whiteman (before 1850) had little to no colonial control over these West African states and/or vast political territories. Zaslavsky in her book *Africa Counts* states:

About 1700 the slave trade was assuming a dominate position in the economies of all the peoples along the Guinea Coast and in the Niger Delta. With the help of European guns and bribed with alcohol, the coastal peoples served as middlemen in obtaining inland captives for the European slavers. Here religion and commerce worked hand in hand, just as in other parts of the world. The traders of the Arochuku area had become famous for their services to the Igbo oracle, the Ebinokpapi. Captured men, women, and children were sacrificed to appease the powerful spirit, whose displeasure could cause general disaster in the whole land. Once the captives were offered to the oracle, they were promptly delivered to the waiting European slave ships.⁸⁶

The Nu African People will never again allow anyone including our own Continental African *kith and kin* sacrifice us to the **Oracle of Ebinokpapi** [i.e. one-sided Pan-Africanism, Third Worldism, Deals with White Folks, Anti-Black-ism, Aunt Jane, Uncle Remus, Uncle Thomism, etc.]. Our people

⁸⁵ V. P. Franklin, *Black Self-Determination: A Cultural History of the Faith of the Fathers* [Lawrence Hill & Company, 1984], pp. 3-4, which author quotes the material presented above from John Langston Gwaltney, “The Narrative of Hannah Nelson,” in *Drylongso: A Self Portrait of Black America*, pp. 3-4.

⁸⁶ Zaslavsky, *Africa Counts*, p. 27.

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are tired of being sacrificed on the altar of other peoples National *Creeds* = *their creed, on behalf of their seed*. Nevertheless we will not succumb to a black hedonistic ritual of denying our historical roots because of the way we have been treated by our African *kith and kin*; but rather we will affirm with vigor our right to be African with rights to African heritage that will impart shame to those whose ancestors took part in the *Great Maafa* of slavery. What our *kith and kin* did then was wrong and those of their posterity must still pay the price, but what has come out of this lust and greed is the primal formation of the Nu African Nation = out of many African People *One Black Nation Under God and Indivisible*. Lerone Bennett, Jr. asks a profound question about the origins of the African-American/Nu African People. Bennett asks:

Who were these blacks? The answer is simple. They were Africans. This fact . . . is so big and obvious that it is easily overlooked or assumed without question. And yet it is the key to an understanding of the first and the tenth generation of African-American. They were Africans: that's the first fact. They were former citizens of states and principalities on the West Coast of Africa. . . . They came [from] many racial stocks and many tribes, from the Ibos, Efiks and Krus, from the proud Fantins, the courageous Ashantis, the shrewd Dahomeans, the Binis and Senegalese. . . . were they dregs of society? No Priests, princes, warriors, merchants and nobles came.⁸⁷

It is certainly true our ancestors who were forced to come to these shores were not **NIGGERS**, **COONS**, **SAMBOS**, and such derogatory names given to the later generations of black people, their posterity. They were (as Bennett declares) Africans in every since of the word, who later became ex-slaves, African-Americans, Nu Africans, blacks; yet *Our Ancestors Have Names* says this is not all they became. Being African-American or even Nu African without further definition could mean no more than being a ethnic cultural group, or just *another heterogeneous body of black people that are looking for a better life* within and under the Domination System of the United States Empire & Imperium. That description of us as the *black community* is current among our anti-black nation detractors. We are *indeed* looking for a better life as any other people that have group pride and desire to have freedom and self-determination with dignity. None of these desires are *really real* or can come into reality if the so-called *good life* we want is under the control of a people that has demonstrated historically their desire to *capture, subject, exploit, and or eliminate* our "community" = our Nation, our very existence = the threat of our black DNA in favor of their White National Interest. Why are we just a "community" and not a "nation" to these anti-black detractors (i.e. white or black)? They know that if we are accorded the status of a nation we would have to ask for what other nations ask, demand, and fight for, i.e. power, autonomy and land, etc. They know that the Nu African People might even have to shed blood for these things if they are denied. This would be unacceptable and so we are *just a community* who need no more than some feeble civil rights laws and a few crumbs from the masters table. As long as we are a "community" we don't have a *Nu African Question* or a *Black National Collective Interest* to protect. Communities are "subjects" of nations, not the other way around. If we are a *mere* community our goals and demands are by definition not only *different* but *inferior* to those of a *real* nation. People describing themselves as a *mere* community need not talk about issues of nation building; they need but to attend a few classes in elementary civics to learn good citizenship within the body politic. *Our Ancestors Have Names* declares along with Michael

⁸⁷ Lerone Bennett, Jr. *Before the Mayflower*, pp. 42-46.

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McCoy that from the **Black Ancestors**, i.e. the **Mababa Weusi**, we became more than, and are more than some *mere* community. *We have and are becoming a black nation, a Nu African Nation*. In the “New Afrikan History Workshop” McCoy states:

Our workshop [The New Afrikan History workshop] is called “New Afrikan” because we view “blacks” who were made diaspora through the slave trade as displaced Afrikans. We feel that what is unique about Afrikans here is the process in which we became a nation. Hundreds and thousands of Afrikan tribes who were varied in dialect as well as culture were uprooted from the coast of West Africa and deposited to the plantations of North America. The struggle to survive the genocidal nature of chattel slavery was the basis which led to the formation of the New Afrikan nation.⁸⁸

Most of the African People that gave birth to the NAN [Nu African Nation] were taken from a vast area along the West African Coast measured approximately from Senegal to Angola and 200 hundred miles inland. This comprised the coast-lands of the Sene-Gambia, Sierra Leona, what was called the Pepper Coast, Grain Coast, Ivory Coast, Gold Coast, Slave Coast, the coasts along the Kingdom of the Kongo and Angola. Today this vast area where African slaves were captured, i.e. kidnapped are covered by the independent nations of Senegal, the Gambia, Guinea Bissau, Sierra Leone, Liberia, Ivory Coast, Ghana, Togo, Burkina Faso, Nigeria, Sao Tome & Principe, Cameroon, Dahomey, Gabon, the Kongo, Zaire and Angola. The principle slave trading posts were along the Gold Coasts now Ghana. A minimal amount of trade was done further inland as far as Segou, Kano and Mozambique. However, most Nu Africans in the Americas came from the Yoruba, Ewe, Twi People, Angolan and Kongo People.⁸⁹ Below is a representative list of African Peoples and the Geo-political regions from which the Nu African Nations has been formed keeping in mind that some scholars believe that the African Peoples populating West Africa originally migrated from East to West starting around 12,000 B.C.E. branching off from blacks (i.e. Cushites, Ethiopians, etc.) moving North into the Nile Valley to form the Old Ethiopian Empire of Northern and Southern Chem. The blacks heading to the West Coasts would gradually form new communities, nations, and empires that begin to come to the light of history around 1200 B.C.E. to 200 B.C.E. with the development of the Nok Culture until the apex of West African Empire building culminating with Mali in 1230 C.E. and then later Songhai and the Sokoto Caliphate:

AFRICAN PEOPLE	GEO-POLITICAL REGION
Akwamu	West Africa
Asante	West Africa
BaKongo	Southern Africa
Bambara	West Africa
Baoule	West Africa
Bemba	Southern Africa

⁸⁸ Michael McCoy, “The New Afrikan History Workshop” in *Crossroad*, Vol. 1, No. 1, Maafa Period 471/Asiento 1987, May Issue.

⁸⁹ Daniel Mannis, *Black Cargoes*, p. 9; and G.S.P. Freedman-Grenville, *A Modern Atlas of African History* [London: Rex Collins Ltd., 1976], Map 40 “European Trading Forts in Western Africa, 15th to 19th Centuries.”

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Binis	West Africa
Bondu	West Africa
Bushongo	Southern Africa
Chewa	Southern Africa
Dahomean	West Africa
Denianke	West Africa
Denkyira	West Africa
Dialonke	West Africa
AFRICAN PEOPLE	GEO-POLITICAL REGION
Dogon	West Africa
Domaa	West Africa
Edo	West Africa
Efik	West Africa
Egba	West Africa
Ewe	West Africa
Fante	West Africa
Fon	West Africa
Fula	West Africa
Ga	West Africa
Gonja	West Africa
Hausa	West Africa
Herero	West Africa
Ibibio	West Africa
Ibo	West Africa
Ijaw	West Africa
Jekri	West Africa
Jukun	West Africa
Kaarta	West Africa
Katanga	Southern Africa
Kimbundu	Southern Africa
Kongo	Central Africa
Kru	West Africa
Luba	Southern Africa
Lunda	Southern Africa
Malawi	Southern Africa
Mandinka	West Africa
Matamba	Southern Africa
Mossi	West Africa
Ndongo	Southern Africa
Nioro	West Africa
Nupe	West Africa
Nyakyusa	South Africa
Nzima	West Africa
Ovambo	South Africa

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Ovimbundu	South Africa
Tallen	West Africa
Temne	West Africa
Twi	West Africa
Wahehe	Southern Africa
Wolof	West Africa
Yoruba	West Africa

WHERE IS THE MAJORITY NU AFRICAN NATION LOCATED?

In the preceding pages *Our Ancestors Have Names* has made a declaration that the Nu African People in the United State Empire are a *Nation within a Nation* and makes this supposition in the face of anti-Black Nation African-Americans that would have us think otherwise. In addition *Our Ancestors Have Names* has shown the reader that we were Africans when we arrived here and from what African Peoples our black ancestors were derived from, indicating our very unique birth from many and varied African nations becoming as it were one people as we went through the crucible of slavery, the Red Time of White Terrorism (lynching and other inhuman outrages) and the legal segregation and humiliations of Jim Crow/ZipCoon, later to be subject to Domestic Colonialism that *Shahidi* Malcolm X addressed as he recognized that we were after 1954 were put under the Domination System of Indirect Rule where our black leaders were for the most part chosen for us and whose only job was to pacify us into institutional structures of non-violence and in so doing advised us to give up the internationally sanctioned principle of collective self-defense accorded as a right of all people including the notion of autonomy and land as the *only rational basis guaranteeing economic democracy* just as long as we were given the right to vote and had nominal access to civil rights protections. That is all we got out of the deal which was only temporary solution to the Nu African Question. Now that we are being *murdered under the color of law* and the we see that the **JUST-US** system automatically operated to protect our killers the right to vote and the civil rights protections are seen for what they are as we discover that we do not have the necessary *life-giving, life-saving institutions of power* that can come to our aid because we have opted to rely on the “good will” and “promises” of *Mr. Lincoln* to save us. In this whole circumstance we have failed to see that we are where we are because we have abandoned the Almighty God (once the source of our faith and hope for freedom) who delivered us from slavery and out of the hands of our Jim Crow oppressors, and have so to speak “kicked our God to the curve.” We have abandoned the faith once and for all given to the black saints, forgetting the admonition of our God: *“Do not put your trust in princes, in mortal men, who cannot save”* (Psalm 146:3). Now we are paying a great price arbitrary killing of our young black men and women in the street by white people and white citizens with little to no provocation (often unarmed) where all they have to claim is that *“I was in fear of my life”* or *“my perception was that my life was in danger.”* *No matter what you see on the video there is more to the story that you didn’t see!”* *“I needed to end this threat to myself and that is why I shot this unarmed black man in the back eight times as he was running away me!”* In the United States Empire’s **JUST-US** system only one juror has to believe this legal fiction and lie and these black hearted White racist murderers are home free! The M.O. and pattern of violence is nearly the same that saw thousands of our black ancestors lynched and with any difference certainly the result, pattern and outcome is the same *no Whiteman is ultimately held responsible!* Below *Our Ancestors Have Names* attempts to answer the question: *Where is the Nu African Nation?* Where is the black nation domiciled within the United States Empire & Imperium?

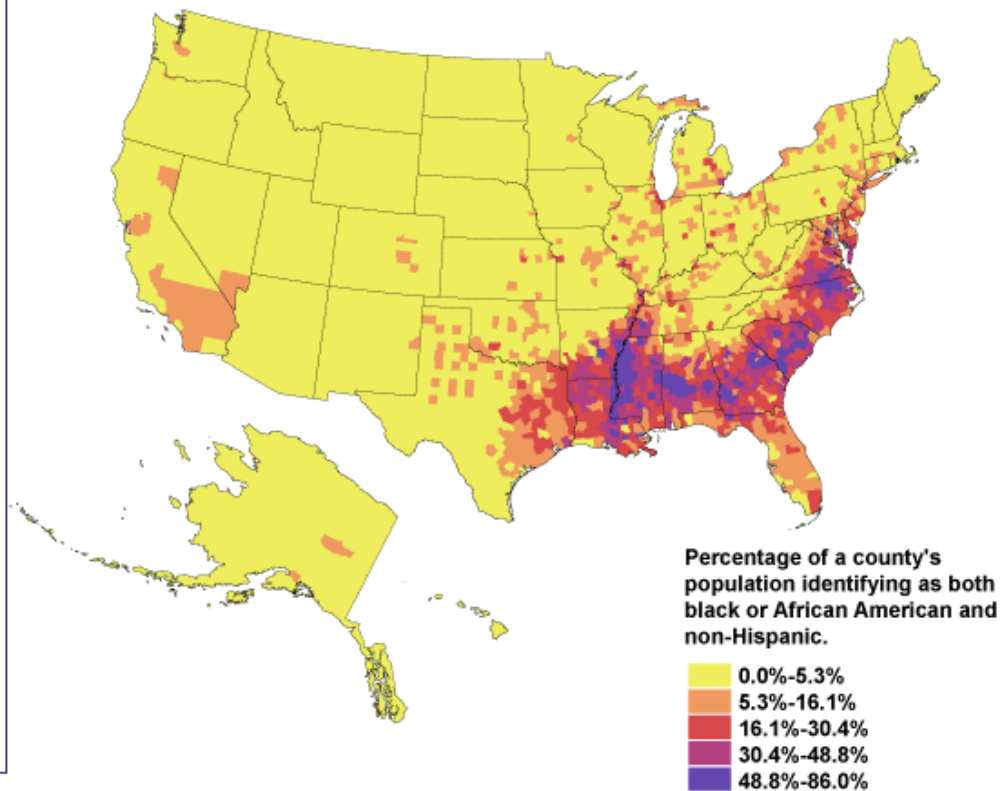
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Well the first thing anyone would say is that we are located in the Continental U. S. Empire on the mainland and the Sea Islands along its Southern East Coast (i.e. South Carolina and Georgia), in the Virgin Islands, in North and South America and on various islands in the Caribbean. That generalization would be absolutely correct, except a lot of Nu African History is lost by not defining in more geo-political detail what we mean by these locational designations and what are the political, cultural and social implication and significance of where Nu Africans are located within the entire Western Hemisphere, the so-called Americas. In this section we will talk of the geo-political loci of the African-American People in the United States Empire or under the administrative or domestic colonial authority of the U.S.E., and then later in the sections to follow break down the geo-political domicile of Nu Africans throughout the Amerikan Hemisphere. For the Nu Africans in the U.S.E. we will look at their specific population numbers based on census information for 1990, 2000, 2010, estimates for 2014 and projections into 2060 that are for the most part available through the United States Census Department. Concerning the Nu Africans under the authority of the U.S.E. the first fact is that until around 1865 fully 90% of our people were located in the South lowlands, and what is referred to here as the Black Belt South, Kush Region and District, the geo-political area known to Nu African Nationalist as the *National Territory*. The end of the Civil War opened the flood gates of freedom and some blacks began to leave the deep South. Some even before the war's end became camp followers of the Union Army led by General Sherman and ended up further North of this Southern region as a result. Ironically, some black following the Union Armies ended up deeper into the South. Most of the migration to the Northern states themselves was the result of black refugees fleeing from the White Terrorism unleashed on black people by the Ku Klux Klan, Red Shirts and other racist groups at wars conclusion down to the Reconstruction Period. We became black refugees trying to escape this terrorism unleashed on us by our former slave masters who had secretly formed armed resistance to the Union military occupation of the South in order to take back *their land* and somehow reassert *their way of life*. Later Nu Africans in droves would leave the South during the earlier 1900s for the better life promised by the North, including jobs, and what they thought (wrongly) would relieve them from terrorism, murder, lynching, white police and white citizenry brutality, insult and outrage. However, not all black people packed up their bags. Ironically some black refugees following the Union Armies as they marched to subdue and defeat the South ended up deeper into Southern Territory and stayed as the war drew closer to its end and others were deposited by General Sherman in the Sea Islands with his Field Order 15 as a way of relieving the burden of dragging along black refugees that were slowing down his army (where speed was essential). Those that continued to follow his army out of fear of the Southern army and bands of marauders eventually ended up in Washington D.C. the northern most territory of the South which was the Union Capital and Federal Territory. Therefore the majority of our people stayed in the deep South because this in their minds eye was *their homeland*. This was the land where their black ancestors had bled, died and were buried. As remarkable as it may be so to state and contemplate even today over half of the Nu African Nation still live in the South-Eastern part of the United States Empire, anywhere from 51 to 56 percent of our entire black national population. No amount of white terrorism has been able to dislodge us from this land and now today many of us who have been deluded by the notions of *Nigger Heaven* up North and out West are returning to what *Our Ancestors Have Names* calls the **Black Land**, our **Historic Homeland**, in the **Black Belt South**, even while we cherish the Pan-African idealism and call Africa our **Ancestral Homeland**.

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AFRICAN-AMERICAN POPULATION

Click on a state to view related charts and data.



Map: *CensusScope* – <http://www.censusscope.org>

The map above shows how remarkably we have stayed together domiciled still primarily in the South, despite impressions that “black people are everywhere.” Ask yourself the question the white man would ask himself. He you wanted to drop a bomb to destroy the majority of the Nu African people where would you drop it! Look at the map and think about it, then read some books on **military geography** like the white man does in order to identify where his enemies are located geodetically. Below *Our Ancestors Have Names* delineates where the Nu African Nation has been and were domiciled in terms of our population based for the most part on the *United States Census* records for the **years 1990, 2010, 2014** with *estimates*, and *projections* into the **year 2060** broken down state by state in the U.S.E. with total population (i.e. race along or in combination with blacks in other races domiciled in the U.S.E.) for 1990, 2000, 2010, 2014 (est.) followed by summary & projection data to 2060:



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BLACK POPULATION: BY STATE/CENSUS YEAR & % OF TOTAL BLACK POPULATION (%TBP)

STATE	1990 ⁹⁰	%TBP	2000	%TBP	2010	%TBP	2014E	%TBP	GEO-POLITICAL REGION
New York	2,946,555	9.20%	3,234,165	8.80%	3,334,500	7.81%	3,765,770	8.15%	<i>Factory Region</i> ⁹¹
California	2,508,039	7.80%	2,513,041	6.80%	2,683,914	6.29%	2,965,376	6.42%	<i>Mejicana Region</i>
Texas	2,088,218	6.50%	2,493,057	6.70%	3,168,469	7.42%	3,580,567	7.75%	<i>Kush Region</i>
Florida	1,886,227	5.90%	2,471,730	6.70%	3,200,663	7.50%	3,559,668	7.70%	<i>Kush Region</i>
Illinois	1,866,457	5.80%	1,937,671	5.20%	1,974,113	4.63%	2,010,507	4.35%	<i>Factory</i>

⁹⁰ The 1990 population figures are the projections derived from the *Universal Almanac 1991*, ed. By John W. Wright (Andrews and McMeel Co.), pp. 190-192. The Black Population (BP) figures for that census year were derived using the percentiles in that work coupled with the U.S. Census figures and undercount for 1990 as reported in the *USA Today*, July 1991. The percent of population figures for each state is the percent of the total Black Population (%TBP). Unless otherwise stated for the census years 2000, 2010, 2014 est. and 2060 projections are derived from the U.S. Census Bureau and *Black Demographics.com*.

⁹¹ The idea of using different nomenclature than those found generally in geography books for the geo-political regions (GPR) comes from Joel Garreau in his *The Nine Nations of North America* (Avon Books, 1982). Garreau defines the divisions he uses as “nations” with their own capital, eco-culture and their own “national” interest and goals. Here we find this idea useful (with some modifications of the regional names) to emphasize that the **Kush Region** and the **Kush District** within that wider geo-political region is the historic location for the Nu African People and in part why *Our Ancestors Have Names* calls them a *Nation within a Nation*. By describing these regions as “nations” Garreau is able to explain epycological realities of the economics, politics, culture, dialects, and other realities unique to each region (i.e. “nation”) that make more sense which cannot be explained or described by older geography books. While some may think his notions fantastic given the current geo-political arrangement and legal relationships between the states and the federal government of the United States Empire it turns out that in the mind of some people in these regions not to be so farfetched after all. The emigration executive orders of President Donald J. Trump in decreed 27 January 2017 essentially closing off its borders for refugees and others from seven majority Muslim countries (i.e. Iran, Iraq, Somalia, Sudan, Yemen, and Libya) for 90 days and refugees from Syria suspended indefinitely created a firestorm of protests and legal actions by the ACLU and curiously gave support for certain political factions in California (located in the Mejicana Region) to call for separation from the United States Empire and seek to be recognized by the United Nations as a separate nation. According to a story entitled “California Nationhood’ Ballot Measure Builds Steam (27 January 2017) provided by *KQED Public Media* this proposal has been cleared by its legislature to start collecting signature, suggesting a serious effort to bring about this hoped for result (despite the uphill legal and constitutional difficulties and the history that shows such moves by a number of Southern States, less alone one state ended in failure via a military solution). This report states:

If passed by voters ‘California Nationhood. Initiative Constitutional Amendment and Statute’ would remove state constitutional language making California part of the U.S. and require the governor to request admission to the United Nations. That would be just the start of a long and arduous path to nationhood.” According to its proponent, Marcus Ruiz Evans “Taxes, military bases, establishing an army are just a few of the issues. . . . California has the benefit of the Federal Supreme Court decision of Texas v. White (decided after the Civil War), which said states cannot violently unilaterally secede, but they could secede ‘through consent of the states.’ Ultimately, secession would require a federal constitutional amendment and require two-thirds of the states to approve it. A very tall order indeed. But given the 4.3 million vote margin California gave to Hillary Clinton over Donald Trump in the 2016 presidential election, the notion of secession—not matter how fanciful—might well appeal to angry, frustrated and worried Californians. A recent Reuters/IPOs poll found that 32 percent of California’s support forming a separate nation.

California’s enormous size and diverse population is cited as one of the reasons given rise to these efforts even before President Trump’s executive order on immigration and his fight to build a wall between the United States and Mexico. Within the State of Texas such sentiments exists and likely for the same reasons in respect to its size and diverse population and history as the “Lone Star State” where it feels it was already a “nation” before agreeing to join with the United States Empire on 29 December 1845. Before this time Texas was the **Republic of Texas** and voluntarily asked to be annexed to the government of the United States Empire which “agreed to annex the nation” in opposition to the Mexican government which had longed claimed it as part of its national territory. Political elements in Texas hold rallies in support of Texas separating from the United States Empire annually each year based on their history of autonomy and nominal

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Georgia	1,783,664	5.60%	2,393,425	5.60%	3,054,098	7.16%	3,302,269	7.14%	<i>Kush Region</i>
N.Carolina	1,505,579	4.70%	1,776,283	4.80%	2,151,456	5.04%	2,317,007	5.01%	<i>Kush Region</i>
Michigan	1,373,596	4.30%	1,474,613	3.99%	1,505,514	3.53%	1,527,259	3.30%	<i>Factory Region</i>
Louisiana	1,325,782	4.10%	1,468,317	3.97%	1,486,885	3.48%	1,550,575	3.35%	<i>Kush Region</i>
Maryland	1,270,838	4.00%	1,525,036	4.12%	1,783,899	4.18%	1,903,068	4.12%	<i>Kush Region</i>
Virginia	1,206,980	3.80%	1,441,207	3.90%	1,653,563	3.88%	1,756,757	3.80%	<i>Kush Region</i>
Ohio	1,202,805	3.70%	1,372,501	3.70%	1,541,771	3.50%	1,615,564	3.50%	<i>Factory Region</i>
New Jersey	1,128,952	3.50%	1,211,750	3.27%	1,300,363	3.05%	1,427,225	3.09%	<i>Factory Region</i>
Pennsylvania	1,123,616	3.50%	1,289,123	3.49%	1,507,965	3.53%	1,635,079	3.54%	<i>Factory Region</i>
South Carolina	1,080,842	3.40%	1,200,901	3.25%	1,332,188	3.12%	1,396,305	3.02%	<i>Kush Region</i>
Alabama	1,060,913	3.30%	1,168,998	3.16%	1,281,118	3.00%	1,329,356	2.88%	<i>Kush Region</i>
Mississippi	923,516	2.90%	1,041,708	2.82%	1,115,801	2.62%	1,143,789	2.47%	<i>Kush Region</i>
Tennessee	817,041	2.50%	953,349	2.58%	1,107,178	2.59%	1,179,277	2.55%	<i>Kush Region</i>
Missouri	559,923	1.70%	655,377	1.77%	747,474	1.75%	777,418	1.68%	<i>Kush Region</i>
Indiana	468,992	1.50%	538,015	1.46%	654,415	1.53%	703,925	1.52%	<i>Factory Region</i>
District/Columbia	424,250	1.30%	350,455	0.95%	314,352	0.74%	333,526	0.72%	<i>Kush Region</i>
Arkansas	382,173	1.20%	427,152	1.16%	468,710	1.10%	486,414	1.05%	<i>Kush Region</i>
Massachusetts	289,948	0.90%	398,479	1.08%	508,413	1.19%	639,843	1.38%	<i>New England Region</i>
Kentucky	282,615	0.80%	311,878	0.84%	376,213	0.88%	408,684	0.88%	<i>Kush Region</i>
Connecticut	271,171	0.80%	339,078	0.92%	405,600	0.95%	461,437	1.00%	<i>Factory Region</i>

independence which they knew then could not be sustained against Mexico without joining with the U.S.E. Nevertheless, these regional sentiments buried within the mind and consciousness of people in these states and regions show that Garreau's notions are not all that farfetched. In this work we use different expressions for the geo-political regions Garreau discusses as "nations", because we are trying to define the Kush Region not only as "nation within a nation" but in terms of its **ethno-culture**, and **epicology**, rather than just by its **eco-culture** as does the focus of Garreau, although regional economic realities are important as well. We don't say that Garreau is wrong, we just say we view the Kush Region and others he calls "nations" from more an African-centric perspective that takes in the overall *epicology* while Garreau does not. For instance Garreau defines the ethno-culture of the "nation" he calls "Dixie" from a euro-centric perspective, leaving out the vast ethno-culture of the black belt "nation" we call **Kush** in this work. Black epicology in this region he calls "Dixie" defines this region just as much as it is defined by its ethno-culture symbolized by the "stars and crossbars" confederate flag he uses to denote the region, so that speaking of one ethno-culture can hardly be spoken without speaking of the other since the "Dixie nation" was formed and build on the backs and blood of black slaver and slavery as a specific White Domination System. To emphasize that the "black nation" lives there too (whose culture has left an indelible mark) goes without saying which is why in *Our Ancestors Have Names* we have designated it as the *Kush Region* and *Kush District* has the *historic homeland* of the Nu African People in the United State Empire. Another example different from Garreau is our "Frontier Region" from his "Ecotopia." We call it that because it more accurately describes the mentality of **manifest destiny**, which denotes white people aggressive desire to control land and define space in its own image. The **ecological war** going on in this region is more accurately defined as **protect the frontier**, so we use **Frontier Region**. We have made no attempt to change his eco-cultural definition of **New England**, because New England is New England. His **MexAmerica**, we call **Mejicana** because we believed that this area again is defined by the Latin ethno-cultural more than it is defined by what can be called purely Euro-American. Latin culture defines Euro-American culture in the region, not the other way around. Other regions we have only modified and have little serious contention with Garreau's geo-political definition. For Garreau North American geo-political and cultural geography needs to be rewritten and new maps drawn to describe the new geo-political and cultural realities. The regions Garreau marks our as "nations", we designate as "regions" and modified as above are roughly equivalent to the following traditional geo-political regional divisions normally given in atlases for the United States Empire: (1) *Canadian Region* [North]; (2) *New England Region* [North-East]; (3) *Factory Region* [East]; (4) *Kush Region* [South-East/Continental]; (5) *Sun Region* [South-East/Atlantic]; (6) *Farm Region* [Mid-West]; (7) *Mejicana* [South-West]; (8) *Barren Region* [North-West]; and (9) *Frontier Region* [West].

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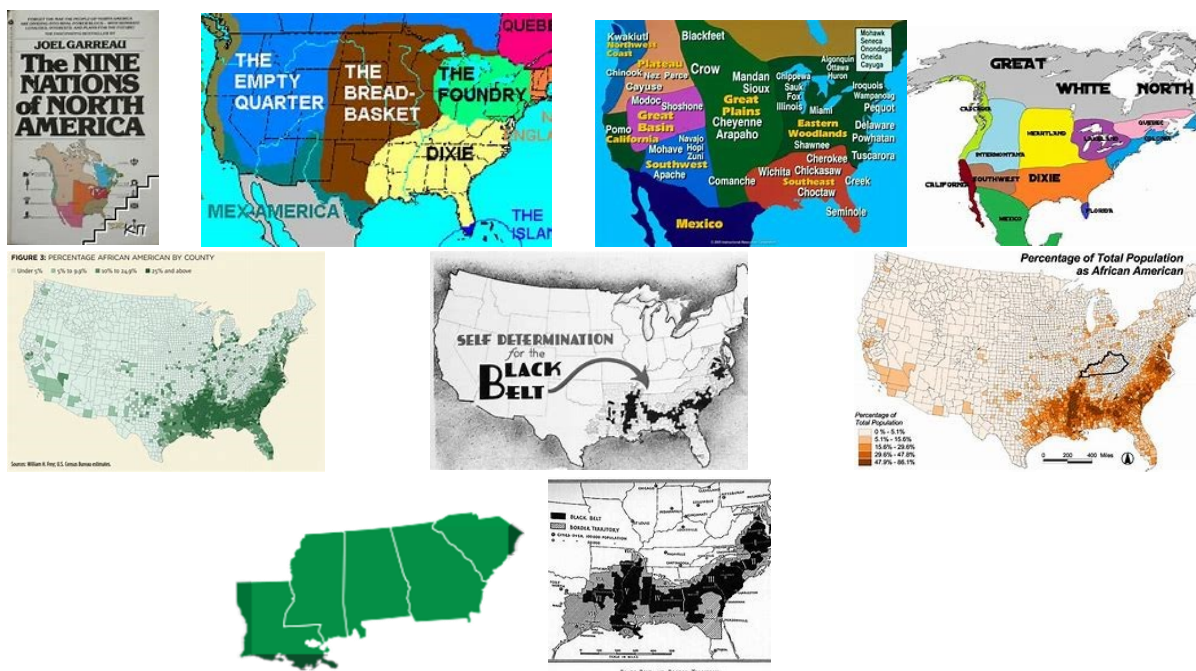
Wisconsin	236,460	0.70%	326,506	0.88%	403,527	0.95%	430,387	0.93%	<i>Farm Region</i>
Oklahoma	218,488	0.70%	284,766	0.77%	327,621	0.77%	358,577	0.78%	<i>Farm Region</i>
Kansas	145,298	0.50%	170,610	0.46%	202,149	0.47%	220,530	0.48%	<i>Farm Region</i>
Colorado	131,350	0.40%	190,717	0.52%	249,812	0.59%	295,119	0.64%	<i>Frontier Region</i>
Delaware	126,284	0.40%	157,152	0.43%	205,923	0.48%	223,770	0.48%	<i>Factory Region</i>
Washington	119,673	0.40%	238,398	0.65%	325,004	0.76%	386,462	0.84%	<i>Frontier Region</i>
Arizona	102,338	0.30%	185,599	0.50%	318,665	0.75%	388,585	0.84%	<i>Mejicana Region</i>
Nevada	84,966	0.30%	150,508	0.41%	254,452	0.60%	299,942	0.65%	<i>Barren Region</i>
Minnesota	70,009	0.20%	202,972	0.55%	327,548	0.77%	382,774	0.83%	<i>Farm Region</i>
Nebraska	53,671	0.20%	75,833	0.21%	98,959	0.23%	111,310	0.24%	<i>Farm Region</i>
West Virginia	53,399	0.20%	62,817	0.17%	76,945	0.18%	83,321	0.18%	<i>Kush Region</i>
Iowa	53,345	0.20%	75,512	0.20%	113,225	0.27%	134,833	0.29%	<i>Farm Region</i>
Oregon	46,358	0.10%	72,647	0.20%	98,479	0.23%	116,374	0.25%	<i>Frontier Region</i>
Rhode Island	38,246	0.08%	58,051	0.16%	77,754	0.18%	98,162	0.21%	<i>New England Region</i>
New Mexico	26,970	0.08%	42,412	0.11%	57,040	0.13%	68,449	0.15%	<i>Mejicana Region</i>
Hawaii	20,439	0.06%	33,343	0.09%	38,820	0.09%	53,775	0.12%	<i>Mejicana Region</i>
Alaska	19,181	0.05%	27,147	0.07%	33,150	0.08%	39,863	0.09%	<i>Barren Region</i>
Utah	12,294	0.04%	24,382	0.07%	43,209	0.10%	57,142	0.12%	<i>Barren Region</i>
New Hampshire	6,696	0.02%	12,218	0.03%	21,736	0.05%	27,543	0.06%	<i>New England Region</i>
Idaho	4,139	0.01%	8,127	0.02%	15,940	0.04%	21,278	0.05%	<i>Barren Region</i>
Maine	3,684	0.01%	9,553	0.03%	21,764	0.05%	26,123	0.06%	<i>New England Region</i>
North Dakota	3,239	0.01%	5,372	0.01%	11,086	0.03%	19,906	0.04%	<i>Farm Region</i>
Vermont	2,283	0.01%	4,492	0.01%	9,343	0.02%	11,415	0.02%	<i>New England Region</i>
South Dakota	2,122	0.01%	6,687	0.02%	14,705	0.03%	21,583	0.05%	<i>Farm Region</i>
Wyoming	1,865	0.01%	4,863	0.01%	7,285	0.02%	12,360	0.03%	<i>Farm Region</i>
Montana	1,644	0.01%	4,441	0.01%	7,917	0.02%	11,002	0.02%	<i>Barren Region</i>
Puerto Rico –UST ⁹²	686,797	2.00%	416,296	1.13%	550,259	1.29%	443,679	0.96%	<i>Sun Region</i>

⁹² The so-called “One-drop Rule” was not applied to black people in Puerto Rico as was to blacks on the mainland United States Empire. The *Regla del Sacar* or *Gracias al Sacar* laws allowed people of mixed black/white ancestry to be classified as white.

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Virgin Is. –UST ⁹³	87,284	0.30%	108,612	0.29%	106,405	0.25%	106,214	0.23%	<i>Sun Region</i>
TOTAL BPP	32,137,214	99.98%	36,947,342	99.03%	42,677,357	99.88%	46,227,143	100.00%	

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⁹³ The Virgin Islands are a colonial territorial possession administered by the U.S. Empire and not a state of the Union. Approximately 80% of the population is black and they are the true owners of the land. They are included here with the U.S. Continental black people on the mainland because as Nu Africans they and we share a common socio-economic history under the same White Domination System, the Euro-American rulers of the United State Empire (*the U.S.E.*). We share a common political status as a **subject and captured people and nation** under the authority of this Empire. Some of us share the same prisons together as political detainees (dubbed criminals, arsonist, bank robbers, gunmen, etc.) and other such euphemisms for freedom fighters held in such places as Marion Federal Prison in Illinois and Lexington, Kentucky federal prison for women. We (Continental Nu Africans and Virgin Island Nu Africans) have fought alongside our oppressors in the Viet Nam conflict against another courageous people seeking to obtain their freedom and they have obtained theirs despite the white enemy and despite our unconscionable act of helping that white enemy, then only to find that we are still ourselves a *subject and captured nation* of black people given less regard than a loyal dog at his master's feet that each morning fetches his newspaper. And even though we share this history of mixed victory and shame together, still the Virgin Island Nu Africans may want to go their separate way in view of our differing geo-political and economic history as both nations progress toward autonomy and/or geo-political separation from the United State Empire. Indeed the Virgin Island Nu Africans may reach this status first. However, *Our Ancestors Have Names* would suggest unity and that we and they tie our political fortunes together as we pursue black self-determination which is in our **black national interest**. See "The Case of the Virgin Island Five" in *Crossroad: A New African Captured Combatant Newsletter*, Vol. 1, No. 1, May 1987, pp. 27-28.

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SUMMARY POPULATION DATA (2014 estimation & 2060 projection)		
Total BP (under U.S. Empire rule)		46,227,143
BP for U.S. Empire Mainland ⁹⁴		45,677,250
BP for U.S. Territorial Possessions		549,893
Total U.S. Empire Population		318,900,000
% of Total BP of U.S. Empire Population		14.5%
U.S. Empire Population (2060 projection)		416,368,715
Est. Total BP (under U.S. Empire rule)		74,530,000
BP Total (2060 projection)	74,530,000	17.9%

GEO-POLITICAL REGIONS WHERE THE NAN IS LOCATED 2014 est.		
Geo-Political Region ⁹⁵	Black Population	% of TBP
Kush Region	25,108,031	54.31%
Factory Region	13,370,536	28.92%
Mejicana Region	3,476,185	7.52%
Farm Region	1,692,230	3.66%
New England Region	803,086	1.74%
Frontier Region	797,955	1.73%
Sun Region ⁹⁶	549,893	1.19%
Barren Region ⁹⁷	429,227	0.93%

⁹⁴ We note here that the Ethiopian immigrant population is not included in the 2014 BP but their numbers are growing and becoming statistically and culturally significant for the Nu African People who once viewed Ethiopia as the only black independent African country not under colonial rule as the inspiration for its own bid for black self-determination beginning especially with the rise of the Back to Africa Movement of Marcus Garvey in the mid-1920's and the ascension to Ethiopian throne of Haile Sallaise in 1933. In 2013 the U.S. Census estimate shows that their population was 191,000, which was 5% of the TBP.

⁹⁵ The population figures below are approximations only for 2014 for the geo-political regions represented, because some states in the United States Empire on which the population figures were based overlap differing geo-political regions as defined by Garreau in his *The Nine Nations of North America*.

⁹⁶ The **Sun Region** defines the BP under United States Empire administrative control includes South Florida below Tampa and the Virgin Islands. We designate this area the **Sun Region** instead of Garreau's **The Islands** because South Florida is not an island, but a peninsula and we feel the most striking thing about this whole region is its *tropical ethno-culture* giving it an Latin-African flavor. When you thing of **The Islands** you think of **black people** being its primary inhabitants. Garreau only talks about Cubans and the mark made by Latin culture, leaving out African culture that marks this region as well. Since our people are known as the **Sun People**, I call this geo-political area the **Sun Region** to mark this black epicological reality.

⁹⁷ Here we don't use Garreau's **Empty Quarter**, which he defines as the United States Empire's sacrifice area. It is the region of the country whose resources are being gutted and mutated in order to supply the rest of the country. It has a weak political voice that can't stop the rape of the land because no strong and definable ethno-culture exists there which cares. We use the geo-political term **Barren Region** not to say no resources exist there, because they do. It is barren in the sense that it is absent a political ethno-culture to defend the land like it would have had the U.S.E. honored its commitment to maintain it as the Native American National Territory. The Native American ethno-culture that was there to defend the land were destroyed by the Euro-American settlers with the military and political help of the United States Empire & Imperium. The small black population in the area also has no effective voice on the decisions that are being made there. It is or was an Euro-American "mining" preserve.

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Canadian Region ⁹⁸		-----	-----	
BP Total	46,227,143		100.00%	
BP: Kush Region vs. Black National Territory (1990 & 2014)				
Census Year	Kush Region	BPP ⁹⁹	National Territory ¹⁰⁰	BPP
1990	16,204,202	50.42%	15,051,147	46.83%
2014 (est.)	25,108,001	54.31%	19,854,918	42.95%

Legend: The above figures are intra-population figures for the black population within the Kush Region and National Territory for 1990 and 2014; where the total BP for 1990 as above 32,137,214 and for 2014 estimated to be 46,227,143 million people.

⁹⁸ We were tempted here to include the population figures for Nu Africans located in Canada because many of them are the posterity of ex-slaves and African-Americans that did not stop their quest for freedom at the territorial northern borders of the United States Empire but fled and/or migrated into Canada to cities like Toronto (where they speak English) and into Montreal (where I heard them for myself speaking French existing the trams and buses when I visited the city). Additionally this would have been in line with Garreau's notion of Nine Nations or Regions that comprise the North American Continent as a whole. Nevertheless we have not done so but something should be said about the black population there since many of them are the posterity of African-Americans from the United States Empire. The **Canadian Region** overlaps no U.S. Empire administrative political entity or boundary so any BP figures here are not counted in the total BP and no corresponding percentile relative to that number. Nevertheless, there are thousands of black people in North America that reside in Canada who do not even know their historic roots with Nu Africans domiciled in the United States Empire. That story has never fully been told except on some rare occasion and then only as a mere footnote to a larger story. Some black Canadians are there via modern day immigration from British Common Wealth countries. Many others are descendants of political refugees from the American Revolution, who fought with the British and the Native Americans against the colonial U.S. Empire armies and militia and others of ended in Canada before and after the Civil War, fleeing slavery and later fleeing white terrorism. Canada was a safe haven. No figures are available in the *Universal Almanac 1991* on the number of black people for the census period 1990, but Birch in his *Nationalism & National Integration* (pp. 168-169) using the euphemism "Other Immigrants" indicate that there may be more than 587,000 black people in Canada besides the recent 100,000 blacks from the Caribbean concentrated in the Toronto area. Birch's figures are from 1981 and 1989 that the number of blacks in Canada in 1990 can be estimate to be 687,000 the majority of which immigrated from the United States Empire under duress seeking their freedom.

⁹⁹ Note that the *Universal Almanac 1991* states that 56% of the Black Population still lived in the Southern U.S. Empire in 1990. Since the geo-political definition in this project of what states constitute the "South" is near that of Garreau in his *Nine Nations of North America* that includes a wider area and geo-political space not traditionally thought of as the "South", it stands to reason that the comparative population figures for the Black Nation and the consequent percent of population would be different than that found in that almanac. In this case the figures in this project are somewhat lower than that found in the almanac for census data from 1990. It must be remembered that the **U.A. 1991** figures were based on projection for 1990 while the population figures I sued were actual population figures from the *U.S. Census Report*. However all of this may be, it is safe to say that the majority of the Black Nation is still domiciled in the South-east United States Empire, anywhere from 51 to 56 percent of the total Black Population in the United States Empire.

¹⁰⁰ The **Black National Territory** a.k.a. the **N.T.** which is part of the larger **Kush Region** as defined in this project. The **National Territory** is sometimes referred to as the **Kush District** as defined and delimited in Obadele, *Foundations of the Black Nation* (p.3) and in James Forman, *Self-Determination: An Examination of the Question and its Application to the African-American People* (pp. 10-11). For purposes of this work the larger **Kush Region** generally consists of all of the Southern States in which the Black Population (BP) are domiciled including: Texas, Florida, Georgia, North Carolina, Louisiana, Maryland, Virginia, South Carolina, Alabama, Mississippi, Tennessee, Missouri, District of Columbia, Arkansas, Kentucky, and West Virginia. The **Black National Territory** a.k.a. **Kush District** is more closely aligned with the geo-political region within the South consisting of Florida, Georgia, North Carolina, Louisiana, Maryland, Virginia, South Carolina, Alabama, Mississippi, Tennessee, Missouri, District of Columbia, and West Virginia.

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Inter-Population Figures 1990: Black and White Nations in the Kush Region & the National Territory (a.k.a. Kush District)

Ethnic Nation	Kush Region	% POP	National Territory	% POP
Black	16,204,202	17.73%	15,051,147	18.62%
White	75,208,236	82.27%	65,767,845	81.38%
Legend: Total White & Black Population - Kush Region = 91,412,528 & National Territory = 80,818,992				

Nu African *Chief National Minority*¹⁰¹ 1990: Compared with Other Captured Nations and Minorities within the United States Empire

Ethnic Nation	Population	% U.S.E. Population
Black	32,137,214	12.67%
Mejican/Hispanic	21,854,000	8.60%
Asian/Pacific Islander	6,533,661	2.58%
Native American ¹⁰²	1,564,000	0.06%
Legend: Total U.S.E. Population 1990 = 253,655,207		

¹⁰¹ The claim that the Nu African People within the United States Empire are the “*Chief National Minority*” has nothing to do with our population numbers (for according to the 2014 census estimates we are population has been surpassed by the Hispanic population largely due to the influx of illegal Hispanic and Cuban immigration, where 11,000,000 million of them are not citizens. The claim we make here in this project is that we are the *Chief National Minority* because are epicological history determines us to be the *first and only non-immigrant group* within the United States Empire with a sustained cultural nexus developed within a well defined area of the U.S.E. (i.e. the South); besides being the *first and only non-immigrant group* to be granted citizenship incorporated in and guaranteed by the *United States Constitution* (via the *14th Amendment*, July 9, 1868). We are not immigrants who voluntarily came and sought admission into this country (for whatever reason) and we are not included in “Mr. Lincoln’s” favorite phrase “We are a Nation of Immigrants!” We were initially forcibly brought here and later generation born here freed by an act of war, the *Emancipation Proclamation*, and constitutionally by the *13th Amendment*, passed by Congress on January 31, 1865 and ratified on December 6, 1865. All others coming to this country have to go through a process of naturalization and no matter how giddy white get when noting that the Nu African People’s population has been surpassed by that the Hispanic population none of them can make the claim that they are the “Chief National Minority” based on population alone. That claim can only be made by the Nu African People.

¹⁰² Note the population figures for the “Native Americans” includes the so-called Amerikan Indians (recognizing that they have distinct tribal names and cultures, e.g. Seminole, etc.), Alaskan Native so-called Eskimos (i.e. Aleuts).

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Black Immigration to the U.S.E. 1990: From Countries with Black Majority Populations¹⁰³

Country/Origin	% Country/Origin	Black Immigrants Admitted	% of U.S.E. BP
Cuba	62.0%	739,274	0.023%
Caribbean	67.2%	762,547	0.024%
Dominican Republic	84.0%	468,000	0.015%
Jamaica	93.0%	405,833	0.013%
Africa	84.7%	301,348	0.009%
Haiti	97.5%	214,888	0.007%
Total Black Immigration		2,891,890	0.091%
Legend: Total U.S.E. BP 1990 = 32,137,214			

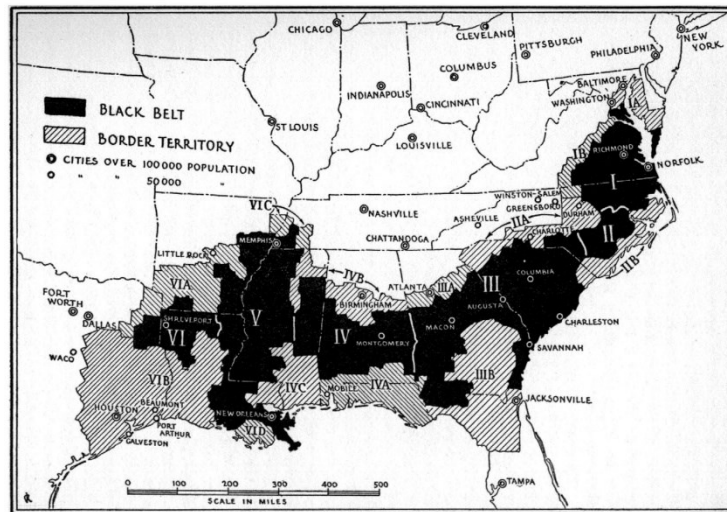
¹⁰³Note ethnic figures for black immigrants are scant and veiled to mask the number of black people actually in the United Stated Empire. There is also a general policy of discrimination against black entry into this country in favor of whites, Asians, Middle East, Hispanics. The vast majority of immigrants coming into the U.S.E. are whites from Europe. Near 66.68% of the immigrants to this country from the period shown above has been white people, over 55,457,531 million whose origin is Europe. That is in part how the white man made this a white dominated country. Many of the immigrants labeled Hispanic are actually black people by race and culture no matter what their Green card says. Hispanic does not reference a homogenous ethnic group but a mixed group of people white, black, and brown who speak the Spanish languish and share common culture further defined by their geo-political locations and epicology. The United State Empire has a definite policy of not only limiting the number of black people who come here (despite the change in their "Wet foot, Dry foot" policy applied to Cubans who automatically obtain refugee status if they make it to the U.S. Empire mainland), especially the treatment of Haitian boat people, who are classified as "economic refugees" rather than "political refugees" as the Cubans under the old "Wet foot, Dry foot" policy have been. For the illegal Haitians that make it to these shores the U.S. Empire does not feel it has any obligations to admit them under current international agreements and do not count them into the general African-American (Nu African) population as they routinely do for white people (e.g. Irish illegal immigrants, etc) who come here legal or illegally. The *Universal Almanac 1991* states:

Contrary to popular opinion, Spanish-speaking Countries are not culturally homogenous but varied and complex, incorporating Spanish and other European influences as well as Indian and African traits. In the Caribbean area, Panama, and the coasts of Venezuela, Columbia, Ecuador, and sections of Peru African culture has left a strong legacy. . . U.S. Hispanics are of many races, since every race is represented in Spanish America. In some areas intermingling has made it impossible to distinguish one race from another. . . . Cuba, the Dominican Republic, Panama, Venezuela, and the coastal areas of Colombia, Ecuador, and Peru all have significant black populations. (p. 192).

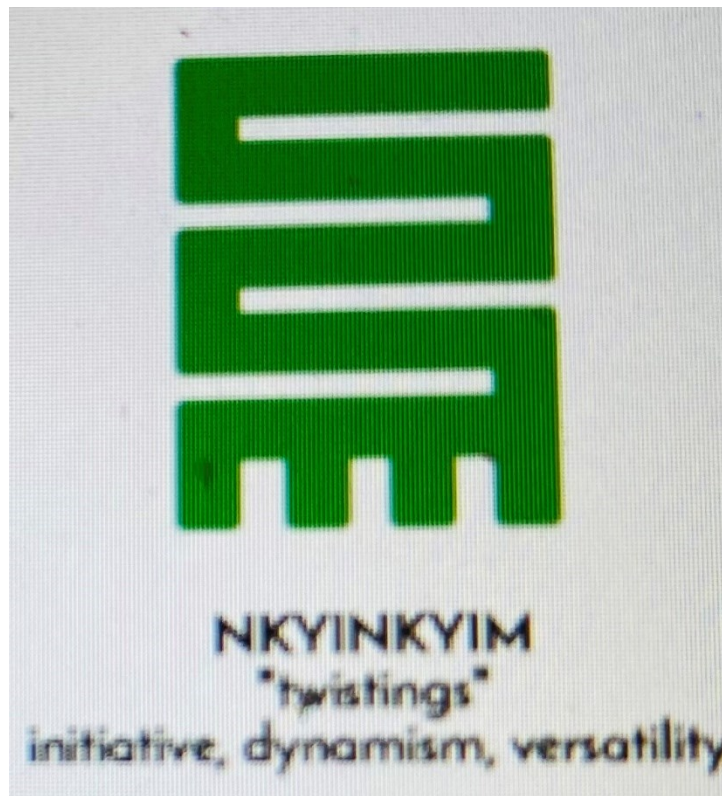
So when the U. S. Census Bureau counts the Hispanic population that could mean any race and they conveniently make on distinction lumping blacks and whites together under this label. The result is that black Hispanics do not become part of the general "African-American" population because that term is limited to describing black people brought to the United States Empire as slaves who entered the Virginia Colonies in 1619.

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Map: Vision for a Nu Africa with Geo-political or Regional Autonomy



BLACK BELT AND BORDER TERRITORY



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NU AFRICAN MAJORITY: MELTING POT OF DEATH

The *Universal Almanac 1991* purports that by Maafa-Year 499/Asiento 2015 the “Hispanic” People will surpass the Nu African People as the United States Empire as its chief national minority. By MP509/A2025 it is predicted that the Hispanic population could reach nearly 60 million people, while the Nu Africans by this time will only have 45.9 million people. The national newspaper *U.S.A. Today* goes even further, saying that this event will occur earlier MP493/A2009 with the Hispanic population reaching 38 million people. The *USA Today* article also shows by chart “The State of Hispanics in the U.S.A.” that there were 9.1 million Hispanics in MP454/A1970, but by the year MP514/A2030 their population will be 59.2 million. *U.S.A. Today* gives no comparative figures for the African-American population as does the *U.A.*, which we cite below; it simply makes the above statements and cites its figures for the Hispanic population, although it is quick to point out Hispanic political strength in the U.S. Empire is largely illusory because 40 percent of those domiciled here are not citizens (millions here illegally) and thus not able to vote and participate in any meaningful way except under the cover of mass marches that give the appearance of vast voting power to candidates unaware of or willing to overlook the demographic anatomies’ just cited.¹⁰⁴ This author points out that, while the Euro-American rulers seem to be fascinated with the idea that the Nu African People will no longer be its **Chief National Minority**, apparently hopeful this event will blunt our claims and demands on the Euro-American majority as opposed to those of the Hispanic national minority, our people are *all citizens* and so eligible to vote, while nearly a two fifths to perhaps a half of the Hispanic people domiciled here are not eligible to vote. We don’t see in the U.S. Empire the Hispanic population increase a dynamic that blunts any of our so-called competing claims, predicated on numbers derived from illegal immigrants who can “walk across the border” and until just recently encouraged by a U.S.E. liberal immigration policy toward them suggesting that if they can just get here *and stay* without being deported they and their children born outside the country can become American citizens, which is their *American Dream*.

Hispanics were never slaves that were forced to capitalize this country’s economic and industrial growth as we were and did. That fact will always remain true no matter how big their population gets and this will remain true no matter the mantra proclaimed by the former POTUS that *we are a nation of immigrants* effectively dismissing the history, culture and claims of nearly 54,000,000 million African-Americans the classic *Invisible Man* in America. Recently (February 2018) the United States Citizenship and Immigration Service (USCIS) have declared that the United States Empire official is *no longer a nation of immigrants*. The USCIS under the Trump administration is changing its mission statement. The old mission statement said the following:

USCIS secures America’s promise as a nation of immigrants by providing accurate and useful information to our customers, granting immigration and citizenship benefits, promoting an awareness and understanding of citizenship, and ensuring the integrity of our immigration system.¹⁰⁵

¹⁰⁴ The *Universal Almanac 1991*, ed. By John W. Wright [Andrews and McMeel, a Universal Press Syndicate Co., 1991], p. 192. Maria Puena, “Hispanics debating their ‘destiny’ in the USA” *USA Today* [Friday, 16 July 1993], p. 10A.

¹⁰⁵ Richard Gonzales. *America No Longer A ‘Nation of Immigrants,’ USCIS Says*. (National Public Radio [NPR], February 22, 2018 – 6:18 PM ET).

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The new USCIS mission statement says:

U.S. Citizenship and Immigration Services administers the nation's lawful immigration system, safeguarding its integrity and promise by efficiently and fairly adjudicating requests for immigration benefits while protecting Americans, securing the homeland, and honoring our values. . . .

The removal of the phrase "nation of immigrants" was announced to agency staff in an email letter from Director L. Francis Cissna. In the letter, Cissna said, "I believe this simple, straightforward statement clearly defines the agency's role in our country's lawful immigration system and the commitment we have to the American people."¹⁰⁶

Of course this change infuriated the followers of "Mr. Lincoln" the former POTUS. For example Eleanor Acer, senior director for refugee protection at Human Rights First, based in Washington D.C. stated in opposition following the same old Progressive political line advanced often by "Mr. Lincoln":

Our nation is one built by immigrants—removing this language does nothing to change that fact, it only reveals the insidious racism harbored by those in this administration. It is clear from the language and policies put forth by President Donald Trump and his hardline immigration extremists that they will stop at nothing to demonize and dehumanize immigrants and refugees, who have often fled violence and persecution in search for a better life for themselves and their children.¹⁰⁷

The projected population numbers of the Hispanics alone will never diminish our claims and or demands *not one wit*. We will touch more on this idea of competing claims between various *immigrant minorities* and *national minorities* in what follows. However, the data given above are still fantastic predictions and figures considering that there are a little over 20.1 million Hispanics now, while the Nu African population is over 31.4 million officially (54.0 million by our own projections). Nevertheless there is something foreboding in these predictions because of the gleeful attitude (approaching celebration) in the way these population numbers and predictions are being used to undermine and/or dismiss the claims of the Nu African People as irrelevant and immaterial in the U.S.E. body politic.

Question: Is something suppose to happen, or not happen to the Nu African People to keep them from increasing in population as fast or faster than the so-called Hispanics? The disparity in growth rate alone is not enough in my mind to explain this fantastic eclipse. *Our Ancestors Have Names* perceives that the Nu African Majority is in grave danger and our so-called leaders, wherever they be and whatever they are doing, should take serious note of such predictions. These statistics, especially those predicting that we will lose our status as the U. S. Empire's **CHIEF NATIONAL MINORITY** is not the thing that worries this author. What worries me is that some of our black writers are talking about other national minority and immigrant claims and demands on the U.S.E. *as if* these claims are equal to ours, *as if* we must (in a magnanimous gesture of common diversity)

¹⁰⁶ Gonzales. *America No Longer A 'Nation of Immigrants', . . .*

¹⁰⁷ Richard Gonzales. *America No Longer A 'Nation of Immigrants,' USCIS Says.* (National Public Radio [NPR], February 22, 2018 – 6:18 PM ET).

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temper our claims in respect to others who are making claims on the U.S.E. body politic, despite the fact that our status as the **CHIEF NATIONAL MINORITY** is not merely based on population numbers but on historical accident of our enslavement for the benefit of the White National Majority for nearly 250 years and our paramount claims of being a **NATION WITHIN A NATION** where our status is upheld in international law as a **Stateless, Captured Oppressed Nation** which people because of the unilateral way (i.e. without our consent and collective will) we were included within the *Anti-Social Contract* of the U.S.E. and its Majority People *still retains both the individual and collective right to be who there are, to be Nu African and allowed to import and promote various aspects of African culture and civilization of their choosing within the body politic and social fabric of North-American Civilization under the state apparatus of the United States Empire!* (See Yussuf Naim Kly (1985), *International Law and the Black Minority in the United States* ; Y. N. Kly (1986), *The Black Book: The True Political Philosophy of Malcolm X (Al Hajj Malik El Shabazz)*, Y. N. Kly (1989), *The Anti-Social Contract*). For black writers, scholars and African-Americans to accept otherwise is nothing but black universalist apolitical defeatism. Some of our black writers and scholars are now talking about competing claims on the rulers of the United States Empire (eschewing the tenets of *Race First*) in conjunction with our demand for **REPARATIONS**.

The question is asked “where do you draw the line? . . .” (as if we need draw a line considering what the White man has done to our people and are still doing in respect to killing us and justifying police and racially motivated murder *under the color of law*), since racism as they like to say “. . . has afflicted Mexican Americans . . . those who were in Texas and California when the U.S.E. raised its expansionist flag over their heads.”¹⁰⁸ So that if the question of competing claims bothers some of these people now, it will bother them more so if and when the so-called Hispanic People *out-distance* the Nu African People as the U.S. Empires *new chief national minority*. I suppose this eventuality is suppose to somehow diminish or nullify the Nu African People’s claims on the national state and body politic of the U.S.E.! I guess this *gleeful expectation* is suppose to deny our right to be who we wish to be (e.g. African, Nu African, African-American, Gullah, etc.); and more importantly deny or diminish our claims and demand for reparations.¹⁰⁹

¹⁰⁸ Dennis A. Williams, “The Big Payback” *Emerge* (May 1991, Vol. 2, Issue 7), pp. 44-45.

¹⁰⁹ *Our Ancestors Have Names* denies any such competing claims on the rulers of the U.S. Empire. Our claims on the U.S.E. body politic are independent and unique to that of the so-called Hispanics, who concerned solely about themselves (as they should be) and so are following (as we ourselves should do) a political strategy of *Race First*. Their claims in the South-West U.S. Empire does not cancel the claims we have against the rulers of the U.S. Empire for black self-determination and autonomy relative and incident to our enslavement in the South-East U.S. Empire. They may be classed so to speak as a “captured nation” because they were in the South-West when the U.S. Empire took over the land they occupied, which they had in turned had occupied by force by as a Spanish colonial power and as settlers from the true owners of the land, the Native Americans who were there first. We however have a history and circumstance (supporting differing claims so that the two claims cannot be mixed). We were citizens of various African Empires, African states, and African administrations, who were forcibly kidnapped, brought to the U.S.E. against our will and made slaves in the South-East region of that Empire so that our history and the history of the Hispanics in the South-West of the same Empire are fundamentally different and so the claimed cannot under any circumstances be construed as the same. One must remember after the Spanish were militarily defeated in the South-West they were not made slaves of the U.S.E. as we were. If there are any competing claims it will be between the Nu Africans and the Native Americans, who are the *owners of the land* in the South-Eastern region of the Empire before application of white genocide on them. The reader should take note that over 55.2% of the so-called Hispanic People are still in California and Texas, where “their” land was occupied and taken from them by the White Majority Nation of the U.S.E. Still today between 51% and 56% of Nu Africans still reside in the Black National Territory (N.T.) of the Black Belt South, where they were denied self-determination, i.e. the right to political and economic control over the land that they had worked and died on for nearly 250 years. Hispanics today in the N.T. only represent 7.9% of their respective populations, where most of these people are Cuban nationals concentrated in South Florida (i.e. Miami), and they themselves can make no claims to land in the U.S. Empire based on special

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circumstances or historical accident (e.g. they chose to come here for the most part under the U.S.E. "Wet foot, Dry foot" immigration policy known as the *Cuban Adjustment Act of 1966* that recognized all Cuban refugees as political refugees granting them automatic asylum if they made it to U.S.E. territorial waters. In 1995 President Clinton made an agreement with the Cuban regime that this would no longer be allowed and only Cubans that actually step foot on U.S.E. soil would be granted such asylum, and so this immigration policy became known as the "Wet foot, Dry foot" policy that President Obama secretly rescind in his agreement of reapproachment with Cuba under the rule of Raul Castro in January 2017 before he left office aimed at cementing his so-called "Presidential Legacy" to the chagrin and disdain of Cubans in both the U.S.E. and in Cuba itself). Nevertheless, they claim Cuba as their homeland and have every hope of returning there eventually once Castro and/or the Communist government there is defunct, as evidenced by their attempt to have Mandela on his U.S.E. Tour denounce Fidel Castro, who by the way was a close ally and contributor of arms and military aid to the ANC when Mandela was leading his guerrilla movement from his jail cell. This Hispanic group (domiciled in the Black National Territory) hope for one thing and that is to one day overthrow the Castro government (still run by Castro's brother) and return to Cuba. Castro's death on November 25, 2016 on temporarily revived this hope as the Cuban's got a taste of Obama's duplicity with the Raul government to undermined their national aspirations as he put his desire to create and/or mark out his own personal legacy as the President of the U.S. Empire. They therefore have no competing claims with the Nu African People for self-determination within the Black National Territory of the U.S.E.

Our Ancestors Have Names says then, that the Mejjicano People have a right to make claim to territory in the South-West U.S.E. where they are most represented in population and history and the Nu African People have a right to make claims independent of theirs to territory and reparations in the South-East U.S. Empire where we are most represented by population and history. Nevertheless, the only true competing claim to this land (the N.T.) that the Nu African People must recognize is that of the Native American People represented by the Cherokee, Chickasaw, Choctaw, Creek, Waco, the Matchez People, the Alabama, the Apalache, Causa, Wouma and especially the Seminole, with whom we (as Gullah refugees and ex-slaves from South-Carolina and Georgia) fought against the U.S.E. military during the *First Nu African-Seminole War*, MP300/A1816 to MP307/A1823 and during the *Second Nu African-Seminole* beginning MP319/A1835 and ending MP342/A1858 followed by the infamous Trail of Tears where both Seminoles and Nu Africans were marched at gun point out of Florida out West to the so-called Indian Territories. The Second Nu African-Seminole War (by far the longest military engagement was fought under the combined Nu African leadership of Negro Abraham and John Horse, known as Cohia with the Seminole leaders Chief Osceola and Caocoochee, known as Wild Cat. This men were so successful in creating a military stalemate in Florida that in 1844 Wild Cat and John Horse (Cohia) were invited to the White House in 1844 to have talks with then President Polk, but the peace brokered did not last and broke out again in the early 1850's not to end until 1858 just prior to the Civil War. (See William Loren Katz (1986) *Black Indians: A Hidden Heritage*, pp. 49-75). The Trail of Tears was the White Majority Nations *Indian Solution* to the *Native American Problem*. In this case Nu Africans fighting with them share in a joint heritage of resistance and so there is melding of so-called competing claims where as Katz writes both people for a time said "We are all living in one house" where the black were referred to a "Negro Seminoles" by White Settlers and "Estelusti (i.e. Black People) by the Seminoles themselves. History affirms that most of these "Estelusti's" were Gullah's from South Carolina and Georgia who had escaped the then U.S.E. to find freedom in the Seminole Territories of Florida a relationship that had its beginnings and formation as far back as 1689 where they first became black volunteers as militia organized by the Spanish settlers to defend St. Augustine Florida. By 1738 they had formed their own black settlement at Fort Mose, which was the first legally sanctioned free black town in North America. All of this history demonstrates that Nu Africans have legitimate competing claims in Florida if in no other part of the N.T. *Our Ancestors Have Names* affirm that Native Americans (especially the ones mentioned above) have superior claims over our but finds it difficult to believe they can actuate them without us (even with their treaty rights), given that the total number of Native American in the U.S. Empire are little over 1.5 million people, fifty percent of which are scattered in the South-West and North-West U.S. Empire, while only 27 percent reside in the South-East U.S.E. They are scattered throughout 278 reservations and although they have political autonomy and some land the two things we do not have; they still live in abject poverty. And repression against them by the White Majority is still the order of the day. As an example of this repression one of their main leaders was put in prison and accused wrongfully of killing two FBI agents who stormed onto their land without provocation. He is listed by *Amnesty International* as a political prisoner of the U.S. Empire. Another example involved Native Americans out West who had to standoff U.S. Marshalls and FBI who intended to seize their slot machines on the pretence that gambling was illegal but really as the Native Americans said because they were beginning to make millions of dollars, which the White Majority could not tolerate. With these millions the Native Americans might be able to pull themselves out of poverty or even mount a national liberation struggle or some kind of serious opposition to the U.S.E. Yet we will have to talk with the Native Americans and hopefully to agree on our competing claims in the South-East U.S. Empire to achieve autonomy, and then work things out among ourselves, especially with the Seminoles descendants, in what we call *Nu African-Native Amerikan Social Contract*. The idea of a bi-lateral social contract between the Nu African People (with Gullah interest and rights at center) and the Native Americans is not such a farfetched idea. See Aptheker "Memorial from Negroes of Indian Territory" *A Documentary History of the Negro People in the United States*, vol. 2, pp. 619-622 for the social contract established between the Nu Africans and the Choctaw, Cherokee and Chickasaw Native Americans in the so-called Indian Territories of Oklahoma brokered by the rulers of the U.S. Empire (MP354/A1870).

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What should really worry these black writers and what worries this writer more than competing claims for reparation dollars is the question; WILL WE BE AROUND TO ENJOY IT?; given the predictions alluded to in the *Universal Almanac 1991*. The rulers of the U.S. Empire are predicting **zero population growth** (i.e. births [minus] deaths) for the Nu African People by MP534/A2050. How is such a prediction possible unless there is some underlying social engineering attempt to bring about such a dire supposed eventually for a people whose expected population is or will be close to 74,530,000 million by 2060 that can be conjectured from various census data and forecasters like BlackDemographics.com and CensusScope.org, etc. What extraordinary event is suppose to happen that would prevent such a population dynamic to stall at **zero population growth** considering the current and predicted growth rate of the Nu African People in the United States Empire? Some cursory figures below following these comments bare these suppositions out, assuming the national death rate established for 1989 at 8.7% applies to black people [i.e. our is definitely much higher, but no figure was given in the **U.A. 1991**]. Assuming that this rate remains constant through-out the interval between MP484/A2000 and MP534/A2050, black people for the first time in the U.S. Empire will experience more deaths than births. Over 3.1 million Nu Africans will be born but more than 4.5 million will die (supposedly) from various causes (i.e. homicide, accident, lack of adequate healthcare, programs of systematic [planned] economic deprivation, employment “crowding” at lowest wages, denial of access to various government programs for emergency assistance, “natural” death, etc.):

ZERO POPULATION GROWTH: BIRTH [minus] DEATH PREDICTED FOR THE NU AFRICAN PEOPLE

YEAR	484/200 0	509/202 5	534/205 0	559/207 5
NBP	35.8	45.9	52.2	55.3
BIRTHS		10.1	6.3	3.1
DEATH		3.1	4.0	4.5

Certainly if this dire prediction or population forecast for *zero population growth* for Nu Africans (whatever the reason or combination of reasons and/or circumstances) hold then we will never reach the predicted 74,530,000 million people by MP554/A2060 expected for as we can see in the above chart by MP534/A2050 there will be more deaths (4.5%) than births (3.1%) for the first time in our history within the United States Empire. The above figures show an alarming absolute decline in our natural birth rate and a steady increase in our mortality rate. *Our Ancestors Have Names* asks the question as to why this is so? Underlying these predictions (we believe) is that *genocide and mentacide is an unwritten and undeclared policy of the rulers of the United States Empire & Imperium*, that likely result in a planned policy of economic deprivation directed specifically at the Nu African People, although others with the same socio-economic status will be affected as well (part of

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what masks the intent/regarded as collateral but acceptable damage). This kind of economic deprivation (once part of the Nixon domestic doctrine of “benign neglect”) and/or like *Reganomic Trickle Down Economics* (where the dripping faucet to us is slowly turned off) will eventually make it impossible for the Nu African People to purchase adequate health care for our families, food, adequate shelter, and good educational opportunities. With this in mind we can be but left to develop sub-cultures of crime (i.e. drugs, robbery, demonic acts of rage, fratricide, social and cultural “cannibalism” = eating up ourselves and wasting our own human potential and human *ad satus*) and so for the most part afflicting our own communities that inhibits our growth as a Nu African *Nation within a Nation*, which leads to jail, death, homelessness and/or the like. Without setting of *life-giving, life-saving community and national structures and institutions formulated around our* (not somebody else’s) *life-world and lived-experience* we will fall into the negative patterns of behavior outlined above (in order to “survive” in the short-run) and so ensure the dire predictions of *zero population growth* that our enemies gleefully hope for. All they need to initiate a catalyst and planned calculus of economic deprivation (as above) and we will do the rest (where) occasionally they will help this along by committing genocidal acts of *murder under the color of law* with their police forces (whom they will protect with every legal loophole available to them in their **JUST-US** system) despite cameras showing them (for example) shooting in the back (numerous times) or in the head *only having to claim that they perceived that their life was in danger!*

While this circumstance is the most obvious thing that outrages us the lesser recognized outrage is the ordinary daily circumstance that a great many of us have *less than a day* to figure out where our next meal is coming from or where we will lay down our head for rest. To some of our people the *shortest distance* to “acquire” these basic human needs, that is, the human right to food and shelter is drug dealing, petty theft (often time from family members) to satisfy the WHITE HORSE that rides our backs, or robbery, or home invasions, where other innocent life is either terrorized or snuffed out for less than a mess of pottage. If one is willing to take the risk or give up one’s body you might be able to secure survival *for one day in one short hour of dangerous and demeaning anti-black, anti-human, and anti-God work and mayhem*. Here is a true fact. NO COMMUNITY or NATIONAL LIFE, and NO NATION (black or otherwise) can be built when people are reduced to surviving in this manner. The circumstances outlined above along with the natural causes for mortality that afflict all peoples, make it almost certain our black nation will decline in population as *gleefully hoped for by our enemies* (i.e. the *Setian* White Man and his black marionettes and minstrel dancers). These “unplanned” or planned circumstances and/or **special measures** that are aimed at afflicting our people are by implication *no accident*. I know sometimes when black people hear a black commentator or writer speak of “genocide” or “planned death” for our people they think incredulously just like the Jews did in Germany: “How can this be?” “I haven’t heard the White man declare anywhere openly that he was doing this or going to do this to our people.” “Where is your proof that such a thing is going on?” “All that stuff is in the pass! Why dig it up again?” Any black emancipationist would answer any of these questions by saying: “**THE INDIANS WEREN’T TOLD EITHER!**” The discussion on the solution to the **INDIAN QUESTION** was carried on in the party rooms and the parlor rooms of the elite white rulers of this country, in places like Washington, D.C. (review the national Native America policy of Andrew Jackson for instance), in other places like New York, Pennsylvania and the like, that is, behind closed drawing room doors, after dining over a gentleman’s cigar and drink. No official meeting was ever called on to publicly answer the question; no policy making body ever called a public meeting **to decide what to do about the Indians**, and no **agenda for genocide** was ever proclaimed or set nor was any determined time table ever written down. But everyone of those parlor

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drinkers, those high policy makers, and/or business stakeholders wanting to “acquire” for force (if need be) Indian lands, those public officials **knew what they were called on to do**. They had time on their side because they were in **political, military, and economic control**. This **secret war** was carried on against the Native American People, who were at least **10,000,000 million** in population in North America at the beginning of U.S. Empire history;¹⁰⁰ but now the *Universal Almanac 1991* points out that only 1,500,000 million Native Americans exists in North America at the time of its publication. The question is: *What happened to them?* How did it happened that their population so quickly decrease over time making them the first human endangered species in North America? What national policy actions or inaction allows such an outcome to the *original owners of all of the land in North America!* ¹⁰¹ I think history makes it abundantly clear that they were **SYSTEMATICALLY EXTERMINATED** via a number of national “policy” measures including dispossession of land from which they acquired their sustenance (their way), forced deportation to inhospitable lands along with being forced to stay within confined territories (i.e. 250 reservations) that prevented them from following the migration patterns of the animals they lived on leading to starvation and dependency on White traders under the control of government agents and/or handouts from White settlers with an eye to take even these lands and territories from them. A **secret war** with a different character but the same aim has also been launched and is being carried on against the Nu Africans today. This **secret war** was initiated in MP350/A1866 and really has not abated despite all of the progressive and liberal rhetoric about **WE ARE ALL EQUAL UNDER THE LAW**, that is, as long as we are willing to submit to paternalistic policies that require we be happy and grateful for any crumbs that might just fall from the White man’s table. To note the last open lynching’s of our people ceased around MP438/A1954 or MP440/A1956. However this apparent abatement of the genocidal slaughter of the Nu African People should fool no one. The only reason such outrages are not done as openly now is because the search lights of the international community has focused on the protections of national minorities from the implementation of genocide by governing national majorities.

Our Ancestors Have Names declares that White People we are currently dealing with are the same as their *kith and kin* our poor (many times defenseless) black ancestors had to deal with, including all of their open and hidden brutality that sanctioned and still does sanction *murder under the color of law*. Even today many of our black men (and women) in white jails in the South-East U.S. Empire are being lynched in their jail cells with the resultant coroners reports claiming “death by suicide.” Something like 30 or so black men and at least one black woman died in this way with the same MO “death by suicide” in the last ten years or so. In the **secret war** against the Nu African People, *the five or six thousand Nu Africans for which we have the names* (the central focus of this book and project) *are only a distinct minority of the many thousands of our people that were secretly murdered by white people* beginning from the period stated above. William L. Patterson (1970), editor of *We Chare Genocide: The Crime of Government Against the Negro People* states:

It cannot be emphasized too often that those killings of members of the group [Nu Africans, my insertion] which are recorded are a distinct minority of those actually killed. This is historically true. Thus former Confederate General Reynolds of Texas, testifying before the Congressional Joint Committee on Insurrectionary Affairs, said during Reconstruction, “The murder of Negroes is so common as to render it impossible to keep accurate account of

¹⁰⁰ J. Sakai, *Settlers: The Mythology of the White Proletariat*, p. 7.

¹⁰¹ See Robert M. Utley & Wilcomb E. Washburn (1929) *Indian Wars*. (New York: The American Heritage Library. 1977 reprint).

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them.” And as recently as 1940, a Congressional report quotes, “a native Southerner who must remain anonymous” to the effect that “countless Negroes are lynched yearly, but their disappearance is shrouded in mystery, for they are dispatched quietly and without general knowledge.”¹¹²

That in a nutshell lays out the **secret war** of *systemic genocide* against the Nu African People by the Government (i.e. with the knowledge of national, state, and local authorities) that support my claims in this project on *Our Ancestors Have Names*. The **secret war** being carried out by the *Setian* White Man today is more sophisticated and more subtle (but still as deadly, destructive of the Nu African Nation, and something just as open and blatant using the same MO as in the past) and is now being carried out in (1) programs of economic deprivation, (2) police state repression, brutality, and *murder under the color of law*, (3) unequal **JUST-US** in the courts, (4) private support and sympathy for white para-military groups (e.g. so-called “patriots”), (5) secret “black hole” projects in genetics with the development of *ethic weapons of mass destruction*, (6) support for “stand your ground laws” that allows ordinary white citizens to carry *murder under the color of law*, and (7) incitement to genocide by public officials making overt racist statements and/or the subtle use of *euphemisms that suggest genocide* or its practice as an answer to the **Nu African Question** still unresolved since we came to these shores in 1619 and acquire freedom from slavery in MP347/49 - A1863/65.

Employment of **euphemisms of genocide** are the only safe way for white public officials to openly advance anti-black messages to their constituents (giving them the advantage of deniability) helping to create and encourage conditions and a climate of racial intolerance. Former Vice President Quale’s touting of “**family values**” earmarked by the Euro-American notion and ideal of the “two parent home” as the *only* familial model for *everybody else* is an example in stark contrast to other family arrangements determined by ethnic history and culture is just one example of this kind of euphemism whose *unspoken* aim is that no other kind of family arrangement is justified or needed in the United States Empire and so poses a danger to this idea of what the “American” family should look like or be and so by inference should be *suppressed and/or eliminated*. These kinds of euphemisms are a indirect assault on the so-called **black matriarchal family = one parent homes dominated by black women and mothers**. So-called “family values” identified by the two parent home paradigm is in fact the European social view of the nuclear family, where any other arrangement whether justified by history and the epicology of the community who practices it is illegitimate and a *clear and present danger* to the *American way of life!* This white majority worldview cannot (and if it could) will not take into about the **black extended cooperative family tradition** (that admittedly is broken and all but unrecognizable to anyone outside of it rife with drug sub-cultures that the world says *is us* which we deny) belonging to the Nu African People.¹¹³ In the minds of *Setian* white racists, **family values** (that is, their idea of what a family should look like and be) is the anti-thesis of those families not adhering to this euro-cultural tradition and thus would be classed as **anti-American**; where certain social myths prevail, such as, “*black women are promiscuous*”, “*black people can’t control their sexual appetite*,” “*black women just have babies so they can stay on welfare*,” “*black men don’t want to support their families*,” “*black men are pimps and all of them carry switchblades and will cut you*,” and “*black women are whores*,”

¹¹² William L. Patterson, ed., *We Charge Genocide: The Crime of Government Against the Negro People* (International Publishers, 1970), p. 58.

¹¹³ See Orlando Patterson (1998). *Rituals of Blood: Consequences of Slavery in Two American Centuries* (New York: Basic Ovitas Books).

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and so goes the *Setian* white racist mind that glories in the American ideal of the family *as good and right for all* and anything that presents a *clear and present danger* to this ideal *ought to be destroyed*.

Our people after the Civil War recognized and were vigilant against the use of **euphemism for slavery** (and by inference **euphemisms of genocide** that our people would experience from MP350/A1866 to MP438/A1954 and *beyond* within the crucible of **White Terrorism** devolving into systematic white supremacy known as **Jim Crow/Zip Coon** with a serious effort to implement, when the *Setian* White man knew for sure that slavery as an institution would never be re-established in the United States Empire & Imperium).¹¹⁴ In the meantime the initial hope was to re-establish the slave oligarchy the *Setian* white man in the South had lost in the war. Herbert Aptheker provided a window into the kinds of “euphemisms” that sought uphold the notion of returning black people to slavery in his *A Documentary History of the Negro People* quoting from an “Address to the People of the United States” that was presented at the *National Convention of Colored Citizens of the United States* in MP358/A1864:

The Democratic party belongs to slavery; and the Republican party is largely under the power of prejudice against color. . . . The intentions, principles, and policy of both organizations, through their platforms, and the antecedents and the recorded utterances of the men who stand upon their respective platforms, teach us what to expect at their hands, and what kind of future they are carving out for us, and for the country which they propose to govern. Without using the word “slavery,” or “slaves,” or “slaveholders,” the Democratic party has none the less declared, in its platform, its purpose to be the endless perpetuation of slavery. Under the apparently harmless verbiage, “private rights,” “basis of the Federal Union,” and under the language employed in denouncing the Federal Administration for “disregarding the Constitution in every part,” “pretense of military necessity,” we see the purpose of the Democratic party to restore slavery to all its ancient power, and make this Government just what it was before the rebellion, -- simply an instrument of the slave-power. “The basis of the Federal Union” only means the alleged compromises and stipulations, as interpreted by Judge Taney, by which black men are supposed to have no rights which white men are bound to respect. . . .¹¹⁵

Our Ancestors Have Names states that the Nu African Question is being adjudicated (i.e. handled) in the very same manner today as described in the paradigmatic classical M.O. (*modus operandi* = mode of operation = particular or systematic way of doing or accomplishing something). Every now and then one of the White rulers (overcome with his/her own personal racial predilections that blinds them as to what they are saying = dropping their public persona) slips up and makes a public racial comment that reveals who what they really believe and feel behind their usual emotive shield of tolerance and “good will.” Sometimes I think it even surprised them how such comments comes out as they seek to quickly declare “innocence” as a foil against a feigned public apology to keep their jobs and reputation as person that is “fair” to all races and/or members of their constituencies. Sometimes this works to secure public forgiveness, and sometimes it does not depending on the hot button nature

¹¹⁴ See Stanley F. Horn (1939). *The Invisible Empire: The Story of the Ku Klux Klan 1866-1871*. (New York: Haskell House Publishers Ltd, 1968); and Allen W. Trelease (1971). *White Terror: The Ku Klux Klan Conspiracy and Southern Reconstruction*. (Greenwood Press, 1979).

¹¹⁵ Herbert Aptheker, “Address To The People Of The United States,” *A Documentary History of the Negro People in the United States*, Vol. 1, pp. 516-517. Taken from documents of the *National Convention of Colored Citizens of the United States* in MP358/A1864.

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of the issue (the current intensity of public engagement in the cultural wars surrounding the issue that the comments addressed) and the level of the person's job or position (whether public or private). What usually happens with the Nu Africans in such situations is that the **"black natives"** domiciled in the **urban Bantustans** get mad, even though the perpetrators own *white kith and kin* censors him or her because he or her *revealed themselves* (unnecessarily) not just because the racial comments made the "black natives" mad (for who really cares) but because the comments made the "black natives" *aware* = waking them up from their self imposed indolence and incredulity as to the real motives behind white behavior and policies (political and economic, etc) emanating from concealed feeling of perhaps hatred and/or a real sense of white racial superiority. The "black natives" become restless and maybe become more aware that they suspicions about the *Setian* Whiteman is correct; that the comments that made them mad or *more than just personal racism* as it is often times dismissed. This "offending" white person is censored by his *kith and kin* because this breach in public decorum uncovers the *hidden codes and programs supporting obstructionist political and economic policies and aims* to stop the advance and/or development of black self-determination that could lead to real black empowerment through the building of *life-saving and life-giving institutions of power*. Hopefully, these comments might cause some Nu African who has become fully awake (i.e. politically conscious) or better yet a group of Nu Africans with the same level of awareness start doing a thorough analysis of the economic trends and public policy trends arrayed against the Nu African Community and then begin to translate these overt political, economic and social markers so that ordinary Nu Africans can **understand** what is happening to them in this **melting post of death** and begin to convert the **euphemisms of genocide** into **Ebonics** (i.e. a language the Nu African People can quickly understand) telling them what the *Setian* White man *really* is up to and has planned for them. Although there is much more work to convince our people beyond doubt that **genocide is the un-written and un-declared policy of the rulers of the United States Empire & Imperium** (the U.S.E.). A beginning was made by William L. Patterson (editor) of *We Charge Genocide: The Crime of Government Against the Negro People*. This petition submitted the *Civil Rights Congress* on behalf of the Nu African People to the *United Nations Fifth Session of the General Assembly*, gathered at the Palais Chailott in Paris, France in MP435/A1951. The United Nations did not consider it then but it was subsequently published in book form MP454/A1970 with the preface written by Ossie Davis, the famous black actor and eulogizer of Shahidi Malcolm X, who states:

But a revolution of profoundest import is taking place in America. Every year our economy produces more and more goods and services with fewer and fewer men. Hard, unskilled work—the kind nobody else wanted, that made us so welcome in America, the kind of work that we "niggers" have always done—is fast disappearing. Even in the South—in Mississippi for example—95 per cent and more of the cotton is picked by machine. And in the North as I write this, more than 30 per cent of black teenage youth is unemployed. The point I am getting to is that for the first time, black labor is expendable, the American economy does not need it any more. What will a racist society do to a subject population for which it no longer has any use? Will America, in a sudden gush of reason, good conscience, and common sense reorder her priorities?—revamp her institutions, clean them of racism so that blacks and Puerto Ricans and American Indians and Mexican Americans can be and will be fully and meaningfully included on an equal basis? Or will America, grown meaner and more desperate as she confronts the just demands of her clamorous outcasts, choose genocide? . . . or to try the fascist alternative—a deliberate policy on a mass scale, of practices she already knows too well, of murderous skills she sharpens each day in Vietnam, or genocide, and final, mutual

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death. We Charge Genocide—not only of the past but of the future. And we swear: it must not, it shall not, it will not happen to our people.¹¹⁶

It is not common knowledge among our people that we formally submitted a petition and grievance to the United Nations charging the United States Empire with genocide against the Nu African People long before *Shahidi* Malcolm X suggested that we do so. *We Charge Genocide* sits on the dusty bookshelves of U. S. libraries but it should be in the hands of every black man and women. It is a definitive work that should be updated and *resubmitted* time and time again to the United Nations until we receive a hearing from the General Assembly who can demand it be considered by the Security Council of that body that is able to take substantive action on behalf of the Nu African People. While that is necessary the Nu African People must intensify its demands on the rulers of the United States Empire for reparations and implementation of special measures as argued for by Jon M. Van Dyke in his essay “Reparations for the Descendants of American Slaves Under International Law” found in the edited work of Raymond A. Winbush (2003) *Should America Pay?: Slavery and the Raging Debate on Reparations*. Van Dyke states:

The world has long recognized the enslavement of one person by another as one of the grossest violations of the fundamental human rights of individuals. The international community has also reached a solid consensus that all violations of human rights must be investigated and documented, that the perpetrators of human rights abuses must be punished and that the victims of human rights violations have a right to compensation. . . . [Under section C. Compensations to Victims] International law has always been clear that reparations are essential whenever damages result from violations of international law. . . . Reparations are just as important and just a mandatory in cases of human rights abuses as in any other cases. The requirement of appropriate compensation is being recognized increasingly in a wide variety of contexts.¹¹⁷

Winbush’s edited work on the whole is dedicated “*To Africans both living and dead who received no justice for being captured, enslaved, colonized, and discriminated against. Your struggle and sufferings will never be forgotten*” (my italics) and serves as a model for the kind of research necessary to establish the Nu African People’s rightful claim to reparations not only for slavery for white terrorism (i.e. lynching, rape, mutilation, destruction of property, and taking of lands held by blacks in the South) suffered during the **Red Time** (i.e. during Jim Crow/Zip Coon). Former Congressman John Conyers (D-MI) has been the greatest voice in the United States Congress for black reparations and on April 10, 1991 introduced a reparations bill in Congress (HR 1684) that would require a *Commission to Study Reparations Proposals for African Americans Act*. We will examine the contents of that bill below but here we want to introduce a brief background as to why black people never realized (as yet) the promise of reparations signified in the famous phrase *40 acres and a mule*. Conyers and Jo Ann Nichols Watson in their essay *Reparations: An Idea Whose Time Has Come* summaries the events surrounding this broken promise made in good faith by the government of the United States Empire (acting through its War Department that had full military governance authority in the South at the time the promises were made) and taken as true by the Nu African People newly

¹¹⁶William Patterson. *We Charge Genocide*. (New York: International Publishers, 1970), pp. v-vi.

¹¹⁷Raymond A. Winbush, editor. *Should America Pay?: Slavery and the Raging Debate on Reparations*. (New York: HarperCollins Publishers, Inc., 2003), pp. 57, 68.

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freed from slavery. This essay by Conyers and Watson is included in the edited work of Winbush and states:

As we address the topic of reparations in the United States, it is instructive to use the Reconstruction era as one of our backdrops. Let us look specifically at George H. White, the last African American Reconstruction congressman and the last African who had been enslaved to sit in the House. Congressman White was born in Rosindale, North Carolina, and was a graduate of Howard University. White studied law privately. He represented North Carolina's Second Congressional District and was elected in 1896 and reelected in 1898. Not surprisingly, Congressman White found it difficult to make his mark in Congress. He was able to obtain back pay for Black Civil War veterans, for example, but his colleagues refused even to hear his federal antilynching bill. During his last speech, in January 1901, Congressman White said, "This, Mr. Chairman, is perhaps the Negro's temporary farewell to the American Congress. These parting words are on behalf of an outraged, heartbroken, bruised and bleeding, but God-fearing people . . . full of potential force." It would be more than twenty-five years before the next African American, Oscar De Priest, of Chicago, Illinois, was elected to the United States House of Representatives. If Congressman White could offer testimony on the issue of reparations today, he would certainly attest to the fact that Blacks never received forty-acres and a mule in the aftermath of the signing of the Emancipation Proclamation. On March 3, 1865, weeks before the end of the Civil War, and almost a year prior to the ratification of the Thirteenth Amendment, the Freedmen's Bureau was created by an act of Congress. According to Section 4 of the first Freedmen's Bureau Act, this agency *"shall have authority to set apart for use of loyal refugees and Freedmen such tracts of land within the insurrectionary states as shall have been abandoned or to which the United States shall have acquired title by confiscation or sale, or otherwise; and to every male citizen, whether refugee or Freeman, as aforesaid there shall be assigned not more than forty acres of land."* [my *Italics*] This portion of the Freedmen's Bureau Act (introduced by Congressman Thaddeus Stevens) was defeated by Congress on February 5, 1866, by a vote of 126 to 36 because many thought that it would disenfranchise *white* landowners who had been defeated in the Civil War. Land that had been distributed to Freedmen was reclaimed by the federal government and routed to the enslavers (who lost the Civil War, fought for the Confederacy, and had already benefited unjustly from the unpaid labor of Africans). In January 1865, General William Tecumseh Sherman had previously issued orders to General Rufus Saxton to divide land into forty-acre tracts and distribute them to freedmen after the creation of the Freedmen's Bureau in 1865. Just two months later, after the assassination of President Abraham Lincoln, President Andrew Johnson revoked the executive office's support for the Freedmen's Bureau and reneged on promises and commitments that had been negotiated by abolitionist/statesman Frederick Douglass in discussions with President Lincoln. . . . Douglas strongly advocated on behalf of the Emancipation Proclamation, the Freedman's Bureau, the provisions of land to the newly freed Africans, and the adoption of the Thirteenth Amendment. . . . Upon learning that President Johnson had rescinded the order authorizing the Freedmen's Bureau Act and the distribution of land to freedmen, General Saxton wrote the following communiqué to the commissioner of the Freedmen's Bureau, Oliver O. Howard: *"The lands which have been taken possession of by this bureau have been solemnly pledged to the Freedmen . . . it is of vital importance that our promises made to the Freedmen should be faithfully kept . . . the Freedmen were promised the protection of the government, with the approval of the War Department . . . more than 40,000 Freedmen have been provided with homes under its promises . . . I cannot break faith with them now by recommending the*

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restoration of any of these lands. In my opinion the order of General Sherman is as binding as a statute." [my *Italics*] Saxton's pleas were to no avail, however, as thousands of Freedmen were removed by force from land that had been granted by Congress and ordered by Sherman. This was done during the same period that witnessed the 1865 emergence of the Ku Klux Klan's unspeakable violent episodes targeting the newly freed Africans and President Johnson's removal of all federal protections guaranteeing the safety and protection of Africans in America.¹¹⁸

Congressman John Conyers (D-MI) has been introducing reparations bills and proposals since 1989 initial at the behest of one of his constituents. He introduced it again in 1991 and is referred to in the *Congressional Record* as 1991 H.R. 1684. The bill is entitled "COMMISSION TO STUDY REPARATIONS PROPOSALS FOR AFRICAN AMERICANS ACT" introduced on April 10, 1991. This bill had 25 Cosponsors, all Democrats and no Republicans. The Cosponsors at the time were Mfume D-MD, Jacobs, Jr. D-IN, Dymally D-CA, Wheat D-MO, Espy D-MS, Collins D-IL, Ford D-TN, Towns D-NY, Lewis D-GA, Matsui D-CA, Dellums D-CA, Flake D-NY, Mineta D-CA, Savage D-IL, Owens D-NY. The contents of the bill states the following:

SYNOPSIS: A bill to acknowledge the fundamental injustice, cruelty, brutality, and inhumanity of slavery in the United States and the 13 American colonies between 1619 and 1865 and to establish a commission to examine the institutions of slavery, subsequent de jure and de facto racial and economic discrimination against African-Americans, to make recommendations to the Congress on appropriate remedies, and for other purposes.

In 1995 Congressman John Conyers again introduced the same reparations bill but this time with more teeth, asking that Commission on the issued be established with the power to gather records and issued subpoena through the office of the Attorney General if needed, and to appropriate \$8,000,000 million dollars for the Commissions work and findings. Because the bill had more teeth and was very specific about its goals like whether compensation is warranted and should be awarded to eligible descendants of African slaves; and also whether the Government of the United States should offer a formal apology on behalf of the people of the United States to the African-American People, the bill only had two sponsors "for myself [Conyers] and Mr. Menata]. This reparations bill with the same **SYNOPSIS** was introduced in the 104th Congress; 1st Session in the House of Representatives as H.R. 891 (1995 H.R. 891; 104 H.R. 891) and had the following provisions and paragraphs, which we highlight here:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

SECTION 1. SHORT TITLE.

This Act may be cited as the "Commission to Study Reparations Proposals for African Americans Act".

SEC. 2. FINDINGS AND PURPOSES.

¹¹⁸ Congressman John Conyers Jr. and Jo Ann Nichols Watson. "Reparations: An Idea Whose Time Has Come" In *Should America Pay? Slavery and the Raging Debate on Reparations*, edited by Raymond A. Winbush. (New York: Amistad, 2003), pp. 14-16.

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- (a) **FINDINGS.** – The Congress finds that-
- (1) Approximately 4,000,000 Africans and their descendants were enslaved in the United States and the colonies that became the United States from 1619 to 1865;
 - (2) The institution of slavery was constitutionally and statutorily sanctioned by the Government of the United States from 1789 through 1865;
 - (3) The slavery that flourished in the United States constituted an immoral and inhumane deprivation of Africans' life, liberty, African citizenship rights, and cultural heritage, and denied them the fruits of their own labor; and
 - (4) Sufficient inquiry has not been made into the effects of the institution of slavery on living African Americans and society in the United States.
- (b) **PURPOSE.** – The purpose of this Act is to establish a commission to –
- (1) Examine the institution of slavery which existed from 1619 through 1865 within the United States and the colonies that became the United States, including the extent to which the Federal and State governments constitutionally and statutorily supported the institution of slavery;
 - (2) Examine de jure and de facto discrimination against freed slaves and their descendants from the end of the Civil War to the present, including economic, political and social discrimination;
 - (3) Examine the lingering negative effects of the institution of slavery and the discrimination described in paragraph (2) on living African Americans and on society in the United States;
 - (4) Recommend appropriate ways to educate the American public of the Commission's findings;
 - (5) Recommend appropriate remedies in consideration of the Commission's findings on the matters described in paragraphs (1) and 2); and
 - (6) Submit to the Congress the results of such examination, together with such recommendations.

SEC. 3. ESTABLISHMENT AND DUTIES.

- (a) **ESTABLISHMENT.** – There is established the Commission to Study Reparation Proposals for African Americans (hereinafter in this Act referred to as the "Commission").
- (b) **DUTIES.** – The Commission shall perform the following duties:
- (1) Examine the institution of slavery which existed within the United States and the colonies that became the United States from 1619 through 1865. The Commission's examination shall include an examination of-
 - (A) the capture and procurement of Africans;
 - (B) the transport of Africans to the United States and the colonies that became the United State for the purpose of enslavement, including their treatment during transport;
 - (C) the sale and acquisition of Africans as chattel property in interstate and intrastate commerce; and
 - (D) the treatment of African slaves in the colonies and the United States, including the deprivation of their freedom, exploitation of their labor, and destruction of their culture, language, religion, and families.
 - (2) Examine the extent to which the Federal and State governments of the United States supported the institution of slavery in constitutional and statutory provisions, including the extent to which such governments prevented, opposed, or restricted efforts of freed African slaves to repatriate to their home land.

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- (3) Examine Federal and State laws that discriminated against freed African slaves and their descendants during the period between the end of the civil war and the present.
- (4) Examine other forms of discrimination in the public and private sectors against freed African slaves and their descendants during the period between the end of the civil war and the present.
- (5) Examine the lingering negative effects of the institution of slavery and the matters described in paragraphs (1), (2), (3), and (4) on living African Americans and on society in the United States.
- (6) Recommend appropriate ways to educate the American public of the Commission's findings.
- (7) Recommend appropriate remedies in consideration of the Commission's findings on the matters described in paragraphs (1), (2), (3), and (4). In making such recommendations, the Commission shall address, among other issues, the following questions:
 - (A) Whether the Government of the United States should offer a formal apology on behalf of the people of the United States for the perpetuation of gross human rights violations on African slaves and their descendants.
 - (B) Whether African Americans still suffer from the lingering affects of the matters described in paragraphs (1), (2), (3), and (4);
 - (C) Whether, in consideration of the Commission's findings, any form of compensation to the descendants of African slaves is warranted.
 - (D) If the Commission finds that such compensation is warranted, what should be the amount of compensation, what form of compensation should be awarded, and who should be eligible for such compensation.

(c) **REPORT TO CONGRESS.** – The Commission shall submit a written report of its findings and recommendations to the Congress not later than the date which is one year after the date of the first meeting of the Commission held pursuant to section 4(c). . . .

There are five other important sections to this bill which are too lengthy to include in this work; but briefly they include *Section 4* on **MEMBERSHIP**; *Section 5* on **POWERS OF THE COMMISSION**, including the power to request the Attorney General to invoke the aid of subpoena in appropriate U. S. District courts to compel attendance, testimony, and/or production of records to support their findings. The likely reason for this was their might be individuals, agencies, or state governments who object to the purposes of the Commission because may they fear the outcome of the findings and the impact it may have on them, especially if reparations are recommended. The other two sections were *Section 6* on **ADMINISTRATIVE PROVISIONS**; *Section 7* on **TERMINATION** of the Commission, and *Section 8* on **AUTHORIZATION OF APPROPRIATIONS** of \$8,000,000 million dollars to carry out the Commission's work. We won't go into the intricate pathways these and other reparations bills introduced by Congressman Conyers took here; but needless to say none of them has come up for a full House vote. These particular bills after being referred to the House Judiciary Committee on April 10, 1991 and February 13, 1995 never saw the light of day. It has thus become sort of ritual of denial in addressing this issue while Congressman Conyers while a Representative until just lately sounded the call and maybe even the alarm continuously like the Roman Senator Cato did warning Rome that "*Carthage must be destroyed!*" at the end of every speech he made whether it had anything to do with Carthage or not. Nevertheless, Congressman Conyers gives his own rational for continually introducing his reparations bills and proposals since 1989. In his joint essay with Jo Anny

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Nichols Watson, *"Reparations: An Idea Whose Time Has Come"* he states:

As the ranking Democrat on the House Judiciary Committee, as the dean of the Congressional Black Caucus, and as the longest-serving African American and the second-most senior member of the House of Representatives, I believe it is vitally important that we look toward legislative remedies as a vehicle for addressing the critical issue of reparations for African Americans, just as legislative remedies have been approved for the redress of others. The United Nations World Conference Against Racism, held in Durban, South Africa, in August and September of 2001 declared that the Transatlantic Slave Trade was a crime against humanity, and should always have been so; which sets the proper stage for the timely consideration of H.R. 40, the Reparations Study Bill, which I have introduced every year since 1989. . . . I believe it is vitally important that we look toward legislative remedies as a priority in the reparations movement not only to provide a level of redress for Africans who were enslaved but also to recognize the forces of legalized disparity that disenfranchised people of African descent, like Congressman White, *after* the signing of the Emancipation Proclamation and which continue to institutionalize racist policies and practices until this present day. We have gotten far too comfortable in accepting poverty, crime, and adolescent pregnancy as Black and their opposite as White. We have failed to trace the lineage of both of these economic conditions to slavery and its aftermath. Why was a bill introduced to study reparations? H.R. 40—the Reparations Study Bill—was introduced in 1989, first and foremost, because of the request that I do so by Reparations Ray Jenkins, who is one of my constituents, a self-employed businessman, precinct delegate, and longtime community activist. Reparations Ray had been an advocate and proponent of reparations for African Americans for many years, and had become a fixture in community-based meetings, assemblies, church gatherings, and NAACP functions as a person who has been singularly committed to the priority of reparations as an issue for people of African descent. . . . One of the other important factors for the introduction of H.R. 40 was the inescapable reality that legal precedence had long been established relative to the appropriateness of reparations by governmental entities in response to government-sanctioned human rights violations.¹¹⁹

Congressman Conyer's *Cato-like cadence* nearly every session of Congress began to have some effect in respect to forcing some white legislators to begin to accede to the necessity of offering some kind of apology to the African-American People for crime of slavery in the United States Empire, despite being deprecated by media reports like that from Clarence Page, who in his opinion piece *Beyond 40 acres and a mule* wrote that reparations "gathered strength during the empowerment phase of the black liberation movement [i.e. Black Power Movement] in the late 1960s, it has stayed alive, *if barely*, in Congress thanks to die-hard reparationist like Rep. John Conyers, a black Democrat from Detroit." In Rep. Conyers reparations bill he asked the Commission to study the question as to whether a *formal apology* should be made by Congress on behalf of the people of the United States to the African-American People for the acts of slavery committed against their black ancestors and for the effects it has had upon them. It is important in this regard to point out that a *formal apology* offered in the form of a congressional resolution (which is not binding on the Congress and the people of the United States is different from a legally binding *formal apology* enacted as a bill and statute that has to be passed by both houses of Congress and signed by the President. Such as *formal apology*

¹¹⁹ Congressman John Conyers Jr. and Jo Ann Nichols Watson. *"Reparations: An Idea Whose Time Has Come"* In *Should American Pay?*, pp., 16-17.

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as suggested in this last case has legal force and could open the door to legal claims by descendants of black slaves. A *formal apology* which is what was offered to the Nu African People as we will observe below was in the form of an *congressional resolution* that again is not binding on the Congress and is largely *symbolic* and meant as a gesture of good will nevertheless serves mostly to assuage the guilt of white people (who care) without asking them to pay anything for the crimes against black humanity they now admit they committed. The whole idea of offering an apology to African-American did not get off to a roaring start and of course had its detractors both white and black to our own shame. Hopeful, President Clinton established a yearlong *Race Relations Panel* on June 13, 1997 and appointed seven people to advise him “on promoting better understanding among the races on issues like crime, housing, health care and job opportunities” The board, appointed for ethnic and political diversity, “will counsel the President on his initiative to promote a national dialogue on controversial issues surrounding race, . . .” according to the David Stout of the *New York Times* in his report *Clinton Names 7 to Race Relations Panel*. One of the members of this Presidential *Race Relations Panel* was the famed black historian John Hope Franklin, and retired professor of Duke University. When President Clinton met with his *Race Relations Panel* later that year on September 30, 1997 John Hope Franklin the boards Chairman, according to a report of *AllPolitics* in “*Clinton Meets With Race Advisory Board*”;

[P]roposed that Clinton issue a presidential apology on behalf of the nation for either slavery or segregation, but White House aides say that the president isn’t prepared to do that yet. “If you must do something now, today, the president doesn’t think any kind of apology would be productive at this point,” White House spokesman Joe Lockhart said yesterday. Franklin said any apology would have to include segregation because it endured for so long after slavery was officially abolished. “The most rigid apartheid laws this country has ever seen were passed in this century,” he said. “What are you going to do about all of the examples and practices of degradation and humiliation and segregation practiced in the 20th century? An apology for slavery is not going to do it,” Franklin said.¹²⁰

Although it is important say that Dr. Franklin meant well in suggesting that President Clinton could do something immediately to advance race relations by offering a presidential apology for either slavery or segregation (which advise Clinton did not take anyway) would have little or no impact on the question of reparations and would be unprecedented because such an apology by any President could not be done on behalf of the American people and only a proclamation or personal apology from the office of the President. While this proposal by Franklin was in accord with the mandate of the *Race Relations Advisory Panel* on what President Clinton himself could do to advance race relations in the country it would have no binding effect on the American people and would not be on their behalf. In addition Dr. Franklin recognized that such a mere apology for slavery without also an apology for segregation, Jim Crow/Zip Coon, Apartide that came out of it and lasted for decades after slavery without being addressed by the nation is as Dr. Franklin said “not going to do it.” Earlier that year in and around July it is reported that Clinton did not agree with reparations because it had to do slavery and far removed from the realities of the problems of race today (apparently suffering from some kind of disconnect between slavery and its decades of negative effects which are indeed part of the problems that need to be addressed today). The problems Clinton were looking at and the reason he felt compelled to establish an race relations advisory board in the first place was because of the

¹²⁰ *Clinton Meets With Race Advisory Board*. By *AllPolitics*. (www.cnn.com).

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problems that slavery had left over for the today's society to cope with not by denying that slavery had anything to do with them but just the contrary so that reparations in some form is appropriate. In the question of a presidential apology it made no difference if Clinton offered one or not. The apology whether by way of an *resolution* or via a congressional bill that would be approved and signed into law by the President needed to come from Congress so that the apology would be done on behalf of the American people to the African-American people. This was recognized by Rep. Tony Hall (D-Ohio) from Dayton, Ohio. In a report by Katherine Rizzo of the Associate Press entitled "*Ohio's Hall says apology is necessary*," Friday, June 13, 1997, written the same day that President Clinton established his race advisory panel. In this report Rizzo states:

WASHINGTON – Congress should apologize to the descendants of slaves, a dozen members of Congress, all of them white, said Thursday, introduced a formal resolution apology. "This apology is long overdue, but it is never too late to admit we were wrong and ask for forgiveness," said Rep. Tony Hall, D-Ohio. "Though no one alive today is responsible for slavery," he added, "All Americans share our shameful heritage and we all suffer from the consequences of a divided nation." Mr. Hall, from Dayton, introduced the resolution as the White House prepared for a major presidential speech on the subject of race. President Clinton is expected to use a Saturday commencement address at the University of California at San Diego to suggest a nation dialogue on race conducted by a seven-member presidential advisory board. Mr. Hall said he was not trying to time his resolution to coincide with the initiative. "I feel there are great barriers and fences between (the races) and I think a lot of times that goes back to slavery," Mr. Hall said, "I thought, 'Well, let's get going on this.' " Mr. Hall sent a letter to colleagues asking wrote all member of the House, asking them to sign on as sponsors. But Rep. Maxine Waters, D-Calif., who heads the Congressional Black Caucus, said that while Mr. Hall should be praised for the resolution, there would be no lobbying on the part of black lawmakers, "Our role in this is to observe," she said, "This is not a discussion for African-American; this is a discussion for whites."¹²¹

It is no wonder that Tony Hall's plea to the Congress failed with white law makers as black law makers refused even to support a resolution that called for the United States Empire and the American people to apologize to the African-American people. While I will not call the stance taken by CBC and then its leader Rep. Maxine Waters (the avowed nemesis of President Trump, calling for his impeachment every time she gets and audience to do so) a copout and a failure of a hardnosed and unbending leadership to support something that would only help heal the nation with a legislative move at national reconciliation, I am so glad that Rep. Maxine Waters were not around to influence blacks from joining the Union effort to free black slaves and end the outrageous domination system of plantocracy just because some prominent white leaders in the North said: "This is a white man's war!" It was not a white man's war. It was a war for black liberation and I am so glad that black men and women from far and wide did not sit back and allow the white man say that he was the one who freed us without any effort on our part. The record shows that over 250,000 black men (a quarter of a million black soldiers from both the North and South) joined the effort to help liberate our own people. It is poor leadership and an insult to *Our Ancestors Who Have Names* to say that "Our role in this is to observe. . . This is not a issue about African-American slavery (as some whites tried to claim) . . . We agree with the white man: 'This is white man's war!' " Rep. Waters has the nerve to

¹²¹ Katherine Rizzo, Associated Press. *Ohio's Hall says apology is necessary*. (Washington Examiner, Friday, June 13, 1997), A10.

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say: “Our role in this is to observe, . . . This is not a discussion for African-American; this is a discussion for whites.” We say to this African-American *mis*-leader: “Why the hell not?” Nevertheless, because of a lack of support and sadly from our African-American *mis*-leaders in Congress this effort failed and had to await ten years later until the extraordinary circumstance arose where the United States Empire would likely have its first black president and the attending embarrassment that the U.S.E. had never apologized to the African-American people with a black first family in the White House. That would be untenable, laughable, a national and international embarrassment. Again a white congressman took the lead on a resolution for an apology to the African-American People; from all places Tennessee, a state that gave birth to the Ku Klux Klan. Even some of CBC black *mis*-leadership saw the writing on the wall, with the exception of hardliners, like Rep. Waters, and so signed on as sponsors. On February 27, 2007 Rep. Steve Cohen [D-TN] introduced bill in the 110th Congress, 1st Session, H. Res. 194 [House Resolution 194] that submits for resolution “*Apologizing for the enslavement and racial segregations of African-Americans.*” Cohen a white man with Jewish heritage when he was elected to the House of Representative in an unprecedented move attempted to join the Congressional Black Caucus, because his Tennessee district was 60% black “in order to represent his constituents” better. “However, after his election, his application was refused. Although the bylaws of the caucus do not make race a prerequisite for membership, former and current members of the caucus agreed that the group should remain “exclusively black” . . . “In response to the decision, Rep. Cohen referred to his campaign promise as ‘social faux pas’ because “It’s their caucus and they do things their way. You don’t force your way in. You need to be invited.” Ironically, the CBC that was formed to fight for equality and fairness took the following hardline, racist, and particular harsh stance on his application (given that Rep. Cohen represented a 60% black district in the heart of the South) via the statement of Rep. William Lacy Clay, Jr. (D-Missouri), given the fact that Cohen represented a 60% black district, while not automatically allowing approval of his application the rejection should have taken a more softer and conciliatory line of address. The response to Cohen’s application didn’t; and we have no reason to believe that the statement of Rep. Clay, Jr. was not that generally belonging to the other members of the CBC:

Mr. Cohen asked for admission, and he got his answer. He’s white and the caucus is black. It’s time to move on. We have racial policies to pursue and we are pursuing them, as Mr. Cohen has learned. It’s an unwritten rule. It’s understood. . . . Clay also issued the following statement: Quite simply, Rep. Cohen will have to accept what the rest of the country will have to accept—there has been an unofficial Congressional White Caucus for over 200 years, and now it’s our turn to say who can join the club.’ He does not, and cannot, meet the membership criteria unless he can change his skin color. Primarily, we are concerned with the needs and concerns of the black population, and we will not allow white America to infringe on those objectives.¹²²

It does not appear that Rep. Cohen was trying to infringe upon the objectives of the CBC to meet the “needs and concerns of the black population.” He was not taken at his word that he wanted merely to keep a campaign promise to joining the CBC and represent his district well that had a 60% black population. What he met was a form of *reverse racism* of the most harshest kind that the Civil Rights Movement and presumably the CBC were trying to eliminate in American society. Nevertheless, Cohen pressed on to do something for his majority black district and so it may have been the motive

¹²² *Congressional Black Caucus*. (<https://en.m.wikipedia.org>).

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behind the *resolution for an apology* to the African-American people. However, the case the African-American or Nu African People should be ever in his debt for moving the needle of American societal reconciliation one inch further than it had been since the first time (10 years ago) a well meaning white man Tony Hall (D-Ohio) tried to do the same thing and met nearly the same rebuke (but on a much more personal level).¹²³ Some writers past by Rep. Cohen's well meaning motives for the resolution, where the word is that this *resolution* for apology was introduced to forestall the embarrassment of the likelihood of the United States having its first black President and a black family in the White House without such an apology in the congressional record; for by this time Barak Obama has announced his campaign for president on February 10, 2007 and seventeen days later *H. Res. 194* was introduced. Whether his campaign announcement was the reason or not is left for popular speculation or whether Conyer's constant push for a Commission on Reparations was the reason is left to historians of American history or historians on the American presidency. One thing is certain that while this resolution for an apology is significant it had no legal teeth that could be used to demand reparations because it was in of a *non-binding resolution* that has no legal on the government of the United States Empire that would obligate it to entertain reparations claims either requested or demanded by individual descendants of black slaves or by a collective group of African-Americans that would qualify under certain provisions of legislative statute passed into law, where funds for claims would be appropriated. Nevertheless, the *H. Res. 194* had about twenty-eight sponsors and passed the House. We note the sponsors to show that both white and black congressmen and congresswomen (CBC members) supported this resolution, which was a significant change from when Rep. Waters were the CBC Chairman (1997-1999). We note the CBC members who were a part of the 110th Congress (all Democrats) at the time and became sponsors are marked in **bold** as best as we are able to identify them. There were a total of 37 sponsors of which 28 were white (76%) and 9 blacks (24%), a shameful display black national consciousness and outright human empathy that likely characterized the emotive nature of the white sponsors, who naturally would have most to lose from linking their names to such a *resolution*. Notably missing as one of the sponsors but not unexpectedly was Rep. Maxine Waters (D-CA), who had so much to say about the last attempt (1997) by a white congressional representative to introduce a *resolution for an apology to the African-American People*. This nonbinding resolution was passed on a voice vote in the House of Representatives on Tuesday, July 29, 2008; three months later Barack Obama was elected as the first black President of the United States on Tuesday, November 4, 2008:

¹²³ Nu African's reading the words, proposals, statements, and claims of this work and project to know it is not based on racialism. The principle behind the Nu Nationalism is RACE FIRST and while it in principle will seek to put the interest of the black nation above that of any other group or persons from that group it is not dismissive of their claims of their attempts to "join us" if their reasons are genuine and they understand our black national purposes. Race First would never adopt as a guiding principle that of the CBC: *We have not permanent friends, and no permanent enemies*. The Nu Nationalism is not so fluid as to admit anyone with every idea within its ranks just because they are black (and we have had some enemies of the black race that are black in skin color), nor is racially rigid that it reject well meaning people out of hand because they happen to be white. The Nu African People are black and because of their past suffering because of their color they should be the last persons on this earth to judge be solely by the color of their skin rather than the content of their character. We can be black and a black nation without sacrificing our basic humanity toward others. That is what we make us a great *black nation within a nation*. We are uniquely position to accomplish this feat of racial reconciliation that few races have accomplished and we can do without submerging our black heritage and our black national aims for black self-determination.

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HRES 194 IH

110th CONGRESS

1st Session

H. RES. 1994

Apologizing for the enslavement and racial segregation of African-Americans.

IN THE HOUSE OF REPRESENTATIVES

February 27, 2007

Mr. COHEN (for himself, **Mr. JOHNSON** of Georgia, **Ms. JACKSON-LEE** of Texas, Mr. BRADY of Pennsylvania, Mr. WEXLER, Ms. KILPATRICK, Ms. WOOLSEY, Mr. PALLONE, Ms. LEE, Mr. MCGOVERN, Ms. SCHAKOWSKY, Mrs. MALONEY of New York, **Mr. CONYERS**, Mr. MORAN of Virginia, Mr. CAPUANO, **Mr. RANGEL**, Mr. PAYNE, Mr. JEFFERSON, **Mr. ELLISON**, **Mr. AL GREEN**, **Mr. BUTTERFIELD**, Ms. WATSON, Mr. HINCHEY, **Mr. CLEAVER**, Ms. CARSON, Mr. ISRAEL, Mr. ACKERMAN, Mr. DAVIS of Alabama, **Mr. LEWIS** of Georgia, Mr. ABERCROMBIE, Mr. HARE, Mr. KENNEDY, Ms. BALDWIN, Mr. HODES, Mr. FILNER, Mr. HONDA, and Mr. KUCINICH) submitted the following resolution, which was referred to the Committee on the Judiciary

RESOLUTION

Apologizing for the enslavement and racial segregation of African Americans.

Whereas millions of Africans and their descendants were enslaved in the United States and the 13 American colonies from 1619 through 1865;

Whereas slavery in America resemble no other form of involuntary servitude known in history, as Africans were captured and sold at auction like inanimate objects or animals;

Whereas Africans forced into slavery were brutalized, humiliated, dehumanized, and subjected to the indignity of being stripped of their names and heritage;

Whereas enslaved families were torn apart after having been sold separately from one another;

Whereas the system of slavery and the visceral racism against persons of African descent upon which it depended became entrenched in the Nation's social fabric;

Whereas slavery was not officially abolished until the passage of the 13th Amendment to the United States Constitution in 1865 after the end of the Civil War, which was fought over the slavery issue;

Whereas after emancipation from 246 years of slavery, African-Americans soon saw the fleeting political, social, and economic gains they made during Reconstruction eviscerated by virulent racism, lynching's, disenfranchisement, Black Codes, and racial segregations laws that

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imposed a rigid system of officially sanctioned racial segregation in virtually all areas of life;

Whereas the system of de jure racial segregation known as 'Jim Crow,' which arose in certain parts of the Nation following the Civil War to create separate and unequal societies for whites and African-Americans, was direct result of the racism against persons of African descent engendered by slavery;

Whereas the system of Jim Crow laws officially existed into the 1960's—a century after the official end of slavery in America—until Congress took action to end it, but the vestiges of Jim Crow continue to this day;

Whereas African-Americans continue to suffer from the consequences of slavery and Jim-Crow—long after both systems were formally abolished—through enormous damage and loss, both tangible and intangible, including the loss of human dignity and liberty, the frustration of careers and professional lives, and the long-term loss of income and opportunity;

Whereas the story of the enslavement and de jure segregation of African-Americans and the dehumanizing atrocities committed against them should not be purged from or minimized in the telling of American history;

Whereas on July 8, 2003, during a trip to Goree Island, Senegal, a former slaveport, President George W. Bush acknowledge slavery's continuing legacy in American life and the need to confront that legacy when he stated that slavery 'was . . . one of the greatest crimes of history . . . The racial bigotry fed by slavery did not end with slavery or with segregation. And many of the issues that still trouble America have roots in the bitter experience of other times. But however long the journey, our destiny is set: liberty and justice for all.';

Whereas President Bill Clinton also acknowledged the deep-seated problems caused by the continuing legacy of racism against African-Americans that began with slavery when he initiated a national dialogue about race;

Whereas genuine apology for centuries of brutal dehumanization and injustices cannot erase the past, but confession of the wrongs committed can speed racial healing and reconciliation and help Americans confront the ghosts of their past;

Whereas the legislature of the Commonwealth of Virginia has recently taken the lead in adopting a resolution officially expressing appropriate remorse for slavery and other State legislatures are considering similar resolutions; and

Whereas it is important for this country, which legally recognized slavery through its Constitution and its laws, to make a formal apology for slavery and for its successor, Jim Crow, so that it can move forward and seek reconciliation, justice, and harmony for all of its citizens: Now, therefore, be it

Resolved, That the House of Representatives—

- (1) Acknowledges the fundamental injustice, cruelty, brutality, and inhumanity of slavery and Jim Crow;
- (2) apologizes to African-Americans on behalf of the people of the United States, for the wrongs

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committed against them and their ancestors who suffered under slavery and Jim Crow; and

- (3) expresses its commitment to rectify the lingering consequences of the misdeeds against African-American under slavery and Jim Crow and to stop the occurrences of humans rights violations in the future.

The representation of the document below is the *Concurrent Resolution* offering an apology for slavery by both houses of Congress that includes the empathetic language of the House version cited above with important changes the Senate was concerned be made. A *current resolution* is a resolution adopted by both houses of a legislative assembly that does not require the signature of the chief executive and that does not have the force of law. It is apparent that the Senate was concerned that any apology could provoke claims for reparations and that those claimants would not take into consideration that a mere resolution (not signed as a statute in law and therefore needing the signature of the President of the United States) does not have the force of law. This concern by the Senate was taken care of by essentially adopting the empathic language of the House version of the resolution passed above; but adding a *reparations disclaimer* at the bottom of the concurrent version the resolution, heading off and nullifying any just claims for reparations (where the concurrent resolution cannot be used as proof of such claims or construed by the language of the resolution that such claims are agreed to): “*Nothing in this resolution— (A) authorizes or supports any claim against the United States; or (B) serves as a settlement of any claim against the United States.*” **Section (B)** of this disclaimer is good because it means that the reparations fight for the African-American people *are not settled* by this or any resolution of Congress, and African-Americans can legitimately continue the reparations fight as an issue *despite this lame effort at an apology* that is openly and *without apology* concerned about paying reparations. To ensure that there is no mistake about their purpose for the resolution they changed Section (3) of the House version that read “*expresses its commitment to rectify the lingering consequences of the misdeeds against African-Americans under slavery and Jim Crow and to stop the occurrence of human rights violations in the future*” as the House version declared; making this section (3), now section (C) under the *concurrent resolution* of both the House and the Senate to read: “*expresses its recommitment to the principle that all people are created equal and endowed with inalienable rights to life, liberty, and the pursuit of happiness, and calls on all people of the United States to work toward eliminating racial prejudices, injustices, and discrimination from our society.*” Apparently, the phrase “*rectify the lingering consequences. . .*” suggested the Congress could and would “*rectify the consequences*” via *reparations*.

Also the Senate concurrent versions under section (C) also makes no mention of stopping “*the occurrence of human rights violations*” as it is in Section (3) of the House version, because the Senate understood that this was an opening for the United States to be charged with genocide before international tribunals; and is scary on the other hand that such a pledge is missing, as if such genocidal practices could possibly (under what circumstances we know not) become reality again, because genocide is still implicit in assumptions of the “unilateral”, and “unwritten” *Anti-Social Contract* that Dr. Yussuf Naim Kly talked about in his book published in 1989, which possibility as a solution to the *African-American Question* [i.e. “*What are we going to do with these Niggers!*”] that has never been and likely will never be renounced no matter how many resolution offers of apologies are made. The bottom line is that the white man again has gotten off cheap [e.g. giving us beads for land, etc.]; and so being able to claim they have apologized for what they did to the African-American People without having to legally take any concrete actions like reparations just restitutions to the

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African-American People, and almost nearly as important he is making sure we are hamstringing (or so he thinks) from getting him tried before international tribunals for past and continued practices of genocide implicit in the American **JUST-US system** that allows African-American to be brutalized (even for jaywalking) by police authorities and indiscriminately and unjustly *murdered under the color of law*; and killed the same way by white citizens shielded by *stand your ground laws*. Again if the white man has anything to do with it we are not going to get our *40 acres and a mule* and they are never going to stop killing us; until we stop them from killing us; either by vigorously engaging in an international campaign to have them held accountable for allowing genocidal practices to continue under the protection of their **JUST-US system** and/or vigorously engage in a struggle against all forms of continued *domestic colonialism* as we aspire to achieve the goals and aims of *black self-determination* as a *Nation within a Nation* as well as our just claims to reparations:

111th CONGRESS

1st Session

S. CON. RES. 26

IN THE HOUSE OF REPRESENTATIVES

June 18, 2009

Referred to the Committee on the Judiciary

CONCURRENT RESOLUTION

Apologizing for the enslavement and racial segregation of African-Americans.

Whereas during the history of the Nation, the United States has grown into a symbol of democracy and freedom around the world;

Whereas the legacy of African-Americans is interwoven with the very fabric of the democracy and freedom of the United States;

Whereas millions of Africans and their descendants were enslaved in the United States and the 13 American colonies from 1619 through 1865;

Whereas Africans forced into slavery were brutalized, humiliated, dehumanized, and subjected to the indignity of being stripped of their names and heritage;

Whereas many enslaved families were torn apart after family members were sold separately;

Whereas the system of slavery and the visceral racism against people of African descent upon which it depended became enmeshed in the social fabric of the United States;

Whereas slavery was not officially abolished until the ratification of the 13th amendment to the Constitution of the United States in 1865, after the end of the Civil War;

Whereas after emancipation from 246 years of slavery, African-Americans soon saw the fleeting political, social, and economic gains they made during Reconstruction eviscerated by

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virulent racism, lynching's, disenfranchisement, Black Codes, and racial segregation laws that imposed a rigid system of officially sanctioned racial segregation in virtually all areas of life;

Whereas the system of de jure racial segregation known as Jim Crow, which arose in certain parts of the United States after the Civil War to create separate and unequal societies for Whites and African-Americans, was a direct result of the racism against people of African descent that was engendered by slavery;

Whereas the system of Jim Crow laws officially existed until the 1960s—a century after the official end of slavery in the United States—until Congress took action to end it, but the vestiges of Jim Crow continue to this day;

Whereas African-Americans continue to suffer from the consequences of slavery and Jim Crow laws—long after both systems were formally abolished—through enormous damage and loss, both tangible and intangible, including the loss of human dignity and liberty;

Whereas the story of the enslavement and de jure segregation of African-Americans and the dehumanizing atrocities committed against them should not be purged from or minimized in the telling of the history of the United States;

Whereas those African-Americans who suffered under slavery and Jim Crow laws, and their descendants, exemplify the strength of the human character and provide a model of courage, commitment, and perseverance;

Whereas on July 8, 2003, during a trip to Goree Island, Senegal, a former slave port, President George W. Bush acknowledged the continuing legacy of slavery in life in the United States and the need to confront that legacy, when he stated that slavery was . . . one of the greatest crimes of history . . . The racial bigotry fed by slavery did not end with slavery or with segregation. And many of the issues that still trouble America have roots in the bitter experience of other times. But however long the journey, our destiny is set: liberty and justice for all;

Whereas President Bill Clinton also acknowledged the deep-seated problems caused by the continuing legacy of racism against African-Americans that began with slavery, when he initiated a national dialogue about race;

Whereas an apology for centuries of brutal dehumanization and injustices cannot erase the past, but confession of the wrongs committed and a formal apology to African-Americans will help bind the wounds of the Nation that are rooted in slavery and can speed racial healing and reconciliation and help the people of the United States understand the past and honor the history of all people of the United States;

Whereas the legislatures of the Commonwealth of Virginia and the States of Alabama, Florida, Maryland, and North Carolina have taken the lead in adopting resolutions officially expressing appropriate remorse for slavery, and other State legislatures are considering similar resolutions; and

Whereas it is important for the people of the United States, who legally recognized slavery through the Constitution and the laws of the United States, to make a formal apology for slavery and for its successor, Jim Crow, so they can move forward and seek reconciliation, justice, and harmony for all people of the United States: Now, therefore, be it

That the sense of the Congress is the following:

OUR ANCESTORS HAVE NAMES

(1) Apology for the enslavement and segregation of African-Americans

The Congress—

(A) acknowledges the fundamental injustice, cruelty, brutality, and inhumanity of slavery and Jim Crow laws;

(B) apologizes to African-Americans on behalf of the people of the United States, for the wrongs committed against them and their ancestors who suffered under slavery and Jim Crow laws; and

(C) expresses its recommitment to the principle that all people are created equal and endowed with inalienable rights to life, liberty, and the pursuit of happiness, and calls on all people of the United States to work toward eliminating racial prejudices, injustices, and discrimination from our society.

(2) Disclaimer

Nothing in this resolution—

(A) authorizes or supports any claim against the United States; or

(B) serves as a settlement of any claim against the United States.

Passed the Senate June 18, 2009.

We have placed below Senate version of their *apology for lynching* last, although it was proposed and acted on first, because it is fundamentally different in focus and purpose than the *concurrent resolution* for an *apology for slavery*, cited above. The Senate *apology for lynching* [S. RES. 39; agreed to June 13, 2005] is concerned with the issue of lynching (a horrible consequence of slavery) *involving what the states did or did not do* in regard to mitigating the primary outrage of slavery and Jim Crow, which is lynching African-American slaves. In reading this version of the Senate apology one can tell immediately that it is more concerned with mitigating the responsibility of the states for allowing lynching than issuing an apology. We include an representation of this apology here because it acknowledges that nearly 5,000 black slaves, ancestors of the African-American People were lynched. We believed that there were more black slaves lynched secretly (i.e. *quietly*) as testimony from Southern slavers and planters suggested but we at can verify the assertion of this resolution that at least this much is true, because in this work *Our Ancestors Have Names* we have not only provided their names, we have provided the states and counties they were lynched in from around 1865 to about 1954. With this data in the context of the resolution apologizing for both slavery and lynching this work/project becomes more than a libation or memorial to our black ancestors *that suffered so much* ; it becomes a resource for data on who of our ancestors were so brutally and systematically killed and the state and county governments responsible for these acts of genocide (that the federal government for political reasons turned a blind eye too and assisted them by removing federal troops governing Southern territories defeated in the Civil War. The admissions embodied in all of the congressional resolutions means that we can continue to pursue charges of genocide against the United States Empire on the international level; continue to pursue reparations at the domestic level; and finally continue to take unilateral actions suggested in this work on how the Nu African People as a *Nations within a Nation* can achieve black self-determination and/or autonomy, whether on a regional basis (where we would rule ourselves as a regional government under the administrative authority of the U.S.E.) and/or within our own black urban **No-Centers**, normally referred to as the *black community*.

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SRES 39 ATS

109th CONGRESS

1st Session

S. RES. 39

Apologizing to the victims of lynching and the descendants of those victims for the failure of the Senate to enact anti-lynching legislation.

IN THE SENATE OF THE UNITED STATES

February 7, 2005

Ms. LANDRIEU (for herself, Mr. ALLEN, Mr. LEVIN, Mr. FRIST, Mr. REID, Mr. ALLARD, Mr. AKAKA, Mr. BROWNBACK, Mr. BAYH, Ms. COLLINS, Mr. BIDEN, Mr. ENSIGN, Mrs. BOXER, Mr. HAGEL, Mr. CORZINE, Mr. LUGAR, Mr. DAYTON, Mr. MCCAIN, Mr. DODD, Ms. SNOWE, Mr. DURBIN, Mr. SPECTER, Mr. FEINGOLD, Mr. STEVENS, Mrs. FEINSTEIN, Mr. TALENT, Mr. HARKIN, Mr. JEFFORDS, Mr. JOHNSON, Mr. KENNEDY, Mr. KOHL, Mr. LAUTENBERG, Mr. LEAHY, Mr. LIEBERMAN, Mr. NELSON of Florida, Mr. PRYOR, Mr. SCHUMER, Ms. STABENOW, Mr. SALAZAR, Mr. VITTER, Mr. OBAMA, Mrs. LINCOLN, Mr. SANTORUM, Mr. SARBANES, Mr. KERRY, Mr. BYRD, Mr. COBURN, Mr. COLEMAN, Mr. CRAIG, Ms. MIKULSKI, Mrs. MURRAY, Ms. CANTWELL, Mr. DEMINT, Mr. DOMENICI, Mr. DORGAN, Mr. INOUE, Mrs. CLINTON, Mr. NELSON of Nebraska, Mr. CARPER, Mr. GRAHAM, Mr. BURR, Mr. MCCONNELL, Mr. BUNNING, Mr. MARTINEZ, Mr. BURNS, Mr. DEWINE, Mrs. DOLE, Mr. ROCKEFELLER, Mr. THUNE, Mr. WYDEN, Mr. WARNER, Mr. BAUCUS, Mr. ROBERTS, Mr. CHAFEE, Mr. SESSIONS, Mr. BOND, Mr. CHAMBLISS, Mr. ISAKSON, and Mr. INHOFE) submitted the following resolution; which was referred to the Committee on the Judiciary

June 13, 2005

Committee discharged; considered and agreed to

RESOLUTION

Apologizing to the victims of lynching and the descendants of those victims for the failure of the

Senate to enact anti-lynching legislation.

Whereas the crime of lynching succeeded slavery as the ultimate expression of racism in the United States following Reconstruction;

Whereas lynching was a widely acknowledged practice in the United States until the middle of the 20th century;

Whereas lynching was a crime that occurred throughout the United States, with documented incidents in all but 4 States;

Whereas at least 4,742 people, predominantly African-Americans, were reported lynched in the United States between 1882 and 1968;

Whereas 99 percent of all perpetrators of lynching escaped from punishment by State or local officials;

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Whereas lynching prompted African-Americans to form the National Association for the Advancement of Colored People (NAACP) and prompted members of B'nai B'rith to found the Anti-Defamation League;

Whereas nearly 200 anti-lynching bills were introduced in Congress during the first half of the 20th century;

Whereas, between 1890 and 1952, 7 Presidents petitioned Congress to end lynching;

Whereas, between 1920 and 1940, the House of Representatives passed 3 strong anti-lynching measures;

Whereas protection against lynching was the minimum and most basic of Federal responsibilities, and the Senate considered but failed to enact anti-lynching legislation despite repeated requests by civil rights groups, Presidents, and the House of Representatives to do so;

Whereas the recent publication of 'Without Sanctuary: Lynching Photography in America' helped bring greater awareness and proper recognition of the victims of lynching;

Whereas only by coming to terms with history can the United States effectively champion human rights abroad; and

Whereas an apology offered in the spirit of true repentance moves the United States toward reconciliation and may become central to a new understanding, on which improved racial relations can be forged: Now, therefore, be it

* *Resolved*, That the Senate—

- (1) apologizes to the victims of lynching for the failure of the Senate to enact anti-lynching legislation;
- (2) expresses the deepest sympathies and most solemn regrets of the Senate to the descendants of victims of lynching, the ancestors of whom were deprived of life, human dignity, and the constitutional protections accorded all citizens of the United States; and
- (3) remembers the history of lynching, to ensure that these tragedies will be neither forgotten nor repeated.

These are the kinds of documentary sources needed for research on reparations issues and taken together with work like *We Charge Genocide* are necessary to advance the issue of reparations and to sustain the charge of genocide against the United States Empire [i.e. the *U.S.E.*] on behalf of the Nu African People. These kinds of sources, documents, and pathways to redress (revealed, uncovered and/or proposed by committed persons like Congressman Conyers) will reveal the broken promise of *Forty acres and a Mule* to the Nu African People (that we should demand be kept) and also will *unmask* the truth that genocide has been and still is the un-written, un-declared policy of the rulers of the United States Empire & Imperium (*the U.S.E. & I*). The Nu African must also realize that there are a whole slew of opinions on the issue of reparations among African-Americans themselves and many of them are opponents to the notion of reparations as heap ridicule the whole notion as untenable, a waste of time, and mere dream, a promise never made, and/or a wish list never

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to be fulfilled foisted upon the poor black man by protagonists, advocates, or champions of reparations, *who should know better*. One such opponent is Clarence Page, who wrote an opinion piece for the *Cincinnati Post* (Thursday, July 28, 1994) entitled “*Beyond 40 acres and a mule*.” Pages using as much sarcasm, ridicule, and shade, barely hiding his disdain and bias against the notion and idea of reparations behind a façade of balanced journalist reporting, opinions the following:

The idea of black Americans ever receiving compensation for their forebear’s free labor, our “40 acres and a mule,” has been, for most black Americans, either a rallying cry or a sick joke for many years. It’s not just an idle dream, it’s a broken promise. Several bills to provide reparations to slaves were introduced during the Civil War, but all were blocked. A post-war field order by Gen. William Tecumseh Sherman divided up nearly a half-million acres of confiscated slave owners’ land into 40-acre plots for former slaves, but was rescinded by President Andrew Johnson in 1869. Since then, the reparations possibility has faded, but the movement lingers on. It has fueled the rhetoric of separatists and demagogues who rail against white treachery and deceit. It gathered strength during the empowerment phase of the black liberation movement in the late 1960’s. It has stayed alive, if barely, in Congress thanks to die-hard reparationists like Rep. John Conyers, a black Democrat from Detroit. Most recently the movement seems to have been invigorated by the success of other groups like the Japanese-Americans who won \$1.2 billion in reparations for their internment in camps during World War II and the eight Sioux Indian tribes who won \$105 million in 1980 for land seized by Congress in 1877. In that spirit, Detroit activist “Reparations Ray” Jenkins promised that a class-action lawsuit for reparations for African-Americans will be filed against the federal government later this year. I wish him luck. Forty acres and a mule can fetch a pretty good price these days. But I am not going to hold my breath waiting for either to be delivered. . . . If the reparations movement has any value, it is in its reminding Americans that the problems associated with black poverty and discrimination today were not created overnight. Rather they are the product of historical injustices, a debt that, left unpaid, exacts a calamitous social cost in lives, property and national confidence from everyone, whether their families owned slaves or not . Black filmmaker Spike Lee named his company “40 Acres and a Mule Productions” to remind everyone of America’s unpaid debt to the families of black slaves. But, as much as his company is named after reparations, it is not the product of them, unless you count in a comic way the education he received at the Atlanta’s Morehouse College, a historically black college established for the children of freed slaves. America’s neglect of public education and job opportunities in low-income black neighborhoods has created new generations of slavery out of freedom. There may be no better way for America to right its historical wrongs than to ensure that *everyone* [my *Italics*, meaning no special measures are appropriate *just for black people*], regardless of race or background [my *insertions*: forget that *everyone* was not lynched, raped, brutalized, mutilated, burned, castrated, work “*from can’t see in the morning to can’t see at night*” without compensation and against their will for centuries” nevertheless everyone should. . .] has access to the educational opportunities all Americans will need to succeed in the coming century. We can’t change the past. But we can save our future.¹²⁴

We must be as fair as we can in response to Clarence Page’s opinion on reparations. His is not the only voice of “*reason*,” or “*caution*,” or “*ridicule*,” or “*unbelief*” that some *comic* black people *dare* remind or ask the white man for reparations. Forget about the fact that the white man *dared* to

¹²⁴ Clarence Page. “*Opinion: Beyond 40 acres and a mule*” In *The Cincinnati Post* (Thursday, July 28, 1994).

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enslave black men and women for centuries and subject them to every outrage known to man. Let's just let bygones be bygones. After all the white men or women we are sleeping with today more than likely had nothing to do with lynching our black ancestors way back then! Right! If we ask or demand anything at all of the white man, let's make sure we are just and fair (even if they were not) and let's make sure that everyone (white folks included) benefits from our just demand that America right its historical wrongs committed against the African-American or Nu African People by finally giving us reparations described metaphorically by us as our 40 acres and a mule. Of course other opinions and arguments for and against the idea of reparations are many and varied, as demonstrated by Joya McTillmon, Associated Press, who writes the following in the Sunday, Bulldog Edition of the Los Angeles Times (May 2, 1993). The headline reads:

U. S. History of slavery justifies reparations for Blacks, coalition contends; justice: Germany paid Jews and u.s. is paying Japanese-Americans, why not compensate Blacks for years of kidnapping and servitude, group asks.

Slavery, the institution, died in 1865. But is slavery unfinished business? Some black think so. They note that Germany has paid billions to the Jewish survivors of the gas chambers; the United States has promised \$1.2 billion to Japanese-Americans who were interned during World War II. But blacks, they say, have not been compensated for 300 bloody years of kidnappings and forced servitude. Until they are, the books can't be closed. "It maintains a layer of low-grade resentment and hostility," said Efia Nwangaza, a Greenville, S.C., lawyer and former board member of the National Coalition of Blacks for Reparations in America, or N'COBRA. "Black people . . . feel a sense of violation as a result of the African holocaust." Some argue that the black community's most pressing problems aren't linked to slavery; others say reparations would be pointless. Still others say reparations are a nice idea but doubt they'll ever be paid. But organizers of last year's national Day of Absence to mark Juneteenth – the holiday commemorating June 19, 1865, the day Texas slaves learned they had been freed – included a call for reparations in their platform. And about 100 black lawyers, activists, business leaders and social workers met in Charleston, S. C., last summer for a conference on reparations. . . . "People will say, 'My grandfather wasn't part of that,' " said Kalonji Olusegun, co-chairman of N'COBRA, an umbrella organization for more than 20 groups that was formed in 1987. "But this country was part of that. This country has to answer for that." . . . "The first thought, certainly among whites, is cash money," she said. "Cash money is the least important of it." Specific ideas include genealogical studies, land and resources to establish a separate nation or – for blacks able to trace their roots to a specific ethnic group – resources to build a life in Africa, Nwangaza said. Carl Bell, a black psychologist and executive director of the Community Mental Health Council in Chicago, said blacks deserve compensation for being cut off from their roots, if for nothing else. . . . Robert Woodson, president of the National Center for Neighborhood Enterprise in Washington, doubts that slavery can be blamed for that lack of cohesiveness or for other problems in the black community. "Why is it that some blacks in this society have achieved while others have not?" he asked. . . . Talk about reparations, he said, is a "cop-out." "It's a nice, easy cliché that exempts people from personal responsibility," he said. Blacks can't "assume that somehow, because white people created this, which they did, that we have to look to them for a solution. That's almost an insult to our forbearers." . . . People argue, among other things, that blacks aren't entitled to reparations because they are descendants and weren't enslaved themselves, that reparations would strain the economy, and that black people should pull themselves up

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by their bootstraps, King said.¹²⁵

Why should we get special treatment just because other minorities like the Japanese and Sioux Native Americans did? Well you say: "You can't demand legal reparations as generalized compensation for all African-Americans because you can't establish who your specific ancestors were who were enslaved and how that impacted you." "Is it our fault that your *ancestors don't have names*?" "We really can't be sure you have legal standing reparations. Where is your proof?" "It was your ancestors who were enslaved, not you!" "You say that the white man no matter what should be held responsibility for slavery and to pay up." "But based on *fault theory* you just trying to get reparations (and make the white man responsible) so you can abdicate your personal responsibility and duty to take care of yourself and your *kith and kin*." "You say that reparations ought to take the form of *revenue sharing*. That would only make sense if black people were exempt for paying taxes and that's never going to happen, unless you are going to argue that *tax exemption* be part of the *revenue sharing plan*." "Do you think white folks are going to allow their government to exempt you from paying taxes and still give you and yours all of the services the government allocates from the public dole?" "You people have lost your minds!" "You can expect the white man and his black acolytes, devotees, and minstrel dancers will raise holy hell if even a hint of such idea is floated or proposed in Congress." In 2016 the descendants of Nat Turner from Washington D.C. showed up to receive the remains of their famous black ancestor who was a slave preacher that fought to free black slaves in an insurrection that took the lives of nearly 60 white people, and was lynched for it in Jerusalem, Southampton, Virginia. They have names and they have the name of their black ancestor. Nat Turner's descendants are still alive and well so what about their reparations? Must each *living black person* be so fortunate as to discover who their slave ancestors were in order to meet *the legal test of reparations* in the courts and legislatures of the white man, which *test* is used to unjustly deny the Nu African People's right to *reparations as generalized compensation*. It is for certain we didn't come here on the Mayflower, nor are we somebody's *immigrants*. All of us were forcibly brought here and in this work and project we shall show that the Nu African People have lots of proof because *Our Ancestors Have Names!* Many living African-American will likely used the information in this project to discover who their slave ancestors were and then what *legal test* will the white man come up with next to keep from giving us the crumbs from his table?

Clarence Page in his opinion piece *Beyond 40 acres and a mule* (1994) wants to give the impression that the reparations movement "has stayed alive, if barely" and only because of the persistence of Rep. John Conyers and private citizens like *Reparations* Ray Jenkins of Detroit, but this simply is not true. As late as mid-1992 there were both international and domestic movement on this front unless wants to suggest that such efforts were either dead or dying by the time of his opinion piece in 1992 in a short span of just twenty-four months *so that the progress of the movement would coincidentally fit his spin on its development*. On the international front there was serious movement in this direction by African nations calling for both reparations from Europe and a "Marshall Plan" for Africa which needed to funded by European nations that participated in both slavery and benefited from African colonization. According the *Nation of Islam* newspaper founded by Malcolm X, *The Final Call* (August 10, 1992) the now defunct Organization of African Unity (OAU) "has set up a committee of eminent persons to prepare a case for reparations for centuries of colonialism and slavery. . . . The

¹²⁵ Joya McTillmon. *U.S. History of Slavery Justifies Reparations for Blacks, Coalitions Contends*. Reported in *Los Angeles Times* (Bulldog Edition, Sunday, May 2, 1993), Part A; P. 10; Column ; Advance Desk.

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committee was set up at a recent summit of OAU heads of state in Dakar, Senegal. Senegal's President Abdou Diouf took over from Nigeria's Ibrahim Babangida as OAU chairman for the next twelve months."¹²⁶ In *The Final Call's* "Internal News Brief" section entitled "*Call for African marshall plan*" it states:

President Nicephore Soglo, of Benin republic, has called for a "Marshall Plan for Africa" to help the continent out of the economic doldrums. Speaking in the Netherlands, recently, Mr. Soglo said, "The economic miracle does not exist. Our internal resources constitute a departure point but, in the long run, external support is vital; that is why we must establish a world coalition for Africa." Europe has a duty of solidarity towards Africa, he said, adding that his proposal has already been well received in the Netherlands, Denmark and Switzerland.¹²⁷

On the domestic front in the United States Empire the same push for reparations or some similar effort to force a recognition from Europeans and Euro-Americans that the white man globally participated in and benefited from the enslavement of Africans and should both apologize and pay for crimes against black humanity that were wrong then as they are now for centuries. In a report on August 10, 1992 entitled "*Reparations fight intensifies*," the *Final Call* writes:

The campaign to win reparations for Black people—payment for slavery and racial discrimination—received a tremendous boost in Charleston, S.C., as people from across the country enthusiastically produced a list of strategies and tactics to make the U. S. Congress pay. The event was the third national convention of the National Coalition of Blacks for Reparations in America (N'COBRA). . . . The delegates voted support for the demand that Congress hold immediate reparations hearings on giving Black people the \$10 billion in housing guarantees originally intended for the state of Israel. The convention continued N'COBRA's support of the reparations study bill submitted to Congress by Michigan Congressman John Conyers. . . . Atty. Chokwe Lumumba, of Jackson, Miss. NCBL board member and chairperson of the New African People's Organization, urged the establishment of a legal action fund. Sessions were held in Charleston's historic Emanuel AME Church, site of planning for the 1822 revolt against slavery by Denmark Vesey and at the College of Charleston. . . . A moving candlelight ceremony, led by Christian, Muslim, Black Hebrew and traditional Afrikan religious leaders, was held at the city's waterfront. Here hundreds of thousands of Afrikans entered the brutality of American slavery; hundreds of thousands more had died on the Middle Passage and, resisting, in Africa.¹²⁸

All of this hardly justifies Clarence Page's shade thrown up against the reparations movement "*alive, if barely*" remark. But one thing he points out should not be swept under the rug by reparations advocates less their research and advocacy fails the test of honesty and faces a charge of hypocrisy by antagonist of the reparations movement. Although Page and other blacks and whites (who want to blunt what appears to them to be black hypocrisy and mitigate the guilt and criminal acts of whites participating in slavery and our pushing for some sort of integrationist solution to the Nu African or African American Question) are always all too happy to point out that Africans participated in the

¹²⁶ *OAU Reparations Committee*. In *The Final Call*. (Chicago: Nation of Islam, August 10, 1992).

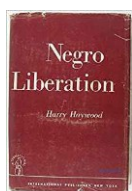
¹²⁷ *Call for African marshall plan*. In *The Final Call*, p. 14.

¹²⁸ *Reparations fight intensifies*. In *The Final Call*. (Chicago: Nation of Islam, August 10, 1992).

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enslavement of its own people, and that some free blacks participated and also “profited from selling fellow Africans into slavery.” Such criticism has some validity in that African states while pursuing either reparations or some form of a Marshall Plan owe African-Americans both in the North and South America, and in the Caribbean reparations for their part in the Atlantic Slave Trade. It also should be pointed out as a mitigating factor against our domestic claims for reparations how many free blacks in the South participated in, benefited from, and openly gave support to the Southern slavocracy system. Critics like Page are right to point out that advocates of reparations are dishonest when they do not mention these lines of inquiry that are sure to come up if black advocates of reparations ever get the white man to seriously entertain and participate in discussions on the question of reparations for black people in the United States Empire. We must be ready and have truthful answers so the enemies of reparations and emotively the enemies of *anything black* cannot mute our claims and that however black participation in their own enslavement beginning in Africa and in continuing on a minimal scale in the Black Belt South does in no way exonerate the white man and/or fully mitigate the claim that they were the primary participants and beneficiaries of these crimes against black humanity and the creating of slavocracy to maintain and advance the same.

Finally, we want to point out that the reparations should be separate and apart from the issue of land that should be given to black people as part of the broken promise and denial of our *40 acres and a mule*. There cannot be any trade off here *cash for land* since a vast majority of our people do not work the land any more. The majority of us live in black urban No-Centers both in the North and the South; yet having claiming a national territory is vital to the definition what constitutes the black nation within the United States Empire. Should we ever be able to push the white man’s back up against the wall for reparations I have no doubt that *case for land* will come into the negotiations and it will be tempting for us to give into that for the reasons already stated. Just note that no nation on this earth exists without control over land or makes a valid claim to a territory (e.g. the Palestinians) if they wish at some point to rule their own lives with some national state and/or government. For us the cash no matter the amount will be gone back into the pockets of the white man before we can blink an eye because we have no banking and financial institutions we own that can make it grow for us and make sure it stays as a productive revenue source for us and our posterity. We still need land as one of the democratic guarantees of our right to black self-determination and economic democracy.



An older opinion on the question of land is that of Harry Haywood (1898-1985), was an African-American Communist and theorist of Marxist/Leninist doctrine and socialism. In 1948 he wrote his first work *Negro Liberation* and later in 1978 he wrote his more famous work *Black Bolshevik*. In both works he was concerned with black self-determination how African-American People as a black nation could finally realize, advance and restore the broken promise of the agrarian revolution for the redistribution of land that was initially the goal of Reconstruction right after the Civil War. In both works he methodically examined this question but in *Black Bolshevik* is he comes to the conclusion it could only be realized via a socialist approach to land redistribution among the people (black and white) who lived on and worked the land. Haywood’s goal in both books was to demonstrate to the Communist Party leadership both in the United States and in Moscow that the black agrarian revolution in the South that began (cut short by the betrayal of the Republican Party) and the black liberation movement was a legitimate movement among African-Americans, who were a nation within a nation, and whose goals concerning black self-determination, equality, freedom, land

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ought to be supported and acknowledge in the official Communist platform. Notably, Harry Haywood understood the need for territory as a constituent part of black people's claim because they were a *nation within a nation*. However, in 1948 when he wrote this work he did not speak in terms of *reparations* but in terms of agrarian reforms with the goal of redistribution of land in the South that once was the goal of the Republican Party of the United States Empire, later rescind in favor of the white planters that had been defeated in war. Before any of these radical reforms concerning the distribution of land could take place the old planter system (still alive in the form of black sharecropping), racialism, and capitalism had to be done away with. He saw the radical reforms being brought about via a socialist approach that correlated with the goals of black self-determination. However, the redistribution of land in the South was seen as benefiting both black and poor white people, who both lived on the land and worked the land. Both could claim it, so question by some enthusiastic blacks "*What are we going to do with the white people?*" was mute and impractical. Haywood would not accede to any notion that the land in the South belonged just to the blacks but talked about agrarian reforms and redistribution that required both the blacks and the whites in the South to share the land on a cooperative basis that would benefit of both. This required some radical institutional changes for *equitable redistribution* that made him finally ask "Is it Practical? Haywood's view from the bridge of his socialist conceptions however blinded him to one salient fact. It was his belief by necessity of the Marxist/Leninist doctrine that the struggle for freedom was essentially a class struggle and racism (although he recognized it as paramount and an impediment) would be overcome in a direct struggle with the poor classes with the capitalist class; and so he always believed that black people and poor whites would combine in the South against the left over's of the planter system and cooperate in struggle to demand and force a redistribution of the land from them to black and poor whites (the so-called *proletariat*) who would then be the owners of the land, live and work on the land in peace. Haywood therefore misunderstood the nature of white supremacy and how it was just as essential for the white capitalist class as it was (strange though it seems) to the poor whites. Black people and white people of whatever class would never be able to surmount this necessary structural and psychic need that all white people have. Nevertheless, this is what Haywood had to say in *Negro Liberation* :

THERE IS NO ESCAPE from the conclusion that freedom and prosperity for the people of the South, Negro and white, can be won only through drastic overhauling of the present system of land ownership and agrarian relations of the region. The fight for such radical change must be placed in the very heart of any effective program. The plantation system which stifles the development of the South's productive forces and warps the lives of its people must be swept away. This foul relic of the chattel slave past, subsidized from the North, can have no place in a fully democratic America. It must be relegated to the limbo of historical monstrosities. Along with the plantation must go its odious increments of sharecropping, debt-slavery, riding-boss supervision; its outmoded methods of soil usage; its one-crop system, and finally the barbarous institution of color-caste, which freezes the Negroes in permanence at the bottom of the social pyramid. This democratic, agrarian revolution, which Reconstruction passed up in default, has been long overdue. It is a task which must be assumed now by the modern forces of progressive democracy as an integral part of the struggle for progress and democracy in the country as a whole. The abolition of the plantation system means, first of all, land redivision, the starting point of any agrarian revolution in Land and Freedom [117] the South. The big plantations must be broken up and land redistributed in favor of those who work it, Negro and white. Sharecroppers, tenants, and other laborers must have ownership of the land they till. The thousands of small, mortgage- ridden, subsistence farmers who live on the fringes of the plantation belt and are

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excluded by planter monopoly from the best land must be given access to the good land at the expense of the big estates.¹²⁹

Land to Those Who Work It

At the same time, the one-third of the South's eroded soil must be reclaimed and made accessible to the actual working farmers. This extension of the area of cultivable land will serve a twofold purpose: it will enhance the possibilities of developing economically sound holdings and it will relieve the frightful overcrowding endemic to the region. Redistribution alone, however, is not enough. The new class of independent small holders must be made secure in their tenure. Here two measures are necessary: (1) The backlog of poor-farmer debt must be wiped out through a drastic scaling down of such debts or through complete cancellation. Usury must be abolished. (2) The new owners must be furnished with the essential tools of production—seeds, fertilizer, livestock, machinery—by means of cheap, long-range government credit. Land is useless without tools, and cheap government credit is essential to check the restoration of landlordism once it has been abolished. Furthermore, the new class of independent farmers must be helped by federal funds in the co-operative purchase and operation of mechanized equipment. In a modern system there can be set up tractor pools, repair shops, groups of technical advisers, and training courses for handling the heavy machinery under government aegis. Located in each southern farm county, such technical centers and specialists would make possible the changing of the poorly equipped family farms into efficient, productive units. [118] . . . In short, land redivision plus co-operative farming—that is the key to the agricultural rehabilitation of the South. It would abolish the conditions which condemn the masses of soil tillers to landlessness, and at the same time assure the technical progress of agriculture by promoting the widest use of machinery and the application of science. In this way it would raise the antiquated agricultural technique of the South to modern levels, enhance the living and cultural standards of the masses of working farmers, and open the way to the ultimate development of large-scale production. In other words, this is the road towards overcoming the lag of technical development in agriculture behind that of industry which is the material basis of agricultural poverty under capitalism, and is accentuated in the South by the monopoly-nourished survivals of slavery.¹³⁰

Is It Practical?

Is there any prospect for the achievement of such drastic changes within the frame of existing conditions, of a state dominated economically and politically by finance capital? The bourgeoisie, which would not carry through this land reform during the Civil War and Reconstruction, when capitalism was comparatively youthful and waging a progressive struggle against slavery, will surely not carry it out today, when capitalism is in its decadent, imperialist era, and monopoly capital seeks to make use of the most backward feudal elements in the interests of untrammelled exploitation. The transformation of the agrarian structure of the South will not come from above. On the contrary, the real economic rulers of the South and a federal government which represents the concentrated power of big capital rather than the interests of the people can be counted on to use their maximum strength to crush any attempt at fundamental land reform in the South . . . Altogether, therefore, the conclusion is inescapable that the liberation of the Negro people and the transformation of the agrarian relations in the South cannot be achieved through the further economic evolution of capitalism in that region. They can be achieved, on the one hand, only through the development and organization of the economic and political struggle of the landless masses, Negro and white, aimed against the entire "Southern system," and supported by the working

¹²⁹ Harry Haywood. *Negro Liberation*. (New York: International Publishers Co., Inc., 1948), pp. 116-117.

¹³⁰ Harry Haywood. *Negro Liberation*, pp. 117-118.

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class and other progressive forces of the country as a whole. On the other hand, they can be achieved only when the government is free from the influence of the monopolies, in short, is a truly people's government, firmly rooted in the public ownership of the economy, and whose first concern is the welfare of the masses and the progress of the country, and not the profits of the trusts and corporations. Only under the aegis of a genuine people's government in the United States can the status quo in southern land relationships be radically altered in favor of the great bulk of the agricultural population, Negro and white. Only such a government will be capable of instituting the all embracing social, economic, and political reforms so urgently needed by the mass of southern common folk. But whatever one may think of the conditions necessary for the realization of the foregoing measures, there can be no question that the adoption of these measures is indispensable for progress in the South and for the democratic development of the country as a whole. There is no other way to improve the conditions of the southern masses.¹³¹

All of these views from various horizons of thought must be made known and clear to the Nu African People and to the rest of the world fairly rapidly, because the Nu African People are still suffering under a U.S.E. domination system (established long ago); and although it has changed and muted into other forms of oppression it still is engaged in an undeclared war against black nation. The white man still has in his heart the inclination to oppress, subjugate, and/or discriminate against black people. In fact the logical conclusion of their inclination moves in the direction of genocide. When we say inclination of the white rulers of the United States Empire toward genocide, this is a vast understatement of fact. A quick reading of Allan Chase, *The Legacy of Malthus: The Social Costs of the New Scientific Racism* (whose motto and *modus operandi* is "Let them die!" that is, set up the conditions and institutional structures that will ensure that outcome) should convince anyone that racism and its brother genocide is an indelible part of the white man's philosophy and white racial superiority is the corner stone of his civilization. History proves it and black men everywhere need to understand this in order to operate intelligently in the milieu and *domination system* of a people who have always practiced *grand-domestication of humans*, defined by Karl W. Luckert (1991) as:

A human effort, put forth by ambitious folk who thereby progress beyond the mere domestication of plants and animals to also control fellow humans, groups of people, and their gods. Militarism, slavery, exploitation, castrations, cannibalism and headhunting, and human sacrifice are examples of excesses and crowning activities that have resulted from purportedly glorious or "grand" domestication schemes. On that account, imperialist grand domesticators who have become oppressive are adequately referred to in this discussion as *oversdomesticators*.¹³²

The *Slavocracy* of the U.S.E. South which subjugated, abused, lynched, and otherwise terrorized Nu African slaves for almost 340 years (i.e. nearly *three and a half centuries*) was one such "grand" domestication scheme that has been perpetrated on weak or weakened human being down throughout history and seems to be the *modus operandi* and even *ethos* of White Civilization in particular. Considering the work of Chase not only black people should understand the inclination of White Civilization to devise and perpetrate *grand-domestication schemes* on other humans but the White man himself should understand this, because as pointed out by Allen Chase some of their own

¹³¹ Harry Haywood. *Negro Liberation*, pp. 121-123.

¹³² Karl W. Luckert. *Egyptian Light and Hebrew Fire: Theological and Philosophical Roots of Christendom in Evolutionary Perspective*. (New York: State University of New York Press, 1991), p. 141.

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kith and kin have taken racism to its logical conclusion that encompasses the *elimination of anything deformed, weak or blemished even among whites*. It is the superior, unblemished “Nordic Ideal” that may one day be played out in the U.S.E. as a deadly *unintended consequence* of perpetrating racism, devising grand-domestication schemes, and/or implementing genocide against the Nu African People. These actions grounded in the *ethos of racialism and white supremacy* ironical may not stop with us but continue on to sequester and eliminate *anything and anyone not white enough!* There is no need for white people to think white racist groups are just going after the “niggers.” They intend to eliminate anything and anybody that does not conform to their ideal of the “pure and superior white race type.” Anyone considered weak or unfit (black or white) was considered a threat to Hitler’s pure Aryan Race. Hitler states: “*If he power to fight for one’s own health is no longer present, the right to live in this world of struggle ends. This world belongs only to the forceful ‘whole’ man and not to the weak ‘half man.’*”¹³³ He further states in his chapter on “Nation and Race” that:

THERE are some truths which are so obvious that for this very reason they are not seen or at least not recognized by ordinary people. They sometimes pass by such truisms as though blind and are most astonished when someone suddenly discovers what everyone really ought to know. . . . Any crossing of two beings not at exactly the same level produces a medium between the level of the two parents. This means: the offspring will probably stand higher than the racially lower parent, but not as high as the higher one. Consequently, it will later succumb in the struggle against the higher level. Such mating is contrary to the will of Nature for a higher breeding of all life. The precondition for this does not lie in associating superior and inferior, but in the total victory of the former. The stronger must dominate and not blend with the weaker, thus sacrificing his own greatness. Only the born weakling can view this as cruel, but he after all is only a weak and limited man; for if this law did not prevail, any conceivable higher development of organic living beings would be unthinkable. The consequence of this racial purity, universally valid in Nature, is not only the sharp outward delimitation of the various races, but their uniform character in themselves. . . . And struggle is always a means for improving a species' health and power of resistance and, therefore, a cause of its higher development. If the process were different, all further and higher development would cease and the opposite would occur. For, since the inferior always predominates numerically over the best, if both had the same possibility of preserving life and propagating, the inferior would multiply so much more rapidly that in the end the best would inevitably be driven into the background, unless a correction of this state of affairs were undertaken. Nature does just this by subjecting the weaker part to such severe living conditions that by them alone the number is limited, and by not permitting the remainder to increase promiscuously, but making a new and ruthless choice according to strength and health. No more than Nature desires the mating of weaker with stronger individuals, even less does she desire the blending of a higher with a lower race, since, if she did, her whole work of higher breeding, over perhaps hundreds of thousands of years, might be ruined with one blow. Historical experience offers countless proofs of this. It shows with terrifying clarity that in every mingling of Aryan blood with that of lower peoples the result was the end of the cultured people. North America, whose population consists in by far the largest part of Germanic elements who mixed but little with the lower colored peoples, shows a different humanity and culture from Central and South America, where the predominantly Latin immigrants often mixed with the aborigines on a large scale. By this one example, we can clearly and distinctly recognize the effect of racial mixture. The Germanic inhabitant of the American continent, who has remained racially pure and unmixed, rose to be master of the continent; he will remain the master as long as he does not fall a victim to defilement of the blood. The result of all racial crossing is therefore in brief always the following: Lowering of the level of the higher race; Physical and intellectual regression and hence the beginning of a

¹³³ Hitler, *Mein Kampf*, p. 257.

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slowly but surely progressing sickness. To bring about such a development is, then, nothing else but to sin against the will of the eternal creator. And as a sin this act is rewarded. When man attempts to rebel against the iron logic of Nature, he comes into struggle with the principles to which he himself owes his existence as a man. And this attack I must lead to his own doom.¹³⁴

Additionally, anything tainted by *blackness* or *being black* or *associated with black* or *empathetic with black* falls under this rubric for elimination and *cleansing*! This was the logical conclusion that Hitler (1927) reached in his book *Mein Kampf* ("My Struggle"). Although Hitler reserved his most scathing and virulent racist analysis and conclusions for the Jews he had some choice words for the "Nigger" and for Germanic people in France for race mixing and contamination of France making it a "Negro" Nation. He did not want what was happening in North America with Germans mixing with "Coloreds" or "Niggers" to happen in the France so close to the Rhineland. He referred to France as the "French menace" because it was becoming *negrified*. He states:

Only in France does there exist today more than ever an inner *unanimity* between intentions of the Jew-controlled stock exchange and the desire of the *chauvinist-minded national statesman*. But in this very identity there lies an immense danger for Germany. For this very reason, France is and remains by far the most terrible enemy. *This people, which is basically becoming more and more negrified, constitutes in its tie with the aims of Jewish world domination an enduring danger for the existence of the white race in Europe.* For the contamination by Negro blood on the Rhine in the heart of Europe is just as much in keeping with the perverted sadistic thirst for vengeance of this hereditary enemy of our people as is the ice-cold calculation of the Jew thus to begin bastardizing the European continent at its core and to deprive the white race of the foundation for a sovereign existence through infection with lower humanity. *What France, spurred on by her own thirst for vengeance and systematically led by the Jew, is doing in Europe today is a sin against the existence of white humanity and someday will incite against this people all the avenging spirits of a race which has recognized racial pollution as the original sin of humanity.*¹³⁵

Hitler blamed the Jews for the increase of the number of black people contaminating the "Rhineland" which included nearly one million Germans within French Territory domiciled there as a result of German Territory lost as a result of the hated military agreement that ended with German humiliation. Hitler states: *It was and it is Jews who bring the Negroes into the Rhineland, always with the same secret thought and clear aim of ruining the hated white race by the necessarily resulting bastardization, throwing it down from its cultural and political height, and himself rising to be its master.*"¹³⁶ Hitler of course expressed personal racism as well toward black people the kind of attitude that is normal written as one white man's personal prejudice (unrelated to any systematic effort to exterminate or eliminate the black man). In *Mein Kampf* he talks about being on the frontline during WWI: *"In these months I felt for the first time the whole malice of Destiny which kept me at the front in a position where every nigger [meaning the Senegalese soldiers fighting on the side of the French] might accidentally shoot me to bits, while elsewhere I would have been able to perform quite*

¹³⁴ Adolf Hitler. *Mein Kampf*. Translated from the German by Ralph Manheim. (Boston: Houghton Mifflin Company, 1971), pp. 284-287.

¹³⁵ Hitler, *Mein Kampf*, p. 624.

¹³⁶ Hitler, *Mein Kampf*, p. 325.

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different services for the fatherland!"¹³⁷ But Hitler had a broader program in mind for keeping the white race pure. That can only be done by extending Germany and its Aryan racial policy into lands held by lesser humans such as held by "nigger nations" in Africa. Hitler envisioned a program of *grand-domestication* that strangely enough included France, Russia and the territories they held as well as territories in Africa. Hitler saw no way to keep Germany pure other than by making all of Europe white and pure and subjecting niggers and other lesser humans to the dominion of the Aryan Race. He states:

For Germany, consequently the only possibility for carrying out a healthy territorial policy lay in the acquisition of new land in Europe itself. Colonies cannot serve this purpose unless they seem in large part suited for settlements by Europeans. But in the nineteenth century such colonial territories were no longer obtainable by peaceful means. Consequently, such a colonial policy could only have been carried out by means of a hard struggle which, however, would have been carried on to much better purpose, not for territories outside of Europe, but for land on the home continent itself.¹³⁸

But once he conquered all of Europe, *cleansed it* of any taint of non-Aryan blood was he to abandon the European ambition of colonial conquest in Africa? The answer is no! Hitler would not be satisfied with being merely a Aryan continental power. He wanted Germany to become a world power and that meant extending German (Aryan) Civilization to the rest of the world including too *little nigger nations!* Hitler states:

But we National Socialist must go further. *The right to possess soil can become a duty if without extension of its soil a great nation seems doomed to destruction.* And most especially when not some *little nigger nation* (my Italics) or other is involved, but the Germanic mother of life, which has given the present day world its cultural picture. *Germany will either be a world power or her will be no Germany.* And for the world she needs that magnitude which will give her the position she needs in the present period, and life to her citizens.¹³⁹

Underscoring the main thesis of Allen Chase, was a program on "Day One," and *ABC Television* one hour documentary. This program was about white supremacist groups in general, but focused on the group called **WAR = White Aryan Resistance** run by a man named Thomas Metzger, a former leader in the KKK in California. He won a "David Duke" style nomination in MP464/A1980 for a seat in the U.S.E. Congress representing California's 43rd District.¹⁴⁰ In this story one former white supremacist leader had to leave the group called the **Aryan Nations** because he finally understood the **logical conclusion of white racism** when it was directed at him. He had a son with a cleft pallet and was told by one of the members of his group that all such deformed people must be eliminated when the **Aryan Race** takes over the United States Empire. This apparently sent shock waves through him and his defection has threatened him and his family's life.¹⁴¹

¹³⁷ Hitler, *Mein Kampf*, p. 188.

¹³⁸ Hitler, *Mein Kampf*, p. 139.

¹³⁹ Hitler, *Mein Kampf*, p. 654.

¹⁴⁰ James Coates. *Armed and Dangerous: The Rise of the Survivalist Right*. (The Noonday Press, 1987), p. 55.

¹⁴¹ *Day One* (ABC Television News Magazine, Hosted by Forrest Sawyer and Diane Sawyer, August 2, 1993).

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Carrying Out the Aryan Race Paradigm: Population Control and Policy in the United States Empire

The population figures and trends in the *Universal Almanac 1991* in respect to the Nu African People are disturbing and alarming but nevertheless the data it provides are not to be taken as proof (by the data alone) that white people intend to commit genocide or that they are now committing genocide against the Nu African People. Deeper research and other documentary proof is needed to sustain such a charge but looking at such figures, trends and forecasts are a beginning to a more substantive body of proof. Nevertheless, *Our Ancestors Have Names* and its author in a reading of these figures intuitively believe that such is the case but to establish proof (as I have already indicated) one would have to do exhaustive studies in public policy, current economic policy, tract the growth of racist para-military groups, while linking that growth to the apparent impotence or feigned impotence of the government to stem that tide (covered up by the notion that they groups have a right to free expression, while vigorously shutting down black protest as “violent,” “un-American”), documentation of racial incidents (whether initiated by police or white citizens who can now kill unarmed black people under the rubric “stand your ground”), and linking these incidents to public policy and public statements to incite genocide by the rulers of the United States Empire & Imperium, listen carefully to the statements and voting records of public officials on every level of government, and finally work to uncover military and scientific programs specifically designed for the mass destruction of the Nu African People (e.g. development of “Ethic” weapons of mass destruction for instance that attack the melanin in our skins, etc.). In this project we especially highlight that most of our black ancestors were lynched at the local and county level while the Federal Government feigned ignorance these atrocities and did little to nothing in putting an end to them. Nevertheless, the Federal Government under control of Republicans are complicit in genocide during the period of Jim Crow/Zip Coon because they turned a blind eye to systematic lynching of black people chiefly because needed the Dixiecrats = the Southern wing of the Democratic party to get anything done in Congress. This complicity began in 1876 when the Republicans needed representatives of the Slavocracy to give Rutherford B. Hayes the Presidency and so removed Federal troops from occupying Southern states. This allowed the so-called “Mississippi Plan” to effectively carry out White Terrorism in the South leading to 80 years (that had began as early as 1866) of systemic lynching, murder, mutilation, sodomy, rape, gang rape, and other atrocities. These atrocities really began in 1866 but in earnest after 1876 that the Nu Africans after being freed 1863-65 suffered over 90 years of systemic genocide and are now daily being beaten, choked, lynched in jail cells, mysteriously dying while in custody, and outright *murdered under the color of law* while the **JUST-US** system through every means possible allow their perpetrators on blue go free even when (for example) clear video evidence shows one of them shooting an unarmed black man in the back as he runs away for *fear of his life*.

The kind of research work (and publication of the same) we need (to uncover these things) will have to be akin to the work done by William Patterson, *We Charge Genocide*, Samuel F. Yette, *The Choice: The Issues of Black Survival in America*, and James Coates, *Armed and Dangerous: The Rise of the Survival Right*, which work outlined the organization and activities of racist white para-military and white supremacist groups in the U. S. Empire. Even serious works of fiction that uncover the nuances of White Think that inevitably drive White folk and White Institutions (public and private) toward policies and acts of genocide or to build Domination Systems of Grand-domestication of the Nu African People, which works while they entertain us also increases our levels of cultural and political consciousness to understand where we stand and what we can do to survive and thrive in a

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racialist and murderous environment. Among some of these *must read* works we include Martin Delany's (1859-1861), *Blake, or the Huts of America* (a novel of an underground liberation movement led by "Blake" that moved beyond the shores of North America and included Cuba), which was first published in serial form then latter in book form keeping his readers riveted to their seats, waiting anxiously the next publication to find out what would happen next; Professor Derrick Bell's *Faces at the Bottom of the Well: The Permanence of Racism* (1992) through his character "Simple" that "Racism is an integral, permanent, and indestructible component of this society" (back cover), and his controversial but highly entertaining short story and Sci-Fi work *The Space Traders* where "extraterrestrials . . . offer the United States a wide range of benefits such as gold, clean nuclear power and other technological advances, in exchange for one thing: handing over all black people in the U.S. to the aliens. The story posits that the people and political establishments of the U.S. are [more] than willing to make this deal, passing a referendum to enable it" who do not even spare "Uncle Toms" like Professor "Go-Lightly" who is surprised to find that his White masters has sold him as well. This powerful works of political fiction were even more impactful at the time because Professor Bell had been visiting professor at New York University Law School, who had been dismissed by Harvard University from his position as Weld Professor of Law because he refused to end his two year leave of absence in protest of the absence of minority women of the law faculty; Also others such works are Sam Greenlee (1990) *The Spook Who Sat By The Door* and Herman Cromwell Gilbert (1983) *The Negotiations: A Novel of Tomorrow*. These kinds of work will help those of us who are asleep politically and culturally to *awaken* to our blight and predicament as well as to things that we can do about it more than just an outline of the statistical datum (although this material and research is necessary as well). The *Universal Almanac 1991* (although dated) nevertheless does serve as a *baseline for more up to date studies that can be done* and in addition it gives, one who needs more than the sterile data of the *U. S. Census* and who is working through the issues of possible genocide against the Nu African People another way of looking at what could be happening in respect to genocide. As we will see that this work (although it was not compiled for the purpose) gives one pause for thought, leading one to the conclusion that genocide is not only possible (given the population trends it cites) but that it may well be already well underway. The *U.A.* suggests that our people either cannot or do not want to come together to start new families and those that are together break-up and get divorced in greater number than any other racial group in the U.S. Empire. Life expectancy is lower for black people than for any other group. In almost every category of incidents leading to death, i.e. disease, infant mortality, accident, suicide and homicide the figures for black people are higher or proportionally higher than other groups in the U.S.E.

By-in-large the Nu African People have to rely on natural births for increase in our population, while other nations have natural births to rely on in addition to rather large influx of immigrants from racially kindred groups from other countries. Since we do not control our own political space, the rulers of the U. S. Empire have been able to and are careful to limit black immigration from Africa, South America, and Caribbean countries, while they encourage and promote liberal immigration policies toward Europeans from where ever they might come. In MP475/A1991 the U. S. Immigration authorities admitted 40,000 Irish immigrants, who had been living in this country for years (many of them illegally) enjoying the benefits of this country without citizenship. I watched on T.V. the spectacle of these white people (who almost crushed each other) in their mad rush to throw their application in U. S. Immigration officer hoppers, so that they could get to stay in America and enjoy what the Chief National Minority, the Nu African People have never fully enjoyed and if the Setian White man has anything to do with it will never fully enjoy without a serious national emancipation program and

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struggle. Again no similar opportunity is ever accorded Haitians and other blacks to mob U.S. immigration offices or post offices to become citizens of the U. S. Empire. Although U. S. Immigration policy does grant Temporary Protected Status (TPS) for humanitarian applied to people from counties like Haiti that experience disasters or wars yet they are always at risk of being deported. Just recently (2017) Homeland Security granted 58,000 Haitians a six month extension under this policy but deportation orders are likely to follow at the end of this period. Some of the Haitians have been in the U. S. Empire for seven years since the national disaster of Hurricane hit the country in 2010 and again in 2016. Despite the TPS reprieve Haitians have little hope of becoming citizens of the U. S. Empire no matter how long they manage to stay here.

The Nu African People cannot even get a large increase in black illegal aliens to bolster our numbers because Haitian and black Cubans have to cross the sea, which is more easily patrolled and controlled than is the U. S. Empire borders with Mexico, where Mejjicano and other Hispanic people cross in some cases almost at will. Of course under the Trump administration this is becoming increasingly more difficult and more dangerous as well as more expensive for these people who are paying exorbitant amounts to human smugglers in hopes of getting to the U.S.E. Natural births being delimited by the non-formation and the break-up of black families resultant from policies of economic deprivation, the high mortality rate among our people from homicide, police actions leading to *murder under the color of law*, incarcerations of black men in large numbers in prisons (statistically compared with white males for the same crimes) , given unduly long prison sentences, and the limitations and restrictions on black immigration with the subsequent non-assimilation of the black immigrants that do come here into the general population of the Nu African Majority makes the prediction of the **U.A.** that black people will reach zero population growth by the year MP534/A2050 very sobering and sinister indeed. On the question of our declining natural birth rate over the next 50 or 60 years, the cause seems to be the direct result of the break-up of black families and the refusal or let us say the inability of black couples to come together and stay together as families. It is a question of family longevity and tradition aborted by the genocidal, unwritten, unspoken policy of economic deprivation directed at the Nu African People by the U.S.E.

Underscoring this point the *Universal Almanac 1991 (U.A.)* reveals some alarming figures that appear to be trends within the Nu African Nation. Among divorced couples during MP472/A1988, there were for every 1000 black married couples, 527 black people that got divorced, a whopping 52.7%. For white people per 1000 married couples only 274 divorces occurred or just 24.8%. The obvious conclusion is that black people who do get married to start families by-in-large do not stay together to rear the families they create. Common sense asks the question: Is this because black men and women do not like each other as many of us are being taught to believe? Or is it because of the tremendous economic pressures being brought to bear by the Setian White man's program of economic deprivation (part of his Domination System and program of grand-domestication), bringing on, and aggravating negative black family inter-personal relationships, leaving the black woman in her un-thinking and self-defeating hubris to say **"I CAN DO BAD BY MYSELF!"**, while the black man in his lion pride leaves his children and his nagging black wife, saying **"I DON'T NEED THIS S.H.I.T! I GOT ENOUGH PROBLEMS WITH THE MAN ON MY BACK!** Also in the **U.A.**, under the caption "Living Arrangements of Children Under 18" it shows an alarming drop of Black two-family homes from 58.5% (5,508,000) in MP454/A1970 to only 38.0% (3,788,000) in MP473/A1989. There was a corresponding increase in one parent homes chiefly run by Nu African women for the same period, which means black men and women were involved in some drastic domestic separations during the period. In the same instance there are numerically and proportionally more white two family homes

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for the same period and the decrease was not as drastic or dramatic, going from 89.5 percent to 79.6 percent.¹⁴² Does all this mean white folk have stronger “family values” than black folk? Or does it really mean that the economic and social policies of the U.S. Empire are geared to enhance and promote the white family, while subjecting the black family, primarily through denial of the means to acquire goods and services to enhance the quality of black life, to economic deprivation. How can anyone but an integrationist-assimilationist believe that these facts represent anything other than a planned genocidal attack on the black family, the principle unit and most important unit of the Nu African Nation? On the question of black immigration and integration into the Nu African Nation of immigrants, there is not enough black immigrants being let into the U. S. Empire, and those that are let in do not for many reasons assimilate into Nu African communities. One of the reasons is that we, the **black native population** are too busy **integrating with white people, our natural and eternal enemy** [David Walker/Elijah Muhammad] than thinking of ways of informing our own natural increase of population by welcoming other black people into our national communities and groups. Here we are not to look over the formidable barriers of culture and at times language that make it difficult to achieve this process, but we in large part don’t even try although there are exceptions.¹⁴³ We ourselves are afflicted with a **black native tribalism** that is self-defeating when it excludes other black people. We exclude them from being called African-American. We call them **those Haitians, those Cubans, those Jamaicans, those Africans**, etc.; so we do not naturally do what other nations of people do in establishing mechanisms for integrating people of their race into their groups. This is an **anti-black** perception that goes against what we know about ourselves in African history. No African empire was ever formed without *integrating and assimilating various African People into a whole*.

The Empires of Ghana, Mali, Songhay and Kanem Bornu all were formed of various African Peoples and the wise leaders of these empires saw to it that measures were taken along political, social and political lines to cement these people together. We co-existed with each other for the greater good of the Black Empire and Black Nation, made up of Muslims, Christians and followers of various African Traditional Religions. Somewhere we have forgotten who we are. *We are black! That is the common denominator!* However we no longer think in terms of **RACE FIRST!** Even if we do not make a concerted effort to provide support and comfort to our black cousins to show them that we are a national and unified people, other nations do counter-wise. The Nu African people must *grow-up* and realize that we are a **Nation within a Nation** and that no nation (including the mighty and white Euro-American nation) built it by natural births alone. The white man could not increase his national rapidly this way and he knew, which is the reason for liberal immigration policies accepting white folk from anywhere and limiting black or African immigration from everywhere.¹⁴⁴ The Jewish People are a good example along these lines. You see the Jews everyday (when the mighty Soviet Empire still stood)

¹⁴² *Universal Almanac 1991*, p. 200.

¹⁴³ I recently attended an Ethiopian wedding between an young African-American male and an Ethiopian woman belonging to the Ethiopian Orthodox Tawehedo Church that shows love between a man and woman separated by both culture and religion can overcome many obstacles to union and creation of black families. However, as a general statement my claim still stands. Nu Africans do not lobby for a fair black immigration policy and seek to integrate black immigrants into the African-American general population or join with them in their (another possibility). This is still true with exception (as far as we know) of the black organization CORE which has in past years, under the leadership of Roy Innis, advocated immigration reform and has helped hundreds of black immigrants become U. S. Empire residents and citizens. *Our Ancestors Has Names* believes this is a wise geo-political thrust in the right direction. See Roberto Santiago, “A Dialogue with Roy Innis” in *EMERGE Magazine* (August, 1992, pp. 11-13).

¹⁴⁴ Yussuf Naim Kly, *The Anti-Social Contract*, p. 41.

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trying to force them to *let their people go!* The biblical inference had little to do with this Jewish struggle for a fair Soviet immigration policy. The needed Jewish People to occupy the stolen Arab lands. It is a sound political principle that says if you can stay a piece of real estate long enough with enough people (and without serious opposition and challenge) then in fact some day you will be recognized as the **owners of the land** via a *fait accompli*. The U. S. Empire acquired much territory in Continental North America in this manner, i.e. *kill the true owners of the land; claim it as yours by right of manifest destiny or by God's word; then dare anybody to dispute this claim sanctified by dent of longevity.* **Question:** *Does the black so-called leadership in this country understand the geo-political necessity of sheer numbers in order to gain influence and power? Do we have a immigration lobby in Congress fighting for a fair immigration policy for black people from other lands as do the Jews for their people? Is black nation building along concrete lines of geo-politics one of the primary concerns of our black leaders? If it is not, then it should be!* The Nu African People are facing *zero population growth* in the near future and if we don't abandon our apolitical anti-black *anything*, pro-white *everything* stance and put forth **RACE FIRST** as our guiding principle for political, economic, and social action we will face the same bleak future as that the Native Americans faced and face today mainly because of their geo-political impotence (in terms of population) brought about because of genocide (policies concretely formulated by Andrew Jackson) devised to answer decisively the **INDIAN QUESTION**. *"The people die from want of knowledge and lack of vision" or "where there is no vision, the people perish"* is a divine assessment God made through the writer of Proverbs 29:18, which is no less true for the Israelites He was speaking to than it is for any nation or people today. The question is will the Nu African Nation within a Nation die in this *melting pot of death* simply because we have no grand vision for our present and future? Do we want what has happened to the Native American People to happen to us, that is, because geo-political impotent by allowing our urban and rural centers to reach *zero population growth* and also be scattered throughout the United States Empire into small ineffective *Bantustans*? See the following map that illustrates this eventuality:

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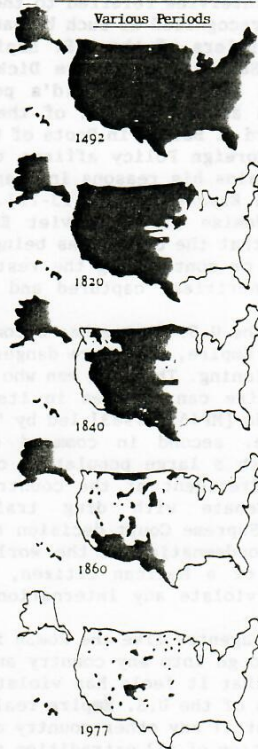
THE NEW AFRIKAN CALENDAR

MAP: THE BREAK-UP OF THE NATIVE AMERIKAN AND NEW AFRIKAN NATIONS

What Genocide Did To The
Native Amerikan People
[From 10 Million To 1,564,000 Mil. Pop.]

What Genocide has done and is
Doing To The New Afrikan People
[The break-up the National Territory
into black bantustans and the pre-
diction of zero population growth
by Maafa 534/Asiento 2050 C.E.]

THE NATIVE AMERIKAN NATION Various Periods



THE NEW AFRIKAN NATION IN THE NATIONAL TERRITORY PRIOR TO MAAFA 349/ASIENTO 1865



THE NAN and N.T. AFTER M349/A1865



Will the New Afrikan Nation
wait until the rulers of the
U.S. Empire decide on the
"Indian Solution" to the
New Afrikan Question?

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BLACK NATION OR BLACK BANTUSTAN?

Those black commentators that are calling the idea of the formation or should I say *re-formation* of the Black Nation in the National Territory (i.e. Black Belt, Kush District, Kush Region, South-East U. S. Empire) a **BLACK “BANTUSTAN”** should take note that the Euro-American rulers of the U. S. Empire and their black marionettes and minstrel dancers have already created many **black Bantustans** centered primarily in the Factory Region, East Coast of the U. S. Empire (*the U.S.E.*)¹⁴⁵ as can be seen from the population figures and geo-political maps that follow this introduction to the subject. The term **BLACK BANTUSTAN** (although meant as a term of disparagement by detractors of the idea of a **black nation-state** within the territorial confines of the U.S. Empire and Imperium) is accepted usage within this work and project *Our Ancestors Have Names* as an more appropriate term than the more generally used term **BLACK GHETTO** (borrowed from the Jewish predicament in Nazi Germany) to describe the dis-separate urban black geo-political units spread throughout the U.S.E. because **black Bantustan** (borrowed from the black predicament and arrangement that once existed in South Africa) better describes the domestic colonial predicament and relationship that exists between black people in these geo-political units and the rulers of the United States Empire & Imperium. While the term **ghetto** may to some degree describe the Nu African People’s socio-economic status and condition in the crucible of the U.S.E. *Domination System* and especially its **JUST-US SYSTEM** the term **Bantustan** more clearly describes both our socio-economic condition and our domestic colonial status as a **SUBJECT AND CAPTURED PEOPLE AND NATION** within the United States Empire & Imperium (i.e. *the U.S.E. & I*) so that the international community can understand our situation better and be able to present our case for freedom and emancipation within the International Law of Peoples and Nations and apprehend its remedies.¹⁴⁶ These black geo-political units

¹⁴⁵ The late Fidel Castro (d. 2016) during the 1991 Pan-American Games held in his country during a televised interview referred to the United States as an “Empire”, and so it is recognized as such by many other world statesmen and scholars. The rulers of the U.S. Empire (as designated throughout this work) deny this status openly. The likes of former Vice President Dick Chaney (as the time Secretary of Defense under George H. W. Bush 1989-1993) saying the U.S.E. is not and will not be the world’s policeman during this re-ordering of nations after the fall of the Soviet Empire. However, scholars like Richard J. Barnet in his *Roots of War: The Men and Institutions Behind U. S. Foreign Policy* affirms that the U.S.E. is indeed an Empire and explains his reasons in Chapter One “Bureaucratic Homicide and Imperial Expansion” (pp. 13-22). Barnet wrote his book in MP455/A1971 long before the demise of the Soviet Empire, stating emphatically that the U.S.E. was being run by dangerous men intent on ruling and/or controlling the rest of the world besides its own national minorities, captured and subject nations already within the Empire. Barnet has proven near right in his assessment. The U.S. Empire has become since the dis-“integration” of the Soviet Empire (i.e. the USSR = United Socialist Soviet Republics), ever more dangerous and really has no opposition worth mentioning. That the men who run the U.S. Empire think of it as an Empire can be seen in its wanton invasion and attack on black people in Grenada [MP467/A1983] led by “Stormin Norman” of Desert Storm fame, i.e. formerly second in command of that operation; the attack on Panama with a large population of black people to capture and arrest the President of that country, the late General Noreaga, charged by the U.S. Senate with drug trafficking [MP475/A1991; and this later, the Supreme Court decision (in MP476/A1992) that has received the just abrogation and condemnation of the world, that said the international kidnapping of a Mexican citizen, Angelo-Maintaine by U. S. agents did not violate any international law. So in effect it is O.K. for U.S. agents (like Roman Imperial soldiers of ancient Euro-history) can go to any country and steal away or take by force any citizen that it feels has violated U.S. Empire laws. As usual what the rulers of the U.S. Empire really means is that it is O.K. *for them to do so* ; but if any other country comes in to kidnap American citizens in violation of all extradition treaties then you can be sure that the U.S. Empire government will protest and protest loudly even to the point of threatening military action. However, some U. S. Empire nationals see this as opening a dangerous state of affairs, so that what is good for the goose is good for the gander. Nevertheless, no one need be surprised at the U.S. Empire’s perceptions of itself as an Empire. The world need be warned that it will take more liberties with international law simply **BECAUSE IF IT CAN, IT WILL!**

¹⁴⁶ *Our Ancestors Have Names* refers the reader to the following works for an understanding of the domestic colonial relationship that exists between the rulers of the U. S. Empire and Imperium and the Nu African Nation (i.e. *the NAN*)

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are dominated by white power even while they are given a black front (i.e. black mayor's, councilmen, etc.) with the illusion of power. These **black Bantustan** units are what in *Our Ancestors Have Names* will be more positively referred to as **NO-CENTERS**. *No-Centers* are zone of emancipation and resistance to the conditions set in place by the domestic colonial situation and **DOMINATION SYSTEM** guided by the exploitative motives inherent to any system **GRAND-DOMESTICATION** of men and women; in this case *grand-domestication* of the Nu African People by the rulers of the United States Empire & Imperium. Speaking of a *domination system* is not just something I made up in this work (a.k.a. project) *Our Ancestors Have Names*. The idea was first broached by biblical scholar Dr. Walter Wink, Professor of Biblical Interpretation at Auburn Theological Seminary, New York. He discusses the nature of domination systems in his trilogy *Naming the Powers: The Language of Power in the New Testament* (1984); *Unmasking the Powers: The Invisible Powers That Determine Human Existence* (1986); *Engaging the Powers: Discernment and Resistance in a World of Domination* (1992), and in his *The Powers That Be: Theology for a New Millennium* (1998). However his comments and analysis on this topic came out more forcibly in his *Engaging the Powers*. Before he talks about what "God's Domination-Free Order" should look like in a society informed by the moral principles inherent in the Sovereign Reign of God in Christ in Chapter 6 he talks about "Naming the Domination System" in Chapter 3 in relationship to real time that human persons actually live in the here and now where it is first of all important to expose evil persons and evil institutions (part of the DOMINATION SYSTEM) by *naming them* or IT:

Where John uses kosmos to unmask the Domination System from a structural point of view, Paul prefers *aion* for demarcating what we might call the Domination Epoch. This period is not just fallen time, time characterized by the loss of presence, clock time, time ticking down toward death, time as a commodity not to be wasted, an enemy that must be "fought," a precious fluid that we cannot hold in our hands. All these point to natural human limitations. But time under the sway of the Domination System becomes more sinister. It marks the intolerable extension of oppression from generation to generation and century to century, presided over by Satan, the god of the Domination Epoch. Liberation thus must involve the healing of our relationship to time. We must "redeem the time," as Col. 4:5 puts it. [where "*redeeming the time*" is the divine urgency needed in bringing about the Justice of God within society, *my insertion*]. Evil in history was not always present; it had an origin in time. Likewise, evil will not always exist; it has an end in time. . . . Thus, like "world," "time" is good, fallen, and must itself be redeemed.¹⁴⁷

While this assessment is plausible from a Biblical point of view but it leads Wink to a startling conclusion that the Powers behind the Domination System can be redeemed rather than be outright destroyed as modern liberation and emancipatory actors aim for and/or demand in order to bring

namely: (1) Yussuf Naim Kly (MP473/A1989), *The Anti-Social Contract*; (2) Kly (MP469/A1985), *International Law and the Black Minority in the U.S.*; (3) Robert L. Allen (MP474/A1990), *Black Awakening in Capitalist America*; (4) Manning Marable (MP467/A1983), *How Capitalism Underdeveloped Black America*; (5) William K. Tabb (MP454/A1970), *The Political Economy of the Black Ghetto*; (6) J. Sakai (MP467/A1983), *Settlers: The Mythology of the White Proletariat*; (7) E. Tani and Kae Sera (MP469/A1985), *False Nationalism, False Internationalism: Class Contradictions in the Armed Struggle*; and (8) Jalil Abdul Mantaqim, "A Case Against U. S. Domestic (Neo) Colonialism" found in *Crossroad: A New Afrikan Captured Combatant Newsletter* [parts 1, 2 and 3], Vol. 1, no's 1, 2 and 3 found in issues May, July, September A1987/Kwaida, Mtu Weusi, Uwezo MP471. Note: There is no necessary one to one correspondence between the *Nu African Calendar* months cited here and the Gregorian Calendar months, May, July and September. See *The Nu African Calendar* previously published by the author of this project *Our Ancestors Have Names* for further explanation.

¹⁴⁷ Walter Wink. *Engaging the Powers: Discernment and Resistance in a World of Domination*. (Minneapolis: Fortress Press, 1992), pp. 59-60

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about a new just order within society. Wink's view won't please these advocates that do not understand the spiritual nature of evil within societal institutions and its advancement by the dark *Powers-that-Be* as they build and maintain DOMINATION SYSTEMS. So why does Wink believe the Powers-that-be within society (whether persons or institutions governed by persons) while they are evil or promoting evil [e.g. oppression, greed, corruption in high places] can be redeemed as a way to eliminate DOMINATION SYSTEMS? In Chapter 4 "The Nature of the Domination System" Wink explains this in terms of the assumptions and fallacy behind the need for human institutions (and the *Power-that-Be* within them) to survive no matter what the human costs thus contravening God's divine justice and going beyond God's purpose and reason for their beings and existence:

These Powers are the necessary social structures of human life, and it is not a matter of indifference to God that they exist. God *made* them. And all this is asserted---chanted, intoned, sung---into the teeth of everyday experience of institutional and structural evil. Without institutionalization, ideas never materialize into action. Institutions are indispensable for human existence, and they have a right to be concerned about their own survival. But they must keep this concern penultimate, not ultimate. . . . The meaning is clear: humanity is not possible apart from its social institutions. . . . Even in their apostasy and dereliction from their created vocation, the Powers are incapable of separating themselves from the principle of coherence. When subsystems idolatrously violate the harmony of the whole by elevating their own purposes to ultimacy, they are still no more able to achieve autonomy than cancer can live apart from its host. Like a cancer, again, they are able to do evil only by means of processes imbedded in them as a result of their good creation. We must be careful here. To assert that God created the Powers does not imply that God endorses any particular Power at any given time. God did not create capitalism or socialism, but here must be some kind of economic system. The simultaneity of creation, fall and redemption means that God at one and the same time *upholds* a given political or economic system, since some such system is required to support human life; *condemns* that system insofar as it is destructive of full human actualization; and *presses for its transformation* into a more human order. Conservatives stress the first, revolutionaries the second, reformers the third. The Christian is expected to hold together all three. . . . An institution may place its own good above the general welfare. A corporation may cut corners on costs by producing defective products that endanger lives. Union leadership may become more preoccupied with extending its personal advantages than fighting for better working conditions for the rank and file. . . . [nevertheless] The Powers are inextricably locked into God's system, whose human face is revealed in Christ. They are answerable to God. And that means that every subsystem in the world is, in principle, redeemable. . . . [however] No subsystem that aspires to the status of God's system itself [demands worship and absolute obedience from other men] can long remain viable. The myth of Satan's rebellion and expulsion from heaven symbolically depicts the fate of any creature that lusts after ultimate power and authority. . . . [yet] Nothing is outside the redemptive care and transforming love of God. The Powers are not intrinsically evil; they are only fallen [from their divine and ordained purpose].¹⁴⁸

The DOMINATION SYSTEM in the United State Empire & Imperium has at times (slavery for centuries and Jim Crow/Zip Coon for years after) promoted *grand-domestication* over the Nu African People and now rules this same people with a not so subtle *System of Domestic Colonialism* enforced by its **JUST-US** system that allows its police forces and white citizens (*anytime they feel aggrieved or disobeyed*) to commit ***murder under the color of law*** where they only have to claim *they feared for their life!* As Wink suggests (and for the reasons give above) can for "long remain viable." All three of the above systems that has affected and dominated *the lives of black people within the U.S.E. matter* and have created and perpetuates the conditions that have made and makes **black Bantustans** into **No-Centers** of resistance, where this resistance comes in many forms (where in protest in the public

¹⁴⁸ Wink, pp. 66-68. Brackets denote comments inserted for clarity by author of this project.

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square, riot, or merely by *surviving daily against* all expectations otherwise predetermined, predicted, and assured by the workings of the DOMINATION SYSTEM, e.g. despite centuries of slaver (during the Red Time), decades of Jim Crow/Zip Coon (with thousands lynched and outraged) and years of Domestic Colonialism (with outright discrimination and now being murder under the color of law) we are yet viable as a *Nation with a Nation* (with a population over 56,000,000 million people). Nevertheless, this national vitality and ability to survive against all odds these geo-political areas we are calling here **black Bantustans** and **No-Centers** are nearly all untenable economies, dominated by the socio-economic conditions of high un-remitting unemployment, abject poverty, crime, drugs, and police state activities; areas subject to the whims of racist white city fathers, police, judges, and school officials *ad infinitum* and/or their black minstrel dancers and marionettes *ad nauseam*.

Some few of these **No-Centers** (dominated by large core of the black masses of our people, also referred to in this work as the **Nu African Majority** over against its erstwhile black rulers the **African-American Minority** leadership) are economic and political “land-locked” areas, just as the classic black Bantustans in the former South African ruled by the Boers. These **black Bantustans** (i.e. **No-Centers**) have in some cases all the trappings of black mayors, black police chiefs, black city councilmen or aldermen, black school superintendents and the like. Nevertheless, they are areas surrounded by a “sea of whites and white power enclaves” which literally control these **No-Centers** despite the presence of black faces in power. This indirect rule is essential to the domestic colonial relationship between the Nu African People and the rulers of the United States Empire & Imperium.

The white people who primarily benefit from the superior positions created by white power enclaves feeding off the poverty and exploitation of **black Bantustans** (e.g. *employment crowding* black people into lower paying non-benefit and low advancement jobs = equals a virtual readymade *kraal* of dependent and perennial wage-slaves, often below minimum wage and certainly no hope of a *living wage*, etc., where the black *kraal*’s motto for inaction and subservience is “*Some money is better than no money!*”) for whom this domestic colonial situation works best and for whom the police state activities (of administering **JUST-US** in the streets) against the near powerless the Nu African Majority situated in these geo-political dominated black communities. These circumstances are the causes that create the conditions which allow black **No-Centers** to develop to fight against the **JUST-US SYSTEM** that continues to uphold the DOMINATION SYSTEM via police brutality against members of the *kraal* who in various ways say **NO!** These police actions can be anything from humiliating beatings of black women with fists or batons to the more serious killing of black men and women who are *murdered under the color of law* in an effort to suppress the outrage that breaks out from time to time by individual and/or groups of individuals forced to live under inhuman and humiliating conditions in the *kraals* of the **black Bantustans**. It is the Nu African Majority against whom the racist policies and police state activities of the domestic colonial system is directed. **Law and Order** must prevail against the *lawless* black hordes and **JUST-US** is there to make sure that such is the case. The rulers of the U.S.E. who call for **Law and Order** (i.e. the “Rule of Law”) banter about the notion of **Equality under the Law** (i.e. “This is a Nation of Laws”) but from the Nu African perspective they are nothing but *rule makers and law breakers*. White **JUST-US** is indeed “colored” blind and so “does not see” nor cares that these so-called **lawless black hordes** seek only a better life; but cannot possibly do so because of racism, defined as a “mean white conservatism” that presides over genocidal policies against a people purely by virtue of their race, which people feel they must come up against to survive by extra-legal means and deplorable modes and forms, such as, robbery, drug dealing, killing *ad infinitum*, fostered by the genocidal policies of economic deprivation designed to slowly choke off the peoples life leading to death in various forms (moral, spiritual as well as physical).

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Our Ancestors Have Names defines these areas as *potential* centers of resistance and here calls them **No-Centers** because the Nu African Majority in them *by any means necessary* do all the things they feel necessary (both positive and negative = often in detrimental to the **black national interest**) to say **NO!** to white racism, **NO!** to white terrorism in any form (e.g. *stand your ground laws* that allows outright murder of black people by any white man or Latino with animus in their hearts against the Nu African People and members of that group who then decides to take the law in their own hands; white police state activity often resulting in *murder under the color of law* against *unarmed* black people with the standard defense “*I feared for my life*” ; **NO!** to genocide in any form (e.g. economic or political); **NO!** to any system of domestic colonialism direct or indirect via the use of our African-American Minority mis-leaders (*their minstrel dancers and marionettes*); in fact some of our people are saying **NO!** to white rule in any form period.¹⁴⁹

The Nu African People wish to break the bonds of the current moribund **domestic colonial relationship** (i.e. white indirect rule using their *black minstrel dancers* as a means of control) that was put into place soon after the end of Jim Crow/Zip Coon, which white terrorist system itself immediately replaced **chattel slavery**. It is not generally recognized by our people that we are still a “**subject and captured nation**” under a new system of *grand-domestication* described as the DOMINATION SYSTEM of the United State Empire & Imperium. The Era of Chattel Slavery and the Jim Crow/Zip Coon Period of Nu African History is well known and even common knowledge (in a general way for many/perhaps say the millennial generation for whom such knowledge is too distant from their experience and/or immediate concerns); but nevertheless the systems of control that constituted these eras have now been superseded by indirect rule using black mis-leaders as the middle men/women constituting a new Era of Domestic Colonialism.

This new era is not generally understood and very little talked about. I say new era only in a relative sense perhaps covering the period from 1954 to the present and was first recognized and explained to us by *Shahidi* Malcolm X between 1964-65 both in his speeches, his organizing efforts, in his interviews and in written plans to combat it. To get a sense of his urgency about this new era that threatened the existence of the Nu African Nation one can read *Malcolm X: The Last Speeches* edited by Bruce Perry in 1989 and Malcolm's concrete strategic plans that he was developing with a new organization (had he lived beyond February 21, 1965) called the OAAU (Organization of African-American Unity) to bring all black people in the U.S.E (and its various organizations) and those in the Western Hemisphere under its umbrella, that is, a Black CRO (Central Revolutionary Organization) to fight Domestic Colonialism the new Domination System of Indirect Rule. In George Breitman's (1967) *The Last Year of Malcolm X: The Evolution of a Revolutionary* is **Appendix A Statement of Basic**

¹⁴⁹ Our people are getting tired of African-American mis-leaders betrayal of the black nation in return for benefits they received from the rulers of the U.S.E. Check-out the reception one time Mayor David Dinkins got, after a Jewish Rabbi in his special motorcade ran over a black child, smashed him and another child against a wall and because of his so-called high stature in the Jewish Community and with political figures in New York City he was spirited away by his special New York police escort, both he and they leaving the child to die, still pinned between the limo and the wall. Besides the humanitarian issue of trying to save someone's life and the moral issue of a so-called man of God not even giving a thought to his direct responsibility for what was done, the Rabbi was never even charged for leaving the scene of an accident or charged with hit and run. The child's life may have been saved if someone had stopped to help him. After this incident black people were enraged, rioted and demonstrated saying there would be “no peace without justice”. It was reported that David Dinkins came down into the black community to impose calm, as is the job of those black leaders under our current system of indirect rule and made the insensitive remark that there would be “no justice with-out peace”. In comic fashion as he was coming out of someone's house he saw a crowd of black people coming toward him and he took to waving at them with the big grin of a political candidate. What he got was a shower of bottles and rocks thrown at him, his aids having to hide him and later get him out of the community post haste.

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Aims and Objectives of the Organization of Afro-American Unity Malcolm lays out his preamble for the OAAU (June 28, 1964) and states in part:

The Organization of Afro-American Unity, organized and structured by a cross-section of the Afro-American people living in the U.S.A., has been patterned after the letter and spirit of the Organization of African Unity established at Addis Ababa, Ethiopia, May, 1963. We, the members of the Organization of Afro-American Unity We, the members of the Organization of Afro-American Unity gathered together in Harlem, New York: *Convinced* that it is the inalienable right of all people to control their own destiny; *Conscious* of the fact that freedom, equality, justice and dignity are essential objectives for the achievement of the legitimate aspirations of the people of African descent here in the Western Hemisphere, we will endeavor to build a bridge of understanding and created the basis for Afro-American unity. . . . *Determined* to unify the Americans of African descent in their fight for human rights and dignity, and being fully aware that this is not possible in the present atmosphere and condition of oppression, we dedicate ourselves to the building of a political, economic, and social system of justice and peace: *Dedicated* to the unification of all people of African descent in this hemisphere and to the utilization of that unity to bring into being the organizational structure that will project the black people's contribution to the world; *Persuaded* that the Charter of the United Nations, the Universal Declaration of Human Rights, the Constitution of the U.S.A. and the Bill of Rights are the principles in which we believe and these documents if put into practice represent the essence of mankind's hopes and good intentions; *Desirous* that all Afro-American people and organizations should henceforth unite so that the welfare and well-being of our people will be assured; *Resolved* to reinforce the common bound of purpose between our people by submerging all of our difference and establishing a non-religious and non-sectarian constructive program for human rights; *Do* hereby present this charter.

I – Establishment

The Organization of Afro-American Unity shall include all people of African descent in the Western Hemisphere, as well as our brothers and sisters on the African Continent.

II – Self-Defense

Since self-preservation is the first law of nature, we assert that Afro-American's right of self-defense. The Constitution of the U.S.A. clearly affirms the right of every American citizen to bear arms. And as Americans, we will not give up a single right guaranteed under the Constitution. The history of the unpunished violence against our people clearly indicates that we must be prepared to defend ourselves or we will continue to be a defenseless people at the mercy of a ruthless and violent racist mob. We assert that in those areas where the government is either unable or unwilling to protect the lives and property of our people, that our people are within their rights to protect themselves *by whatever means necessary* [my *italics*]. A man with a rifle or club can only be stopped by a person who defends himself with a rifle or club. Tactics based solely on morality can only succeed when you are dealing with basically moral people or a moral system. A man or system which oppresses a man [e.g. **JUST-US SYSTEM, DOMINATION SYSTEM, SYSTEM OF GRAND-DOMESTICATION** and/or **SYSTEM OF INDIRECT RULE**, etc. my insertion] because of his color is not moral. It is the duty of every Afro-American and every Afro-American community throughout this country to protect its people against mass murderers, bombers, lynchers, floggers, brutalizers and

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exploiters. . . .¹⁵⁰

In **Appendix B** Malcolm lays out his *Basic Unity Program Organization of Afro-American Unity* which focuses on black self-determination, black national unity and a restoration of an essential relationship between the Nu African People and the African Continent. In respect to black self-determination Malcolm emphasizes black autonomy and black self-rule undermined and submerged by the various DOMINATIONS SYSTEMS the Nu African people have been subjected to. He states that “We assert that we Afro-Americans have the right to direct and control our lives, our history and our future rather than to have our destinies determined by American racists. . . We are determined to rediscover our true African culture which was crushed and hidden for our four hundred years in order to enslave us and keep us enslaved up to today. . . We, Afro-Americans – enslaved, oppressed and denied by a society that proclaims itself the citadel of democracy, are determined to rediscover our history, promote the talents that are suppressed by our racist enslavers, renew the culture that was crushed by a slave government and thereby—to again become a free people.” In respect to restoration of the *ties that bind* with Africa Malcolm gives us the breath-taking focus and scope of his vision of black emancipation. He states:

In order to enslave the African it was necessary for our enslavers to completely sever our communications with the African continent and the Africans that remained there. In order to free ourselves from the oppression of our enslavers then, it is absolutely necessary for the Afro-American to restore communications with Africa. The Organization of Afro-American Unity will accomplish this goal by means of independent national and international newspapers, publishing ventures, personal contacts and other available communications media. We, Afro-Americans, must also communicate to one another the truths about American slavery and the terrible effects it has upon our people. *We must study the modern system of slavery* [my italics] in order to free ourselves from it. We must search out all the bare and ugly facts without shame for we are still victims, still slaves — still oppressed. Our only shame is believing falsehood and not seeking the truth. We must learn all that we can about ourselves. We will have to know the whole story of how we were kidnapped from Africa, *how our ancestors were brutalized, dehumanized and murdered* [my italics] and *how we are continually kept in a state of slavery for the profit of a system conceived in slavery* [my italics], built by slaves and dedicated to keeping us enslaved in order to maintain itself. We must begin to reeducate ourselves and become alert listeners in order to learn as much as we can about the progress of our Motherland—Africa. We must correct in our minds the distorted image that our enslaver has portrayed to us of Africa that he might discourage us from reestablishing communications with her and thus obtain freedom from oppression.¹⁵¹

In have in the past been disillusioned by proclamations by various groups in the U.S.E. that this is an “Era of Brotherhood”, the “Era of the War on Poverty”, the “Period of the Great Society”, and now “Make America Great Again” grounded in the ideology of “America First” while we are still being ruled indirectly with the help of a treacherous and incompetent black mis-leadership (i.e. minstrel dancers) playing largely to the turn of Progressive cultural and political forces advocating their vision of “Equality Before the Law” = (“We are all equal before the law” the ground for saying

¹⁵⁰ George Breitman. *The Last Year of Malcolm X: The Evolution of a Revolutionary* (New York: Schocken Books, 1967), pp. 105-107.

¹⁵¹ Breitman, pp. 115-116.

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we are “Nation of Laws” as well as a “Nation of Immigrants” of course again leaving out the Nu African People *who were never immigrants but black slaves*. Even with “**America First**” we are left out as citizens because it is mostly about reaffirming the now lost economic and social status of the lower white middle class of workers and although good in and of itself (that is good for them) because it has slowed down the Progressive onslaught against American political culture at its most basic and fundamental level of being undermining where it can the motto “In God we Trust” and *First Amendments* rights of Freedom of Speech and Religion (in favor of Gay, Lesbian, and Transgender rights) it is still not working of Nu Africans for we do not have a corollary emphasis on “**Race First**” that *non-racialist* view that allows us to look out for the **Black National Interest** *first* while *not denying* the legitimate competing interest of every other American.

This new era of Domestic Colonialism because of its system of indirect rule via the African-American Minority mis-leadership, gives us the illusion (an illusion that Malcolm tried to dispel) of freedom and a measure of self-determination defined by Euro-Americans as our *freedom of choice* ; when in fact the system of domestic colonialism instituted by the rulers of the U.S. Empire is designed such that the Nu African Majority have less than one chance in hell of ever actuating any so-called freedom of choice, because we in fact do not control our own destinies, as we are led to believe, through true political and economic power ; real power they (the white people) will never let us have short of an all out emancipatory struggle for liberation and national self-determination. Those of our leaders (some *integrationist-assimilationist*) and/or so-called *revolutionary socialist* and others, misguided *black nationalist* and *Pan-Africanist*, who say the emancipatory program of the **Nu Nationalism** advanced by *Nu African Nationalist* is a separationist attempt to create an untenable **Black Bantustan** in the **Black Belt South** should know that proponents of the Nu Nationalism have not created any such geo-political community or body. They are already created by white racism but are *merely disorganized and* powerless. The *Nu Nationalism* only seeks to organize these **black Bantustan’s** into **Black No-Centers of resistance and emancipation** to help them gain their freedom and autonomy guided by the principles of black self-determination. The critics of the Nu Nationalism should seriously take note of the map of the Nu African Nation previously provided in this project and the population figures all ready provided and data that follows this section that shows what Southern white terrorism (systematically instituted against our people just prior to, during, and after the Maafa=Period/Asiento 1876) did to the Black Nation in the Black Belt, resulting in the forced migration from our **historic homeland** in the **Black National Territory**, making us into *black refugees* in the soon to become **black Bantustans** of the Factory Region, East U.S. Empire. Many of these *black refugees* were Gullah People leaving in the *lower Gullah Corridor* (Georgia and South Carolina) of the National Territory who followed General Sherman’s armies after the famous *March on Atlanta* into the upper Gullah Corridor (North Carolina and Virginia) ending near the Tidewater/Chesapeake area, that is, those who Sherman could not convince to stay on the East Coast Sea Islands resulting from a grant of lands based on his Field Order 15.¹⁵² General Sherman’s famous *Special Field Orders No. 15* (January 16, 1865) granted

¹⁵² Many of the Gullah People were unconvinced continued with Sherman to the District of Columbia (Washington, D.C.) and many Gullah like my great-great grandfather and mother settled in Virginia and later migrated to places like Ohio and West Virginia in the second wave of migration during the 1920’s, 1930’s, 1940’s trying to either escape White Terrorism of lynching during the **Red Time** or to find work in the coal mines of West Virginia (as my grandfather Henry did) or work for the Neal Deal WPA (Work Progress Administration) as my great-grandfather William Lee (on my father’s side) did or work as a fireman (as my great-grandfather James Brody (b. 1877 later changed to Brady) did in Ohio. Although I do not have his father and mother’s names (my great-great grandfather and mother) the *1910 Census* record shows they were domiciled in Virginia and likely were among the slaves that followed Gen. Sherman there from either the *Brodie Plantation* in Wake County, North

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black people control over plantations and vast amounts of lands along the Florida, Georgia and South Carolina Coast and Sea Islands was not done out of the goodness of his heart for Nu African Gullah People who were following his armies in order to obtained freedom. He did it out of military necessity because these black refugees were a drag on his army's swift march through the South and a burden on his resources in terms of food and other provisions. Nevertheless, Sherman's field order is historic and the basis for our famous demand for *Forty acres and a Mule*. It is also the basis (in part) supporting the Nu African Nationalism demand for autonomous control of land in the Black National Territory (based in great part on this land grant) which we believe to be the true grounding for *economic democracy* and thus freedom from dependence on the government handouts. Gen. Sherman's order is so important as primary ground for claims and demands of the Nu African People that we give it here in full:

Special Field Orders No. 15

(William T. Sherman, *Memoirs*, Vol. II, p. 250ff.)

Headquarters Military Division of the Mississippi in the Field,
Savannah, Georgia, January 16, 1865.

1. The islands from Charleston south, the abandoned rice-fields along the rivers for thirty miles back from the sea, and the county bordering the St. Johns River, Florida, are reserved and set apart from the settlement of the Negroes now made free by the acts of war and the proclamation of the President of the United States.
2. At Beaufort, Hilton Head, Savannah, Fernandian, St. Augustine and Jacksonville, the black may remain in their chosen or accustomed vocations; but on the islands, and in the settlements hereafter to be established, no white person whatever, unless military officers and soldiers detailed for duty, will be permitted to reside; and the sole and exclusive management of affairs will be left to the freed peoples themselves [granting Nu African land and autonomy, my insertion] subject only to the United States military authority, and the acts of Congress. By the laws of war, and the orders of the President of the United States, the Negro is free and must be dealt with as such. He cannot be subjected to conscription, or forced military service, save by the written orders of the highest military authority of the department, under such regulations as the President or Congress may proscribe. Domestic servants, blacksmiths, carpenters and other mechanics will be free to select their own work and residence, but the young and able-bodied Negroes must be encouraged to enlist as soldiers in the service of the United States, to contribute their share towards maintaining their own freedom and securing their rights as citizens of the United States. Negroes so enlisted will be organized into companies, battalions and regiments under the orders of the United States military authorities and will be paid, fed and clothed according to law. The bounties paid on enlistment may, with the consent of the recruit, go to assist his family and settlements in procuring agricultural implements, seed, tools, boots, clothing's and other articles necessary for their livelihood.
3. Whenever three respectable Negroes, heads of families, shall desire to settle on land, and shall have selected for that purpose an island or locality clearly defined within the limits above

Carolina (owned by Sam Brodie) or the plantation built out of the 1794 Land Grant given to Robert Brodie in Camden, South Carolina or the *Oakgrove Plantation* in Aiken, South Carolina owned by John Wardlaw Brodie, where all are located within the *Gullah Corridor* and along the several routes North from Atlanta taken by Gen. Sherman's armies.

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designated, the Inspector of Settlements and Plantations will himself, by such subordinate officer as he may appoint, give them a license to settle such islands or district, and afford them such assistance as he can to enable them to establish a peaceable agricultural settlement [land as the basis of Nu African *economic democracy* that would have promoted self-reliance and prevented decades of dependency on the government] The three parties named will subdivide the land under the supervision of the inspector, among themselves, and such others as may choose to settle near them, so that each family shall have a plot of not more than *forty acres* [my *italics*] of tillable ground, and when it borders on some water channel, will not more than eight hundred feet of water-front,, in the possession of which land the military authorities will afford them protection *until such time as they can protect themselves* [recognizing the Nu African's right to self-defense of their life and property as any free man should have or claim as inalienable, my insertion/my *italics*] or until Congress shall regulate their title. The quartermaster may, on the requisition of the Inspector of Settlements and Plantations place at the disposal of the inspector one or more of the captured steamers to ply between the settlements and one or more of the commercial points heretofore named, in order to afford the settlers the opportunity to supply their necessary wants, and to sell the products of their land and labor.

4. Whenever a Negro has enlisted in the military service of the United States, he may locate his family in any one of the settlements at pleasure, and acquire a homestead, and all other rights and privileges of a settler, as though present in person. In like manner, Negroes may settle their families and engage on board the gunboats or in fishing, or in navigation of the islands waters, without losing any claim to land or other advantages derived from this system. But no one, unless an actual settle as above defined, or unless absent on Government service, will be entitled to claim any right to land or property in any settlement by virtue of these orders.
5. In order to carry out this system of settlement, a general officer will be detailed as Inspector of Settlements and Plantations, whose duty it shall be to visit the settlements, to regulate their police and general arrangement, and who will furnish personally to each head of a family, subject to the approval of the President of the United States, a possessory title in writing, giving as near as possible the description of boundaries; and who shall adjust all claims of conflicts that may arise under the same, subject to the like approval, treating such titles altogether as possessory. The same general officer will also be charged with the enlistment and organization of the Negro recruits, and protecting their interest while absent, from their settlements: and will be governed by the rules and regulations prescribed by the War Department for such purposes.
6. Brigadier-General R. Saxton is hereby appointed Inspector of Settlements and Plantations and will at once enter upon the performances of his duties. No change is intended or desired in the settlement now on Beaufort Island, nor will any rights to property heretofore acquired be affected thereby.

By order of Major-General W. T. Sherman
L. M. Dayton, Assistant Adjutant-General¹⁵³

¹⁵³ James S. Allen. *Reconstruction: The Battle for Democracy 1865-1876*. (New York: International Publishers, 1937), Appendices 1, pp. 225-227, [quoting from William T. Sherman, *Memoirs*, vol. II, p. 250 ff.], pp. 225-227. For a good bio-historical sketch of Gen. William T. Sherman and his devastating march through Georgia and the Carolina's, including the atrocities and rapine white Union troops under his command visited upon black women in Savannah, GA, from which place he issue his *Special Field Order No. 15* concerning land or the Nu African People, see Burke Davis, *Sherman's March* [Vintage Books, 1988]. For an understanding of the role the black man played in his own liberation from slavery during the Civil War, see James M. McPherson, *The Negro's Civil War* and Joseph T. Wilson's (1836-1891). *The Black Phalanx: African American Soldiers in the War of Independence, the War of 1812, and the Civil War*.

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Within ten years the settlement program (during the so-called Reconstruction Period, 1866 to 1876) laid out by General Sherman was undermined because Congress never “regularized” the ex-slaves possessory rights to the settlements lands granted by *Special Field Orders No. 15* and by 1876 the Republican Party under President Ruford B. Hayes the electoral Compromise of 1876 began removing federal troops from the South which had been under military occupation. Without the presence of the United States army the Southern whites (guided by the *Mississippi Plan*) began a program of White Terrorism to take back “their land” and reintroduce a new DOMINATION SYSTEM referred to as *Jim Crow/Zip Coon*. This period called by ex-slaves the RED TIME included systemic attempts at genocide by public lynching of both black men and women, gang rape of black women, and sadistic sexual assaults on black men and boys, public burning, and other such barbaric acts that lasted well beyond 1954. In the end what the black man got from the rulers of the United States Empire was genocide and later a system of so-called integration into the bottom of their society instead of the promise of self-sufficiency (i.e. economic democracy), freedom, autonomy, black self-determination, and the right of self-defense granted by Sherman’s *Special Field Orders No. 15*.

This project cannot go into the minute details of how all of this happened to the Nu African People but a close reading of the following works will give any reader a good working understanding of how and what happened to the Nu African People that even today contributes to our status as *second class citizens* still subject being killed by *any white man who gets up on the wrong side of the bed* and decides to commit *murder under the color of law* (whether as a law enforcement officer or white citizens claim a *right to stand their ground*). These works includes but are not limited to: Elizabeth Hyde Botume. *First Days Amongst the Contrabands* in series *The American Negro: His History and Literature*. (New York: Arno Press and The New York Times, 1968); John R. Lynch. *The Facts of Reconstruction* in *The American Negro: His History and Literature*. (New York: Arno Press and the New York Times, 1968); James S. Allen. *Reconstruction: The Battle for Democracy 1865-1876*. (New York: International Publishers, 1937); Lerone Bennett Jr. *Black Power U.S.A.: The Human Side of Reconstruction 1867-1877*. (Chicago, Illinois: Johnson Publishing Company, Inc. 1967); James P. Shenton, editor. *The Reconstruction: A Documentary History of the South After the War: 1865-1877*. (New York: G. P. Putnam’s Sons, 1963); Ralph Ginzburg. *100 Years of Lynching*. (Baltimore, Maryland: Black Classic Press, 1988); Stanley F. Horn. *Invisible Empire: The Story of the Ku Klux Klan 1866-1871*. (New York: Haskell House Publishers Ltd., 1968); and Allen W. Trelease. *White Terror: The Ku Klux Klan Conspiracy and Southern Reconstruction*. (New York: Harper & Row, Publishers, 1971).

What white terrorism helped create (i.e. black refugee communities destined to become permanent black Bantustans characterized by urban squalor, economic deprivation, poverty, crime, drugs, police state control, etc.), integrationist policies and so-called *affirmative action* helped to maintain by falling prey to, acquiescing in, and making itself subject to the parameters set by the domestic colonial system of the U. S. Empire & Imperium. In every area, the proponents of integrationist philosophy (the progeny of *Progressive ideology* and *social engineering* as their *Solution to the Nu African Question*) have let the rulers of the U.S. Empire define the limits and inform the content and the direction of their Civil Rights Movement. During the Civil Rights Era the rulers of the U. S. Empire told these integrationist-assimilationist black mis-leaders that for their movement to be acceptable to the Euro-American Majority the so-called “Movement” must first and upmost be “non-violent” (i.e. meaning that we black people could march, pray, get clubbed, spat on, raped, mutilated or *murdered under the color of law*) but we were not to take any violent measures even in self-defense in order for *The Movement* to be legitimate and acceptable to white folks. Like good slaves we even went further than they could every hope we would. We found someone and raised him

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to great national stature because he, using a foreign Indian Philosophy of Non-violence (that only has a change of working if you are the majority) told us it was both *right and just to be non-violent* but wrong to use violence to gain ones freedom (although every other nation of people in the world did so and were doing so at the time) and further that it was even *evil and demonic* to do so (which other nations including black African nations were exercising the principle of self-defense as sanctioned by international law and expected would be exercised at minimum by even ones enemies). With the exception of a few Nu Africans that held on to their emancipatory teachings of *Shahidi*, Malcolm X, many of our people scrapped the inviolable principle and right of self-defense and took up the Indian *Philosophy of Non-Violence* as a practical or moral principle of the *Movement* because we were told by the rulers of the U.S. Empire that no other type of emancipatory movement in the United States Empire & Imperium would be acceptable or work. Not even India itself that gave birth to and celebrates M. K. Gandhi's notion of *Satyagraha* (i.e. Non-Violent Resistance) which proved to work well for majorities against minority rule knows that such a principle does not work on the international level and so it has one of the most powerful armies in the world as was as nuclear weapons of mass destruction. So much for the principle of *non-violent resistance* that on the practical level has its limitations and may be valid only in certain geo-political arrangements but cannot be recommended for all people at all time in all situations when dealing with oppression, exploitation, genocide by Domination Systems of *grand-domestication*.¹⁵⁴

When the rulers of the U.S.E. told the African-American mis-leadership to be non-violent it was understood that this can with an *or else!* There was an implied threat of force behind the demand to be non-violent when protesting and/or using other pacific actions to address long standing grievances. This demand made in face of the U.S.E. & I's enormous arsenal and a verified history of using direct violence made the African-American mis-leadership believe with certainty they would not hesitate to use such force as they had often used in the past against the smallest and most insignificant whisper of descent by the Nu African Majority. The point was always to crush descent with swift and overwhelming force (like a hammer against a fly) copied from Rome's Imperial military policy of striking fear into the hearts of men under its *Pax Romana* (i.e. "Roman Peace") = "You Nigras be alright as long as you stay in your place." This was the practice on the old plantations in the Southern states with its DOMINATION SYSTEM of *grand-domestication*. We were afraid of these people because they held the power of life or death over us. This fact has hardly changed with police having the power and protection to commit *murder under the color of law*. On the economic front our existence is not much better. We are in black Bantustans because no program to relieve us of its misery has been devised by us that is acceptable to the rulers of the U.S.E.&I and the African-American Minority mis-leaders will never cross these people because "*white boss always knows what's good for us*" which is

¹⁵⁴ In an article found in the *Final Call*, vol. 10, No. 15, the central news organ of the Nation of Islam, headed by Minister Louis Farrakhan, the writer of "Straight Talk", the late Abdul Wali Muhammad points out the absurdity of an African-American mis-leadership bent on loving an enemy bent on pursuing a policy of genocide against the Nu African People. In his article "Old Glory Cannot Save Us", he points out the destruction of the Native America People as a lesson for the Nu African Majority and makes the assertion that the African-American Minority leadership is a moribund leadership. Abdul Wali states: "Our leadership today is tainted with the perverse and dishonest 'love everybody' syndrome which disqualifies them from being able to lead a people who are under attack. When at war for the life and future of a people, the leadership cannot be fearful or pre-occupied with the perceptions of the very enemy trying to destroy them. Does President George Bush love Iraqi President Saddam Hussein? Are the Kuwaitis concerned whether the world thinks they don't like the Iraqis? Our leaders have been assured that if we remain patient "Keep hope alive" and keep waiting for change, for jobs, for welfare, for civil rights, for equal housing opportunity, for equal education, and so [on], our day will come. . . . [our day will come, my insertion] the U.S. government's plan, as in the past, is to totally annihilate the "savages" in the ghettos of America. . . ." (*The Final Call*, July 22, 1991).

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an *Obamanation* advanced for from elitist Progressive political thinkers and operatives with the mantra “*We know what is best for you!*” Just like in South Africa’s black Bantustans the Nu African People of the U.S. Empire have been granted a false “independence” in the NO-CENTER areas to shield the fact that it is they, the whites who still rule with an iron hand as evident in places like LA, New York City, Chicago, and Miami, FLA., and that it is we who in fact have no real power of decision over our own lives, not withstanding black mayors and black officials who variously dot the political landscape presiding in local government over the many black Bantustans in the U. S. Empire; despite the U. S. Empires trite slogan that this is a “Nation of Laws” and a “Nation of Immigrants” the “Land of the free and the home of the brave” neither Progressive slogan or mantra includes us or was ever affirmatively meant for our benefit.¹⁵⁵ We remain a nation of “Invisible Men” that begs the “Indian Solution” to the “Nu African Question” of our existence as the “White man’s Burden.” Something has to be done to “get us off his back.” The idea of the formation of an independent Black Nation-State and/or Black Autonomous Region within the Union of the U.S. Empire in the National Territory [N.T.] is to the integrationist-assimilationist and so-called black revolutionary socialist a separationist ideal that will result in an untenable, economically dependent, Third World Black Bantustan still subject to the influence and power of the U.S. Empire & Imperium.¹⁵⁶ This supposition may or may not be true in its entirety, however these people never explain why they believe this is so; they just state what they feel is the obvious, used as verbal disparagement against black separation, even though they hate to admit integration has not worked (except at “integrating” black people at the very bottom of the economy) in racist America for our people; yet separation which has not been tried is automatically ruled out because they are afraid they will have to fight and give up their lives and so-called favored “positions” [i.e. professorships, board chairmanships, c.e.o’s, houses, cars, *dey* American way of life] in order to obtain it.

Our Ancestors Have Names says that we should not let the claim that we will be just another Third World black state deter us from seeking an independent existence in some form. This challenge has never stopped any other people from seeking independence from the colonial master, simply because his largess (crumbs from the masters table) would be withdrawn. These kind of people love

¹⁵⁵ White People never meant the Nu African People to be “free” to pursue any goals toward self-determination detrimental to the WHITE NATIONAL INTEREST and definitely not that ultimate goal of self-determination culminating in some form of **black national independence** and/or **black political autonomy**. *Rue the day* for such an eventuality as an answer to the **Nu African Question** and *just as unacceptable* to the Rulers of the U.S.E.&I. as a rogue nation like North Korea having Inter-continental missile capability to deliver nuclear weapons to the U.S.E. mainland.

¹⁵⁶ Black revolutionary socialist drop the “socialist” part of their appellation and just say they are “black revolutionaries” to mask themselves in an attempt to confuse black people as to their absurd belief that *we and so-called “white revolutionaries”* in this country can and will unite to overthrow the capitalist state of the U. S. Empire & Imperium. They know this is a pipe dream, proven as such by the demise of the greatest and most powerful socialist state ever, the Soviet Empire, once known as the U.S.S.R. With the break-up of the Soviet Empire (although the Russian centre ruled from Moscow is still a formidable military and nuclear power) the capitalist West (with the U.S.E. as its leader) has nevertheless declared themselves the winners of the COLD WAR! In the past they have tried to topple or change China’s socialist government (to no avail) which government skillfully keeps the West off guard with its off and on support for the North Korean nuclear threat and a wary eye on Cuba (which once was an untenable situation having a Socialist/Communist government 90 miles from America’s shores) preparing for a Post-Castro era after the death of Cuba’s President (whom although he is dead) are afraid to attack militarily. Further, the utopian idea that black people in the U.S. Empire are going to benefit from some so-called non-racist color-blind socialist paradise is totally absurd. Don’t hold your breath. Our best example is Cuba where a white minority rules over the majority of black people, who are more than 60 percent of the population. Even more directly, the history of the white laboring class in this country shows them to be the most racist, parasitic, and too, the people most inclined toward genocide is well documented. One only need to read the work of J. Sakai, *Settlers: The Mythology of the White Proletariat* to confirm this supposition that socialism led by white revolutionaries in the U.S.E. is not the answer to the Nu African Question.

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the idea of breathing the fresh air of freedom too much to consider continued DOMINATION above *self-determination*. Let us not forget that the U.S. Empire was once a Third World, third rate political entity when it separated from England. That fact did not discourage them from seeking independence from the mother country. The soon to be U.S.E. bled for its own white freedom, but capitalized its great industrial expansion on the backs of black slaves and much later on expansionist white immigration. However immoral they were in all of this they became a Super Power and then achieved Empire status (by holding on to peoples, land, and resources in territories that do not have *full independence* in governing themselves, e.g. *Puerto Rico, U. S. Virgin Islands, Northern Mariana Islands, Guam, American Samoa, Native American Reservations and Tribal Lands*). Of course our way to independence and/or autonomy may of necessity be different in some respects but whatever the path undoubtedly some blood will be shed to obtain such a level of freedom. The Nu African People can (if they have the will) achieve success as an independent and/or autonomous black nation envisioned early on in our history as a "Nation within a Nation." That vision has been dimmed but its light has not been entirely extinguished. Much depends on how the black nation is developed and formed in its initial states. However, if we do not try it is a guarantee that we will *always* be a *subject black nation* given last place behind the WHITE NATIONAL INTEREST especially if the mantra "MAKE AMERICA GREAT AGAIN" means "MAKE AMERICA WHITE AGAIN!" If the slogan "AMERICA FIRST" includes *all* American citizens (meaning Nu Africans as well) then all well and good but it is not likely how this will play out if the AMERICA FIRST ideal cannot incorporate the Nu African's ideal of RACE FIRST as a non-racist ideal which demands that Nu African's consider the BLACK NATIONAL INTEREST as paramount for their survival before recognizing or considering other legitimate competing claims by other peoples within the U.S.E. body politic. We can support AMERICA FIRST but only as long as our competing claims to the resources of the nation are given equal consideration with other American citizens and where we for the first time are truly stand as EQUALS BEFORE THE LAW and not *outside* the JUST-US system as we stand today.

It is the opinion of *Our Ancestors Have Names* that it does not serve the BLACK NATIONAL INTEREST to continue fighting for INTEGRATION HEAVEN (i.e. NIGGER HEAVEN). *Our Ancestors Have Names* counsels our people to seek self-determination via black national separation and/or *autonomy within the union of the U.S.E.* (as suggested by saying we are a "BLACK NATION WITHIN A NATION) *if that is at all possible*. For Nu African nationalist-separatist the idea of the formation of a black nation-state in the N.T. is really not separation but a **reformation** and **re-unification** of our Black Nation within a Nation born in the bowels of the South, which nation nearly dis-integrated and dispersed after MP360/A1876 via the institution of white terrorism and Jim Crow/Zip Coon. Prior to this period over ninety percent (90%) of our people were in the National Territory (N.T.) as African and Nu African slaves. Our Mababa Weusi [Black Ancestors] worked the soil in this land, bled, died and bore all manner of atrocities in this land. Nevertheless, even now we hold on tenaciously and innately to our *historic homeland*, maintaining between fifty-one and fifty-six [51% to 56%] percent of the black population in the N.T. our *historic black homeland* while at the same time recognizing Africa as the *black Mother-land*. It was no accident that the white people needed to break-up or re-subjugate the Black Nation masses in the South after the Proclamation Emancipation affirmed and certified by act of war and enactment of the 13th Amendment to the U.S.E. Constitution. It was not in the WHITE NATIONAL INTEREST to leave us where we were (empowered by ownership of land granted by Sherman's *Special Field Orders No. 15*, January 16, 1865) and by *The First Reconstruction Act* (March 2, 1867) that divided the Confederacy of Southern Rebel States (i.e. Virginia, North Carolina, South Carolina, Georgia, Mississippi, Alabama, Louisiana, Florida, Texas, and Arkansas) into

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military districts for ten years (in the interest of “*peace and good order should be enforced in said States until loyal and republican state governments can be legally established. . .*”), a policy overturned via the Mississippi Plan of White Terrorism and affirmed by the political fiat of the 1876 Election via the Republican Compromise (so that Rutherford B. Hayes could hold onto the White House) which began removing Federal Troops that guaranteed the promises hope for in Sherman’s field order historical referred to as our claim to *40 acres and a mule*. The White Southern Terror unleashed on the Nu African People was acquiesced to by the White North along with the denial of land to the newly freed black slaves which was the only *economic and political guarantee of our democratic rights*.¹⁵⁷

Our Ancestors Have Names takes the position that we need to reform our black nation in our *historic homeland* and re-establish the rights to black self-determination denied us after the Republican Compromise of 1876 agreed to between the Republican White North (our erstwhile liberators) and the Dixiecrat White South, which President Hayes consummated as a condition for the Southerners’ acceptance of his election to office MP360/A1876. The Nu African Nationalist idea ground in a demand for economic democracy based on the ownership of land is called by some a desire for “separation” into **black Bantustans** by integrationist and black revolutionary socialist is really to our minds a **restoration**, a **re-formation** of the **Black Nation** that was already developing in the Black Belt South prior to MP349/A1865 and given more concrete form with Sherman’s *Special Field Order 15* but then subsequently denied by the Compromise of 1876 and inhibited in its growth by White Terrorism based on the *Mississippi Plan* to retake the land and put Southern government securely back into the hands of White people. The Nu African Nationalist position seeks a **re-unification** and return of our people to their historic homeland, which land is the basis for our demand for economic democracy. At *the least* the land the Nu African People should possess political autonomy over the land they once occupied in the millions, that is, the **original Gullah Corridor** from *Tidewater, Virginia (parts of the Chesapeake Bay that includes the James River) extending Fifth miles inland, continuing down the east of North and South Carolina, Georgia as far as Mayport, Florida near Jacksonville* given by the estimate of Llaile Oleda Afrika (2000, 2014) *The Gullah: People Blessed by God*. After MP349/A1865 the Nu African People had **GREAT EXPECTATIONS** which led them to ask for and demand autonomous space [i.e. ownership **LAND** under their feet] in the Black Belt South. IN some cases in and along the Sea Island Coast Nu Africans armed themselves to hold onto grants of land given to them via Sherman’s *Special Field Order No. 15* that granted them so-to-speak *40 acres and a mule* in full expectation that

¹⁵⁷ Dr. Yusuf Kly in his *The Anti-Social Contract* states: “Apart from the problem of enslaving and making an internal colony of the Africans, the ruling elites of the 13 colonies were also faced with the necessity of attracting large scale European immigration, so that the population of the U.S. would become preponderantly European. . . . By 1770, they [i.e. Nu Africans, authors note] were 21 percent of the total population and over 50% in the most valuable and developed regions of the South. Increased European immigration was the answer [i.e. to the Nu African Question, authors note] Historically geo-political changes had, by this time [i.e. by MP438/A1954, authors note], permitted the white ethny in the U.S. to secure a numerical majority in all significant geo-political areas before pressure from the Civil Rights Movement and the United Nations obliged the government to assure the right of the African-Americans to vote and hold office. In important areas of the South such as Mississippi, where this was not the case, the white ethny resorted to new political-economic or terrorist tactics to encourage African-American movement into areas of the northern U.S. where their numbers would be politically insignificant, thus assuring that their numbers in the South would be significantly reduced. . . . From observation of population statistics, it appeared that the logic emanating from the anti-social contract called for a maximum of about 30% African-American population in each of the Southern States. Only Mississippi seems to have not yet achieved this goal.” (pp. 35, 44, and page 100 foot-note 78). **AUTHORS NOTE:** Neither Mississippi nor Louisiana has achieved this goal. The Black Population [BP] in Mississippi was at 35.6% and Louisiana was at 30.6%. See the section to follow “Where is the Nu African Nation” for these and other population figures for the BP in the rest of the Southern States/Dixie Region compiled at the beginning of this research and writing.

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the Republican Congress and President would affirm this grant via legislation becoming the law of the land.¹⁵⁸ However, the Nu African People were later betrayed by our erstwhile Northern benefactors with the Compromise of 1876, which abrogated General Sherman's *Special Field Order, No. 15*, sanctioned by the War Department. Union troops even helped former white slave owners forcibly take back some of the land from the Nu African promised the by the Union military government of the South, which authority and decisions were sanctioned by the highest authority in the land, the President of the U.S.E. and the U. S. Congress. The Nu African People were then willing to share the land with the whites, especially the white poor as long as we had autonomous political and economic control over some portions of the land to affect our desire for black self-determination. But now today we are asking for and demanding more and will not settle for less than some form of autonomy and/or political independence under our direct control culminating in the creation of a black Nation-State in the National Territory of the Black Belt South, our *historic homeland*. Those already in the National Territory and those who wish to leave the so-called black Bantustans or No-Centers in the Factory Region of the U. S. Empire of the National Territory to help create and actuate a Black Nation-State are described in this project as members of the **NAN = Nu African Nation**. They are the **Nu Africans**.

Those who wish to and remain in the U. S. Empire belong to us too, but by choice will remain National Minorities of the U.S. Empire & Imperium, hopefully under a new written Social Contract spelling out their rights as a special minority appropriate for formerly oppressed people. They are the **African-Americans**. When we finally settle the land question it is hoped at the same time we will secure for the African-American People who remain within the U.S. Empire a new social contract that will be better than the old Anti-Social Contract, which is explained fully by Dr. Yusuf Kly in his work *The Anti-Social Contract*. This important work brings to light the pure greed of the whites that denied our rights to land and therefore the economic basis for empowerment. The **Nu Nationalism** has three goals (1) securing control over land within the U.S.E. via some autonomous regional arrangement, either within the union of the U.S.E. or via secession with internationally brokered guarantees and agreements signed by the rulers of the U.S.E. & I and the government of the N.A.N. for Nu Africans that wish complete or nearly complete separation, and (2) securing a **Nu Social Contract** for the African-American People that choose to remain and live among the majority white nation of the United State Empire & Imperium, and (3) a just form of reparations based on the promises of the U.S.E. War Department (i.e. often referred to in history as *40 acres and a mule* based on *Special Field Order 15* of General Sherman) and the *Reconstruction Acts of Congress* that were unjustly rescind by the Andred Johnson, President of the United States.

¹⁵⁸ It should be noted that the Nu African People as early as Maafa-Period 301/Asiento 1817 C.E. expressed a desire for limited autonomy in a separate national territory within and under the rules and laws of the U.S. Empire. This expressed desire came in response to the formation of the American Colonization Society and its bid to rid the U.S. Empire of the so-called free population of Nu Africans existing as "free persons" i.e. subject people, thus making the slaver system of the U.S. Empire more secure. The Nu Africans objected to what they called "foreign" colonization but agreed in principle with colonization as long as the free population of the Nu Africans was given such territory within the confines of the U. S. Empire. One such proposal was territory on the Missouri River, which would still be under the administrative authority of the U. S. Empire; but Nu Africans would have limited home rule, self-rule, i.e. autonomy. Other Nu Africans who would stay in the U. S. Empire if they could be completely free, but held no hope of ever being so, expressed a desire to return to Africa or some other place, if it meant freedom from oppression. See Herbert Aptheker, *A Documentary of the Negro People*, Vol. I, pp. 70-72 and his Index in vol. II under caption "land, desire for" on sections in both volumes dealing with the **LAND QUESTION** and how early Nu African began to express these ideas as their own solution of the **NU AFRICAN QUESTION**.

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Our Ancestors Have Names feels that the new political and socio-economic arrangements proposed by the **Nu Nationalism** will accrue to the benefit of both groups of our people, that is, the Nu Africans and the African-Americans. The idea and creation of **Nu Africa** within the geo-political confines of the United State Empire & Imperium even as an autonomous region granted self-rule within the overall federal body politic of the U.S.E. will in no way limit the internationally protected rights of the national minority African-Americans who *choose* not to live in the **NAN** but remain in the U. S. Empire. In fact, we believe the creation of **Nu Africa** (autonomous state or region) via emancipatory struggle for national liberation will undoubtedly result in a new political and economic arrangement between the African-Americans and the Euro-Americans within the U.S.E. The creation of the **NAN** will begin the destruction of the domestic colonial system (i.e. DOMINATION SYSTEM) and the end to programs of economic deprivation and repression in the black Bantustans, replaced by some form of autonomous community arrangements under U.S.E. programs designated as **special measures** that allows the remaining African-Americans a greater measure of political, economic and cultural self-determination. Dr. Kly suggests that *revenue sharing* of tax proceeds be given to the African-Americans so that they could pursue the above goals. **AS FOR NU AFRICA, WE WILL ENTER AND BE RECOGNIZED AS NU MEMBERS OF THE FAMILY OF INDEPENDENT AND/OR AUTONOMOUS NATIONS OF PEOPLES WITH ALL PRIVILEGES AND RIGHTS THERETO!**



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KOMÉ wa WOŋGA: BUILDING A GULLAH DEFENSE FUND

The Nu African *Nation within a Nation* while we talk about the wider National Territory which includes the *Gullah Cultural Heritage Corridor* as its primary core must at the same time recognize that the Gullah People are the direct descendants of the original beneficiaries of Sherman's *Special Military Order 15*. The general population of Nu Africans can only make such a claim inasmuch as the Gullah People are Nu Africans and we are part of them and they of us. To this special corridor they of course have first claims and right of occupancy of this corridor that represents the core of the National Territory we all claim. The original Gullah corridor has been reduced by Congress in 2006 and designated as the *Gullah Cultural Heritage Corridor* to extend from "*Wilmington, North Carolina in the north to Jacksonville, Florida in the south*" stating that this large area (reduced as it is) "*is home to one of America's most unique cultures, a tradition first shaped by captive Africans brought to the southern United States from West Africa and continued in later generation by their descendants*". The *Gullah-Geechee Cultural Heritage Corridor* website is more geographically specific and states:

The Gullah Geechee Cultural Heritage Corridor Commission was designated by an act of Congress on October 12, 2006 (Public Law 109-338) through the National Heritage Areas Act of 2006. A portion of the Commission's funding is awarded by the Department of the Interior and managed by the National Park Service, but the Corridor is not a park. It is one of the country's 49 *National Heritage Areas*. The Gullah Geechee Cultural Heritage Corridor extends from Pender County, NC, to St. Johns County, FL, and extends 30 miles inland. It covers more than 12,000 square miles and 27 counties and includes coastal communities in North Carolina, South Carolina, Georgia and Florida. Throughout the Corridor today there are Gullah Geechee communities, made up of direct descendants of West and Central Africans who survived the Middle Passage across the Atlantic Ocean and were enslaved for almost two centuries to labor on coastal plantations in the Corridor. The Gullah Geechee people and their unique culture is a nationally important story of a complex culture that continues to emerge and is reflected in the lives and experiences of families and organizations with the Gullah Geechee community. (www.gullahgeecheecorridor.org)

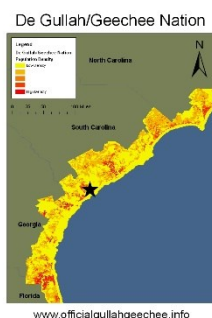
We therefore have land in the Kush Territory or rather the Gullah People who stayed on the land along the whole of the South Carolina and Georgia Sea Islands are the indigent owners of the land. *Our Ancestors Have Names* asserts that helping them stay on the land and reclaim the land that they have lost because white and some black developers through the **JUST-US** system has exploited them through the misappropriation of their land ownership system (i.e. *heirs property rights*) would be away of symbolizing and affirming our larger claim for the entire Kush Territory in order to affect our desire for black self-determination, political autonomy and economic democracy. To that end we need to help the Nu Africans in the Sea Islands build a *Gullah Defense Fund* to help them take back their land which in turn will help them sustain their black African culture instead of them becoming a "zoo" project for the curiosity of white and black visitors and prey for white and black developers. However, the Gullah-Geechee Nation are not in the *waiting game* for African-American and/or Nu African to raise their level of consciousness to understand that we need to claim territory within the boundary of the United States Empire & Imperium. The Gullah-Geechee Nation have already moved to the level and beyond.

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Note the young Gullah-Geechee woman above carries a flag with their national emblem “WEBE GULLAH GEECHEES – ANOINTED PEOPLE. This fact has past by most African-Americans but the Gullah/Geechees came together on July 2, 2000 with international observers and media present declared themselves a nation within the Gullah Corridor. The young woman holding the flag is Queen Quet [Marquetta L. Goodwine] the first elected Chieftess and Head-of-State for the Gullah/Geechee Nation. The Gullah-Geechee say this about themselves, their national aims and destiny as a people:

The Gullah/Geechees came together to declare themselves as a nation on July 2, 2000 with international observers and media present.



The Gullah/Geechee Nation exist from Jacksonville, NC to Jacksonville, FL. It encompasses all of the Sea Islands and thirty to thirty-five miles inland to the St. John's River. On these islands, people from numerous African ethnic groups linked with indigenous Americans and created the unique Gullah language and traditions from which later came “Geechee.” The Gullah/Geechee people have been considered “*a nation within a nation*” [my *Italics*] from the time of chattel enslavement in the United States until they officially became an internationally recognized nation on July 2, 2000. At the time of their declaration as a nation, they confirmed the election

of their first “head pun de boddee”-head of state and official spokesperson and queen mother. They elected Queen Quet, Chieftess and Head-of-State for the Gullah/Geechee Nation (www.QueenQuet.com).



Queen Quet is the first elected Chieftess and Head-of-State for the Gullah/Geechee Nation.

The Gullah/Geechee Nation can be reached at

Gullah/Geechee Nation Headquarters
Post Office Box 1109
St. Helena Island SC 29920
(843) 838-1171 or email GullGeeCo@aol.com

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The *Gullah/Geechee Nation Declaration* states:

Mission

To preserve, protect, and promote our history, culture, language, and homeland and to institute and demand official recognition of the governance (minority) rights necessary to accomplish our mission to take care of our community through collective efforts which will provide a healthy environment, care for the well beings of each person, and economic empowerment.

Goals

As we are the authentic original Gullah/Geechee Nation with direct linkage to our ancestral legacy, we stand as custodians of Gullah/Geechee culture and protectors of our human rights. Henceforth, being the ONLY and TRUE keepers of the Gullah/ Geechee cultural legacy, upon us falls the responsibility to promote in an accurate and positive manner all aspects of Gullah/ Geechee culture by emanating knowledge and healing souls. This process is guided through the release of the full story of the fore parents of Gullah and Geechee ancestral souls and the wisdom of our elders.

WE intend to protect the development and construction of Gullah/Geechee culture through the establishment of appropriate institutions and law by the exercise of our human rights. Presently this is being achieved through and during conferences, workshops, festivals, and other celebrations of culture and the continuation of oral traditions, living history, crafts, skills, and reconnection to the soil. The establishment of this Constitution will guarantee the continuation by the exercise of our minority right to self-determination.

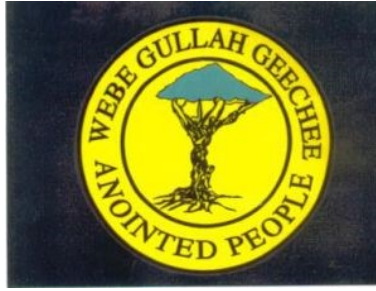
WE will link with organizations, other nations, and institutions that are contributing positively to the cultivation of our nation, insuring that those connections are carried out with dignity and honor.

In the tradition of our foreparents we will record in written form OURSTORY as a living testament to our Gullah/Geechee legacy. We will also broaden our continuum through the use of electronic and video and audio means of documentation. Through the exercise of our human rights, we will be the keepers of this material as we accept the responsibilities of defining ourselves and our ancestors.

WE will preserve, maintain, and reclaim ALL elements of our homeland which will FOREVER be our base of existence as we carry out these goals. With these goals in mind, Gullah/Geechee people take formal recognition of their nation and their human right to self-determination within the context of their minority governance rights, and thereby, the Gullah/Geechee Nation Wisdom Circle Council of Elders, by its hands, spirit and soul undertakes the task of creating and ratifying the first Constitution of the Gullah/Geechee Nation.

The Gullah/Geechee Nation Constitution is 21 pages long. It is the document of governing principles by which the Wisdom Circle Council of Elders and the Assembly of Representatives operated as the right and left hands of the Head-of-State.

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*Official flag of the Gullah/Geechee Nation*¹⁵⁹

Gullah Nation of North America Constitution [GNONA]

The Gullah Nation of North America (GNONA) is a political, educational, institutional, constructive and expansive government founded by the Gullah descendants along the Gullah-Geechee Corridor in the Southeastern United States of America desiring to govern the said descendants upon Gullah land in the stated Gullah Geechee Corridor.

Our purpose is for the social, spiritual, economic and political upliftment and advancement of all Gullah descendants in the continental United States to a life of liberty, justice, equality, and economic freedom in the absence of tyranny.

And the members pledge to conserve the rights of their noble Gullah families to be self-governed, to preserve the Gullah-Geechee culture and to respect the Human rights of all, and to believe always in the Brotherhood of Man and the Fatherhood of God.

The motto of the government is “As above, so below; as within, so without” Therefore, let justice be done to all mankind, realizing that if the strong oppresses the weak, confusion and discontent will ever mark the path of man. However, with love, faith and charity towards all, the reign of peace and plenty will be heralded into the world and the generations of Gullah people shall be forever Blessed.

ARTICLE 1 - *Jurisdiction*

Section 1. This Body shall be known as The Gullah Nation of North America (GNONA). Its jurisdiction shall include all Gullah communities where the people of melanined African descent are to be found. In it alone, and through the Paramount Chief/Chieftess and Council of Elders, hereinafter spoken of and his successors, are vested powers to establish subordinate divisions and other organizations, whose objects shall coalesce and be identical with those herein set forth, and its mandates shall be obeyed at all times and under all circumstances.

To the Gullah Nation of North America, by the authority of the Paramount Chief/Chieftess, has reserved the right to fix, regulate and determine all matters of a general or international nature as affecting the objects of the government and the membership at large.

Right to Reorganize Rebellious Branch or Division

Section 2. The right is reserved to revoke membership and to reestablish jurisdiction over any division or subordinate organization whose affairs are conducted contrary to the welfare of the Gullah Nation of North America (GNONA) as required by the Constitution and General Laws.

¹⁵⁹ *Gullah/Geechee Nation/WEBE GULLAH GEECHEE – ANOINTED PEOPLE* (<https://gullahgeecheenation.com>).

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Objects and Aims

Section 3. The objects of the Gullah Nation of North America (GNONA) shall be: to establish a Universal Confraternity and government among the Gullah families and Descendants living within the borders of the United States of America; to promote the spirit of Gullah pride, Black Economics, and sustainability; to reclaim Gullah Lands stolen and the fallen; to administer to and assist the needy to legally defending their Gullah land; to assist in international trade with West Africa; to develop donated land for repatriated Gullahs to Karina, Sierra Leone; to establish Agency through ambassadorship in Karina, Sierra Leone for the representation and protection of all repatriated Gullahs from the United States; to establish Commerce and Industry, Academies and Schools for the higher education and culture of the repatriated Gullahs and Sierra Leone people; to conduct a world-wide Commercial and Industrial Intercourse for the good of the people; to work for better living conditions in all Gullah and Karina, Sierra Leone communities.

Article II - Laws

Article III – Deputies to Convention

Article IV – Officials, Officers, Elections, Appointments

Article V – Potentate and Supreme Commissioner

Article VI – Paramount Chief/Chieftess's Power Derived from Executive Committee

Article VII – Requirements of Paramount Chief/Chieftess. Council of Elders. Ambassadors.¹⁶⁰

¹⁶⁰ *Gullah Nation of North America Constitution.* (The House of Ancestry/Constitution), <http://www.houseofancestry.org>. According to the *House of Ancestry* a organization of Forensic Genealogist and Historians the African Tribes that came to North America as a result of the Colonial Slave Trade were: Mandinka/Mandigo, Mende, Temne, Yoruba, Wolof, Ibo, Akan & Gola Giz/Kissi.

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NO-Centers in Consolidated Metropolitan Statistical Areas (CMSA)

Following, the reader will find appended to this section a brief population overview suggesting that the majority of the Nu Africans live in urban **NO-CENTERS** around the U.S. Empire. Of course the data that the reader will see are based on **Consolidated Metropolitan Statistical Areas (CMSA)** compiled up to 1990 along with data derived from the **Universal Almanac 1991** and so is obviously in need of being updated, however in its favor the data serves as a baseline for further population statistical research in respect to Nu African urban centers (within the Continental U.S.E.) and also because it the first of complication of its kind showing a snap shot of just were Nu Africans live within the urban complexes of the U.S.E. We need to know where our political and economic strength lay. The reader will also find comparative population figures ranking the Nu African Nation with other black nations around the world to ascertain our relative importance as a black nation from a geo-political point of view. *Our Ancestors Have Names* has its roots in our black African urban and slave past and its appeal is to the Nu African urban masses and is therefore little concerned about what other national and racial groups think of its suppositions and conclusions. This is a companion volume to the *Nu African Calendar* uniquely designed to honor our black slave ancestors (forcibly taken from our *Ancestral Homeland* in Africa) and to suggest a pathway to genuine political freedom as a *Nation within a Nations* in our *Historic Homeland* within the U.S.E. (i.e. the National Territory) and at the same time demonstrate that land granted to us as an act of war was the *only* basis we had to achieve *economic democracy* the only true guarantee to sustain our freedom, black self-determination and political autonomy.¹⁶¹



¹⁶¹ *The Nu African Calendar* written and published by this author was developed for the black urbanite in a racist and deadly economic and political milieu of the U. S. Empire [U.S.E.] and as such is an expression of black self-determination focusing its emancipatory content at the loci where the masses of Nu African Africans suffer daily in the **Black No-Centers** of the U. S. Empire & Imperium. *Our Ancestors Have Names* grew and developed as a companion volume out of this massive work and project but with an emphasis on tying the horror and darkness of our black ancestors during the **Red Time** to the bright shine of freedom projected in this project for their posterity so our black ancestors can finally be at rest in their white robes under the Throne of Almighty God.

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Figure 1 - *BLACK NO-CENTERS OUTSIDE THE NATIONAL TERRITORY*

NO-CENTER	#BPCMSA	%BP	#BP MAJOR CITY	%BP
New York, New Jersey, Long Is., Connecticut	3,279,756	18.1	2,073,461	28.2
Chicago, Gary, Lake County, Illinois	1,660,723		1,185,053	39.8
L.A., Anaheim, Riverside, California	1,266,812	9.2	569,961	17
Philadelphia, Wilmington, Pennsylvania	1,144,954	19.2	622,566	37.8
Detroit, Ann Arbor, Michigan	942,521	20.4	653,666	63.1
Minneapolis, St. Paul, Minnesota	644,625	2.7	NO RECORD	NO REC
Oakland, S. Francisco, S. Jose, California	537,720	8.9	167,367	46.9
Miami, Ft. Lauderdale, Florida	513,086	17.1	NO RECORD	NO REC
Cleveland, Akron, Lorain, Ohio	443,040	16.0	228,360	43.8
Boston, Lawrence, Salem, Lowell, MA	226,045	5.5	NO RECORD	NO REC
Kansas City, MO, Kansas	204,802	13.0	129,929	29.6
Cincinnati, Hamilton, OH, KY	200,506	11.6	125,060	33.8
Milwaukee, Racine, WI	180,746	11.5	NO RECORD	NO REC
Pittsburgh, Beaver Valley, Pennsylvania	180,444	7.9	NO RECORD	NO REC
Newark, NJ	NO RECORD	NO REC	176,468	56.2
Columbus, OH	147,873	11.5	NO RECORD	NO REC
San Diego, CA	137,483	5.8	NO RECORD	NO REC
Dayton-Springfield, OH	127,980	13.5	65,682	36.9
Buffalo, Niagara Falls, NY	NO RECORD	NO REC	117,560	10
Seattle, Tacoma, WA	108,936	4.5	47,709	9.5
Gary, IN	NO RECORD	NO REC	93,456	70.8
Denver, Boulder, CO	92,900	5	NO RECORD	NO REC
Oklahoma City, OK	91,561	9.5	NO RECORD	NO REC
Sacramento, CA	87,268	6.3	NO RECORD	NO REC
Rochester, NY	85,269	8.7	NO RECORD	NO REC
Hartford, N. Briton, Middletown, CT	83,273	7.8	44,409	33.9
Phoenix, AR	66,974	3.3	NO RECORD	NO REC
Flint, MI	NO RECORD	NO REC	58,788	41.4
Albany, Schenectady, Troy, NY	50,800	3.9	NO RECORD	NO REC
Patterson, NJ	NO RECORD	NO REC	47,399	34.1
New Haven, CT	NO RECORD	NO REC	39,556	31.9
Providence, Pawtucket, Woonsocket, RI	38,264	3.4	NO RECORD	NO REC
Portland, Vancouver, OR	38,183	2.7	NO RECORD	NO REC
Richmond, CA	NO RECORD	NO REC	35,770	47.9
Youngstown, OH	NO RECORD	NO REC	33,633	33.3
Saginaw, MI	NO RECORD	NO REC	31,003	40
Pontiac, MI	NO RECORD	NO REC	28,538	37.2
Honolulu, HI	22,640	2.7	NO RECORD	NO REC
Rockford, IL	NO RECORD	NO REC	19,980	14.8
Salt Lake City, Ogden, UT	10,650	1	NO RECORD	NO REC
TOTAL & AVERAGE	12,615,834	9.0	6,575,394	36.4

NOTES - CMSA in Figure 1 = *Consolidated Metropolitan Statistical Area*. A CMSA is defined as a number of continuous SMSA's which make up one continuous urban complex. SMSA –

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Standard Metropolitan Statistical Area defined as “counties or groups of contiguous counties that contain at least one city of 50,--- inhabitants. . . or contiguous twin cities totaling 50,000 with the smaller city containing at least 15,000. . .” See Robert L. Bish & Hugh O. Nourse, **Urban Economics and Policy Analysis**,, p. 13. The **Universal Almanac 1991** uses as its standard the figure of a 100,000 inhabitants in determining a CMSA. The Black population figures have been extracted from these in order to determine the population locus of the **Black No-Centers** (that represent a snapshot for the period covered) but figures absolutely important to the study of geo-politics and military geography as a bench mark for where are people were located at the time and because no such studies I know of looks at the geopolitical loci of the Nu African People in quite the same way as is portrayed here. We should be no less interested in where we are than the white policy makers, police and military officials who watch our growth, numbers that could translate into political and economic power that could potentially threaten the maintenance and advance of their DOMINATION SYSTEM. Please note also under **Figure 1** the heading **Major City** is the first city mentioned under the heading **No-Center**, which city being the central loci of the CMSA contains a major portion of the BP = Black Population.

Figure 2 - *BLACK NO-CENTERS IN DIXIE
BUT NOT IN THE NATIONAL TERRITORY*

%BP	#BMAJOR CITY	%BP	#BPCMSA	NO-CENTER
54.8	411,767	26.0	609,050	Baltimore, MD
No Record	No Record	13.9	523,488	Dallas, Ft. Worth, TX
45.6	184,087	17.8	439,073	St. Louis, MO, IL
No Record	No Record	14.1	174,361	Indianapolis, IN
No Record	No Record	16.1	156,460	Nashville, TN
No Record	No Record	13.3	128,611	Louisville, KY
No Record	No Record	6.8	89,978	San Antonio, TX
31.7	51,671	No Record	No Record	Chattanooga, TN
22.0	22,048	No Record	No Record	Roanoke, VA
154.1	485,670	108.0	2,121,021	TOTALS/AVERAGES

Figure 3 – *BLACK NO-CENTERS INSIDE THE NATIONAL TERRITORY*

%BP	#BPMajor City	%BP	#BPCMSA	NO-CENTER
70.3	433,751	27.3	1,019,437	Washington, DC, MD, VA
66.6	279,867	24.9	681,413	Atlanta, GA
No Record	No Record	18.0	655,470	Houston, Galvtn, Brazoria, TX
55.3	294,030	33.6	439,118	New Orleans, LA
47.6	307,020	41.4	405,430	Memphis, TN, ARK, MS

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35.2	100,672	28.1	387,836	Norfolk, V. Beach, Newprt, VA
55.6	154,012	27.9	257,629	Birmingham, AL
51.3	109,269	29.5	249,069	Richmond, Petersburg, VA
31.0	114,037	20.2	224,624	Charlotte, Gastonia, Rock Hill, NC, SC
No Record	No Record	21.6	193,990	Jacksonville, FLA
No Record	No Record	9.1	181,554	Tampa, St. Petersburg, Clearwater, FLA
40.2	59,898	19.4	179,392	Greensboro, Winston- Salem, Highpoint, NC
30.0	46,800	12.8	124,314	Orlando, FLA
47.0	94,470	No Record	No Record	Jacksonville, MS
41.1	89,598	No Record	No Record	Shreveport, LA
36.5	85,775	No Record	No Record	Baton Rouge, LA
39.2	76,048	No Record	No Record	Montgomery, AL
36.2	75,658	No Record	No Record	Mobile, AL
49.0	71,540	No Record	No Record	Savannah, GA
34.2	60,876	No Record	No Record	Columbus, GA
33.0	60,060	No Record	No Record	Greensboro, NC
32.2	57,960	No Record	No Record	Little Rock, AR
47.1	54,165	No Record	No Record	Durham, NC
44.5	52,510	No Record	No Record	Macon, GA
31.5	50,400	No Record	NORFOLK CSMA	Newport News, VA
45.1	48,708	No Record	No Record	Portsmouth, VA
34.3	44,933	No Record	No Record	Hampton, VA
36.6	41,724	No Record	No Record	Beaumont, TX
40.2	40,355	No Record	No Record	Columbia, SC
31.8	40,068	No Record	No Record	Tallahassee, FL
42.3	2,944,204	24.1	4,999,276	TOTALS/AVERAGES

We know from our prior research that the 2014E (est.) for the Black Population [BP] in the United States Empire & Imperium [U.S.E. & I.] was 46,227,143 million people. We currently do not know what the Consolidated Metropolitan Statistical Area [CMSA] data are for this same estimated period and will have to rely on known figures from two decade or so earlier and then do some projections. The reader is advised on this point and that we are doing so only to show that the Nu African Nation is primarily an urban people domiciled in various **No-Centers** both within and outside the Black National Territory. Our assumption is that within these urban complexes the Black Population has increased by .04 percent each year over the same period. No claim is being made here as to statistical accuracy. We are only trying to get a picture of where the Black Population is domiciled based on the best data we have at the moment as follows:

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NATIONAL/REGIONAL DATA:				
%TBP	1990 BP	%TBP	2014(E)	BP
Total BP in Non-Kush Regions 45.7	15,933,012	49.6	21,119,112	
Total BP in Kush Regions 54.3	16,204,202	50.4	25,108,031	
Total BP [TBP] in United States Empire	32,137,214		46,227,143	
SUMMARY NO-CENTER CMSA DATA:				
Total BP in Non-Kush <i>No-Centers</i> 56.4	13,297,982	41.4	26,064,044	
Total BP in Kush Region <i>No-Centers</i> 34.9	8,238,864*	25.6	16,148,181	
Total BP in <i>No-Centers</i> 91.3	21,536,846	67.0	42,212,225	
Total BP <i>Non-Urban Centers</i> 8.7	10,600,368	33.0	4,014,918	
SUMMARY NO-CENTER MAJOR CITY CMSA DATA				
Total BP in Non-Kush MC <i>No-Centers</i> 27.9	6,576,394	20.5	12,889,732	
Total BP in Kush Region MC <i>No-Centers</i> 14.5	3,429,874*	10.6	6,722,553	
Total BP in Major City MC <i>No-Centers</i> 42.4	10,006,268	31.1	19,612,285	
*includes Dixie + National Territory Population Data.				

The data summarized above shows that after all that has happened to the Nu African People in the Southern United States Empire still yet the majority of Nu Africans still reside in that region we here have called Kush. The data shows that by-in-large we are an urban people and have been filling of the urban complexes (that we here call **No-Centers**) both in Kush and non-Kush areas. In non-Kush urban areas we surmise that our population for the 2014(E) was 56.4% and in the Kush Region No-Centers or urban complexes 34.9 percent of the total black population [TBP = 46,227,143] reside or are domiciled. This shows that 91.3 percent of Nu Africans live in No-Center complexes within the United States Empire and only 8.7 percent live outside of these essentially black urban complexes. We can see from 1990 that the Nu Africans have been leaving non-urban populations centers in droves, such that in 1990 33.0 percent of Nu Africans lived in these complexes but by 2014 that percent dropped to 8.7. Finally, a significant amount of Nu Africans reside in major city CMSA's [equal to or greater than 100,000 people] and of the 91.3 percent that live in urban complexes, 42.4 percent live in major cities. These urban **No-Centers** have been called **black self-managed areas**. This description is a misnomer intending to suggest that an area with a large population of Nu Africans with either a

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black mayor, black school superintendents, black police chiefs, black city councilmen/aldermen, commissioners or areas where there is a potential for producing individuals from the black masses capable of filling these local positions are *self-governing and self-sustaining*. Neither supposition or assumption is true. All of these strappings of perceived power give Nu Africans the *illusion of power* over the communities they occupy and/or reside in. Their *life-world* and *lived-experience* in these communities suggest otherwise where they are daily *murdered under the color of law*. Having “Mr. Lincoln” (a black man) as the U.S.E.’s “First Gay” President [See *Newsweek*, “*The First Gay President*” by Andrew Sullican, May 21, 2012] and a black first family in the White House for eight years did not ameliorate this circumstance but seemed on the contrary to exacerbate this situation, such that the streets for black men became “killing fields” and they became objects target practice not only for the police but for any white citizen who covered his hatred and murderous heart under the one way legal rubric *his right to “stand his ground.”* This meant killing black men any way he could (e.g. shooting; in the back if need be), bludgeoning, choking, hanging, essentially *by any means necessary*. These situations and circumstance are evident everywhere today and began long ago as was apparent from the impotence displayed by former Mayor Bradley in LA, being unable to control the former L.A. Chief of Police, Darrell Gates, branded a racist by many black people. In reality these so-called “self-managed” areas are **BLACK BANTUSTANS** (that should be turned into **NO-CENTERS** of resistance, that will one day become **Nu Cities**, see expansion of this point in the following paragraphs), subject to police state policies, surveillance, and all the other terrorisms of *internal domestic colonialism*. Before we leave this topic it is very important to emphasize again that the **Nu African People** *are an urban black people, and always were even on the Continent of Africa*. Urban metro areas are our *natural and native habitat*. Writer Lalila Olela Afrika (2000) in his *the Gullah: People Blessed by God* seems to believe that Nu Africans taken in slavery came from urban complexes and suggests that this fact can be extracted from an examination of the *Medu Netcher* words in Egyptian hieroglyphics. For example he believes that word “metropolitan” came for the *Medu Netcher* phrase “Neb = Lord, Ra = God, which combines to form the word Metro (Ruling Place).” I was not able to corroborate this assertion in my own research but I was able to come up with the same conclusion that “Ancient Africans, born in America and those that came to America before Columbus, introduced African words” in this case that show they were urban dwellers.¹⁶² These salient facts can be traced and extracted from ancient

historical records and modern historical analysis. In fact black cities in Egypt were called **Nu-t** (𓂏𓂗) and is within the same semantic domain as the name for the **Nu City of God** = **Nu-t neter** (𓂏𓂗𓂏𓂗).

Nu-t (𓂏𓂗) means “village,” “hamlet,” “town,” “city,” “community,” or “settlement” and there can be as small as a hamlet with a few hundred people, or as large as a city with thousands of dwellers domiciled within. We shall see shortly that smaller units like hamlets often times existed within and depended upon being part of larger units like cities and so would be part of the urban complex. When can safely call these African urban complexes **Nu Cities** = **Nu Urban Complexes** because the black people

of the **Nu** (𓂏𓂗) the mass of water which existed in primeval times, the Celestial waters of the Nu from which all life came, including the People of the Nu. This black people believed they were divine and connected to the **Nu City of God** as noted above and so called themselves by the cosmic

name to identity with this notion **nuui** (𓂏𓂗𓂏𓂗) “*beings of the Nu,*” or “*dwellers in heaven,*” or “*beings appertaining to the sky.*” However, their notions of their divine origins they fully understood that they were **Earth-Men** and so called referred to themselves in relationship to their earthly domicile

nutiu (𓂏𓂗𓂏𓂗𓂏𓂗), that is, “citizens,” “townsfolk,” or “natives,” and *things belonging to* these urban complexes they inhabited **nuta**, or **nuti** (𓂏𓂗 or 𓂏𓂗𓂏𓂗). These black urban complexes were not

¹⁶² Laila Olela Afrika. *The Gullah: People Blessed by God*. (Buffalo, New York: EWorld Inc., 2000), p. 6.

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just a phenomenon occurring in the Nile Valley, Meroe, and Ethiopia that needed to in terms of their function as communities, their inhabitants, and their cosmological truth-myth about their divine origins but this phenomenon of black urban complexes developed in West Africa as well. According to Laila Olela Afrika in his chapter on *"Where the Gullahs Come From"* states:

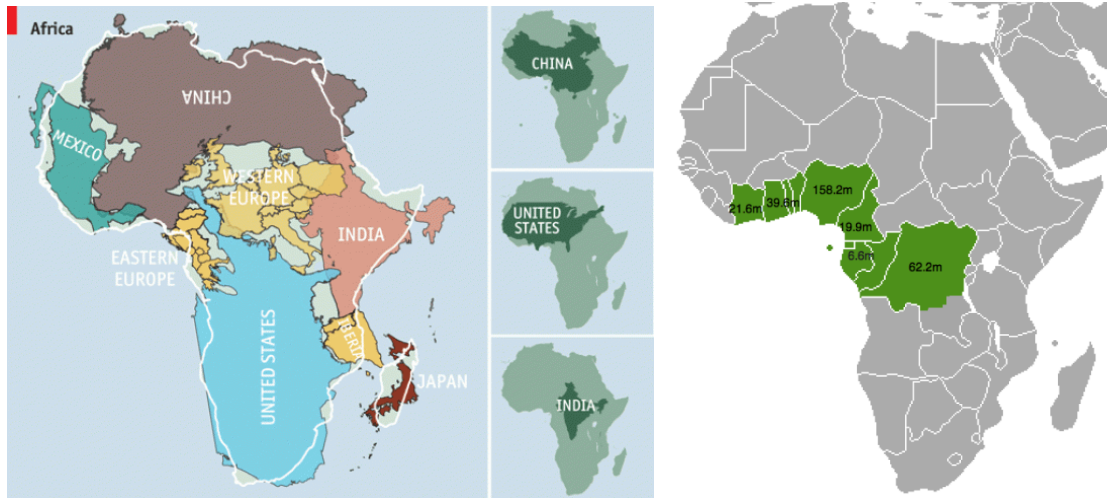
The majority of the African Americans (all Gullahs) came from the urban cities of West Africa. The urban cities' area covered 2.5 million square miles, which is the size of the United States.¹⁶³ West Africa is an area of low country grassland (three-fourths of it) and not a desert or jungle area.¹⁶⁴ The area is similar to the Sea Island and East coastal states of Southern America. The 200 to 300 cities of urban Africa had walls built around them. Within the major walls would be other circular walls with distances of up to three-quarter miles apart. Some of the large cities would cover an area the size of Texas with a single castle covering 640 acres. The walls were up to 100 miles in circular length, 40 to 50 feet in height and 30 feet wide and had farms, lakes, storage buildings and stables of over 1,000 horses, donkeys or camels. An African walled city would be divided into over 120 wards or districts with each district having a mayor. Small towns and surrounding suburban areas or villages were part of the large city. The cities had paved streets up to 300 feet wide, two-story buildings with glass windows, stores, colleges, churches and no police and no jails. African cities were built to reflect the laws of God, nature and man. The family was the foundation of African cities and served to holistically (spirit, mind, body) influence an individual's behavior and thus control the cities. The largest urban metropolitan cities were part of many African countries such as Sierra Leone, Benin, Ghana, Liberia and Ivory Coast. Many smaller cities such as Jenne, Kumasi, Segou, and Ife plus towns and villages were part of great empires such as Mali, Bornu, Kong, Mossi and Asante empires. These cities date back as far as 1 A.D. Mandara, 9 A.D. Kanem-Bornu, 1100 Katsina, 1350 Gobir and up to the 18th century. They had many industries in shipbuilding, metal, textile, commerce, literature, medicine and imported and exported to Asia and the Americas. Some cities had populations of 400,000 people with over 70,000 men a day commuting to work in craft and technical factories or to agricultural fields or millet, wheat, corn, plantain, rice and cotton. The cities were invaded by the Europeans in the 13th century. . . . It is estimated that 500,000,000 Africans and African Americans (includes Gullahs) were killed by the invasions, colonialism and slavery business.¹⁶⁵

¹⁶³ See the maps that follow of Africa and its size relative to geography and population for the United States.

¹⁶⁴ Geographically there are no jungles in Africa but rainforests. "Jungles of Africa" like "Darkest Africa" is myth making by European writers selling books and building their reputations as adventurers with the European public by writing about their travels in the "jungles of Africa" and/or "Darkest Africa" and is where the idea of "Tarzan" comes from having to do with a white man raised in the "jungle" by apes. Good stories and during the time (without media technology we have today) guaranteed a good audience (and revenue) for the stories of the white adventurer who survived wild jungles of Africa and its "savage" natives. From a geographical point of view the only jungle on this earth is in South America, specifically in the Amazon covering most of northwestern Brazil and extending into Colombia, Peru and other countries on that Continent. And even here it is more proper to refer to this area as *rainforest*.

¹⁶⁵ Laila Olela Afrika. *The Gullah: People Blessed by God*. (2000), pp. 1-2.

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Other writers have also written about cities and the empires they supported in ancient Africa like famous work of Basil Davidson (1970), *The Lost Cities of Africa*. Davidson starts out early explaining how the lack of understanding, and a false sense of white superiority created false views of African civilization and its development with these comments:

The African, many have thought, is a man without a past. Black Africa – Africa south of the Sahara desert – is on this view a continent where men by their own efforts have never raised themselves much about the level of the beasts. “No ingenious manufactures among them, no arts, no sciences,” commented David Hume. “No approach to the civilization of his white fellow creatures whom he imitates as a monkey does a man,” added Trollope. Even in the last twenty years a former Governor of Nigeria could write that “for countless centuries, while all the pageant of history swept by, the African remained unmoved --- in primitive savagery.” Even in 1958 Sir Arthur Kirby, Commissioner for British East Africa in London, could tell the Torquay Branch of the Overseas League that “in the last sixty years --- little more than the lifetime of some people in this room --- East Africa has developed from a completely primitive country, in many ways more backward than the Stone Age. . .” Africans, on this view, had never evolved civilization of their own; if they possessed a history, it could be scarcely worth the telling. And this belief that Africans had lived in universal chaos of stagnation until the coming of Europeans seemed not only to find its justification in a thousand tales of savage misery and benighted ignorance; it was also, of course, exceedingly convenient in high imperial times. For it could be argued (and it was; indeed, it still is) that these peoples, history-less, were naturally inferior or else they were “children who had still to grow up”; in either case they were manifestly in need of government by others who had grown up. This view of African achievement, or lack of achievement, is now with increasing knowledge seen to rest on no more solid a foundation in truth than that earlier belief about the Niger’s flowing to the westward. . . . Historical discovery is now proving that the development and growth of society and civilization in Africa really contradict this stereotype of “centuries-long stagnation.” The world is changing its mind about the past of Africa.¹⁶⁶

Davidson’s work looks at the overall macro-history of the African Empires and the reasons behind the development of urban complexes within regional developments. Richard W. Hull’s (1976) *African Cities and Towns before the European Conquest* on the other gives us a detailed understanding of just how an African city, village, hamlet or town functioned within larger urban complexes and how to define them. Hull looks at the micro-structural aspects of what African urban complexes were like before any contact with Europeans. Hull states the following:

¹⁶⁶ Basil Davidson. *The Lost Cities of Africa*. (Boston: Little, Brown and Company, 1970), pp. xiv-xv.

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The popular misconception about Africa is that blacks did not build towns and that they lacked the political sophistication and organization to do so. Most Europeans viewed Africans as living in isolated, unstructured bush communities with little or no understanding of architectural design or appreciation of esthetics in town organization. They assumed that what little town life did exist largely resulted from alien—European or Asian—inspiration. Furthermore, outside observers tended to ignore Africa's rich architectural diversity and to describe its people's dwellings as monotonous, look-alike mud and thatch structures. It cannot be denied that most sub-Saharan Africans lived, and indeed continue to live, in small villages and hamlets. Yet magnificent towns and cities flourished as well. And only a minority of Africans were completely unaffected by them. As a working definition let us describe a traditional, precolonial African town or city as a collective body of inhabitants under the jurisdiction of an elite with political, economic, or religious authority. I would agree with the eminent urban historian Lewis Mumford that sheer numbers of people do not determine a town, or for that matter a city. Rather, we must see a town or city as a *center*, not only of population but of religion, the arts, governance, the military, industry, or commerce. Even this definition does not suffice. Towns and cities must also act as cultural transmitters, for the mark of a truly great metropolitan center is its ability to radiate its institutions. Medieval Timbuktu and Djenné were important cities of the western Sudan. Their educational and religious institutions (based on Islam) and their architectural forms (clay box-under-a-dome) became prototypes for a multitude of West African savanna communities. Although the cosmopolitan Swahili city-states of the East African coast did not become powerful transmitters of culture until the nineteenth century, for centuries they had attracted peoples from Arabia, Persia, northwest India, Indonesia (via Madagascar) and the East African interior. Still, traditional African towns and cities were more than mere transmitters: they received and synthesized. Perhaps the Sudanic and Swahili cities came closest to becoming universal centers, or urban synthesizers of a wide array of diverse cultures. Unlike western European counterparts, African cities and towns were basically agrarian. At least 70 percent of their male residents commuted regularly to outlying farms. In a sense, some cities, particularly those of the West African forests, could be described as village-cities. Their social and political organization almost mirrored that of the outlying rural communities. But they were more than simply large villages. According to A. L. Mabogunje, all weaving, dyeing and sewing in pre-twentieth-century Yorubaland was carried out in towns, not villages. Indeed, many African towns and cities could boast of well-organized, active industries, ranging from weaving to metallurgy. Some urbanologists insist that an urban agglomeration is not a "town" unless significant proportion of its inhabitants devote the greater part of their energies to nonagricultural pursuits: namely, to handicrafts or trade. In other words, to qualify as a town a population center must provide specialized services. Although this qualification is a subject of heated debate, many towns and cities we shall explore are in conformity with it. In conclusion, towns and cities should be defined not simply by size, though it is an important factor, nor by the proportion of people engaged in industrial pursuits. Many great cities achieved fame not as centers of production but as "middlemen" or focal points of commercial exchange. Thus, it is equally important that we define cities or towns by the functions they perform, their capacity for assimilation, and their ability to transmit a new cultural synthesis.¹⁶⁷

Hull next gives a summary and overview of African towns and cities in each major African region his work will survey, giving the reader a succinct understanding of urban development and complexes; an unmistakable mark of the rapid advance of black civilization on the Continent *well before the colonization efforts of Europeans* that did not begin in earnest until the so-called *scramble for Africa* by imperialist European powers after the 1884 Berlin Conference, initiated by the German Chancellor Bismarck, where these power in order to avoid conflict among themselves carved up Africa into spheres of influence (i.e. "to establish international guidelines for the acquisition of African territory"), principally between the European countries of Belgium, Britain, France, Germany, Italy,

¹⁶⁷ Richard W. Hull. *African Cities and Towns before the European Conquest*. (New York: W. W. Norton & Company, 1976), pp. xiii-xiv.

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Portugal, and Spain. The point is that urban development throughout Africa was the result of the indigenous genius of the black man himself and cannot be attributed to the coming of the White man to Africa with his program to *civilize, Christianize, subjugate, exploit, and/or conquer* the black man (for his own good). Hull states:

Towns and cities have existed for centuries throughout sub-Saharan Africa. On the east bank of the Nile lay ancient Meroë, some 120 miles north of Khartoum, capital of the modern Sudan. Meroë, founded more than 560 years before Christ's birth, was capital of the black kingdom of Kush. Southeast of Meroë stood the city of Axum, metropolis of the ancient kingdom of Ethiopia. Axum was situated in the northern reaches of the rugged Abyssinian highlands, approximately 120 miles inland from the Red Sea port of Adulis. Meroë, and its rivals Axum and Adulis, flourished on a lively commerce with Ptolemaic Egypt and the classical Mediterranean world.

Westward across the Sahara lay Kumbi-Saleh, stone-built capital of the ancient Ghanaian empire. Kumbi-Saleh was located on what is today the fringe of the great Sahara desert, in the southeastern corner of Mauritania. This majestic western Sudanic city achieved wide repute in the medieval world and by the eleventh century A.D. contained a population (estimated by Arab visitors) exceeding fifteen thousand. Three centuries later, the small Niger River trading centers of Timbuktu, Dejenne and Gao blossomed into important commercial cities of the empire of Mali and, later, Songhay. Afterwards, a number of small cities would emerge on the upper reaches of the Niger in the high grasslands. Kankan, founded at the beginning of the seventeenth century, became a major Niger River city within a century and a half. In 1795 the nearby city of Segou supported a population of around thirty thousand, according to a distinguished European visitor.

Eastward, though still in the open savanna, lay a series of mud-walled cities belonging to the Hausa peoples. Among them, Katsina had achieved a population approaching one hundred thousand at the twilight of the eighteenth century. More than two hundred years earlier, Mande Dyula traders from Mali had begun to draw their caravan routes southward in search of gold, which they hoped to sell to the newly-arrived Europeans on the West African coast. In the process, these dynamic Muslim traders established commercial and intellectual centers on the forest's edge; towns like Bono-Mansu, Bobo-Dioulasso, Begho, and Kong in an area within modern Upper Volta, Ivory Coast, and northern Ghana. On the southern fringe of the savanna, where it begins to grade into rain forest, reposed the city of Katunga, or Old Oyo, which was supplying thousands of slaves annually to the Dutch at cosmopolitan Whydah on the Atlantic coast. In contrast, Benin city relied more heavily on a brisk trade in forest products. Though of great antiquity, both cities achieved dramatic growth in the late sixteenth and seventeenth centuries as capitals of territorial empires bearing their names. In the late seventeenth century, two more capitals began to enter the limelight, also in response to the European commercial presence on the coast. They were Kumasi, deep in the Akan forest behind the Gold Coast, and Abomey, high on a dry rolling plateau. Kumasi became capital of the Asante Confederacy and Abomey that of the kingdom of Dahomey. Eyewitnesses in the early nineteenth century estimated that the population of each exceeded fifteen thousand. In the humid palm groves of the Niger Delta flourished a number of compact city-republics, each with its own chief and council, though all linked by a common secret fraternity. These dynamic trading towns—Creek Town, Henshaw Town, Duke Town and Old Town—arose in the eighteenth century. Collectively known as Old Calabar, they served as major distribution centers for the Atlantic slave trade.

In west central Africa the kingdom of Kongo revolved around a densely populated capital called Mbanza Kongo. Its urban residents lived on a high protective cliff overlooking the murky Luanda river. European visitors to the city in the late sixteenth century reckoned that its population hovered at the thirty thousand mark. Nearby, the Congo River and its tributaries were dotted with towns of five to fifteen thousand inhabitants. One of the largest, Kinshasa, was founded some time before 1530. By the mid-nineteenth century there were numerous towns sprinkled throughout the northern savanna/woodlands, some with population over twenty thousand.

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Swinging across the continent to east central Africa, one could find still more population centers. Great Zimbabwe, a capital of the Rozvi Mutapa empire, had become one of the most important urban centers south of the Zambesi river by the fifteenth century. The city had expanded quickly between A.D. 1000 and 1500; and by its peak in the mid-fifteenth century it had become the largest of an estimated one hundred fifty to two hundred towns in the area that forms the watershed between the Zambesi and Limpopo rivers. Though extremely influential, Great Zimbabwe never became a populous urban center and its numbers probably fluctuated between a thousand and twenty-five hundred. Most Mutapans preferred a strictly rural life.

Neighboring Songye peoples, also living deep in the central African savanna, chose to reside exclusively in towns. Some of them in the nineteenth century surpassed a thousand in population. And on a tributary of the Zambesi river lay the Kololo capital of Linyati, which, according to Livingston, contained more than five thousand inhabitants in 1851. Two decades earlier, Bulawayo arose as the capital of the newly formed Matabele empire, which was founded by Ndebele invaders from South Africa. By 1888, the city could boast of some ten thousand souls, according to eyewitnesses.

Towns in the interiors of East and southern Africa developed later than elsewhere. In fact, large towns did not appear until after the sixteenth century, when people began to organize themselves on the basis of territorial chieftaincy. Yet even then it would be difficult to described most of them as towns, for they were almost exclusively agrarian or pastoral in function. And as conglomerations of cattle kraals and farmers' huts their expansion was severely limited. Farmers and cattlemen had to live within walking distance of their gardens or pastures. When the population reached a point beyond which the surrounding lands could not support it, a segment of the community had to move elsewhere. Thus, the nature of land tenure in much of East and southern Africa discouraged town development and forced people to live in small village or in isolated dwellings on individual farms. Still, for more than nine hundred years both areas have supported clusters of stone kraals and mud-walled dwellings. Indeed, widely scattered ruins from Uganda, Kenya, South Africa's veld, and Rhodesia attest to village life dating from a least the eleventh century. Some settlements were of considerable dimensions. The sixteenth-century kraals at Bigo in western Uganda covered an area exceeding five square miles. Engaruka, a cluster of stone-built terraced communities on the slopes of Mount Ngorongoro in northern Tanzania, may have held four thousand farmers in the twelfth century. Nevertheless, until the completion of further archeological work, it must be assumed that these were atypically large human concentrations.

Exciting urban development occurred along the coast of East Africa from the ninth century A.D. By the close of the fifteenth century more than forty distinct, administratively autonomous market towns thrived along the coral-studded coast and on offshore islands. Their architecture and layout though distinctly Swahili, received early inspiration from the structure of southern Arabia, Mameluke Egypt, and Seljuk Turkey. Some buildings, evoked memories of desert palace fortresses constructed in Syria during the Roman occupation. . . .

It would be an exaggeration to assest that towns and cities shaped the destinies of all African peoples. Some societies, like the nomadic Masai of Kenya, were only remotely affected by life in distant urban centers lying beyond their cultural or occupational frontiers. Yet in some areas towns and cities played a crucial role. And the very survival of states depended upon them. . . . For their survival, African cities had to provide security, peace, and stability. Without these requisites, they could not attract or hold people. Clearly, the success of a city can be measured by its magnetism. Conversely, a criterion for the failure of a city is its depopulation.¹⁶⁸

¹⁶⁸ Hull. *African Cities and Towns Before the European Conquest*, pp. xiv-xix.

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THE BLACK NATIONAL TERRITORY

BASED ON THE RESEARCH OF HARRY HAYWOOD IN HIS
NEGRO LIBERATION (1948)

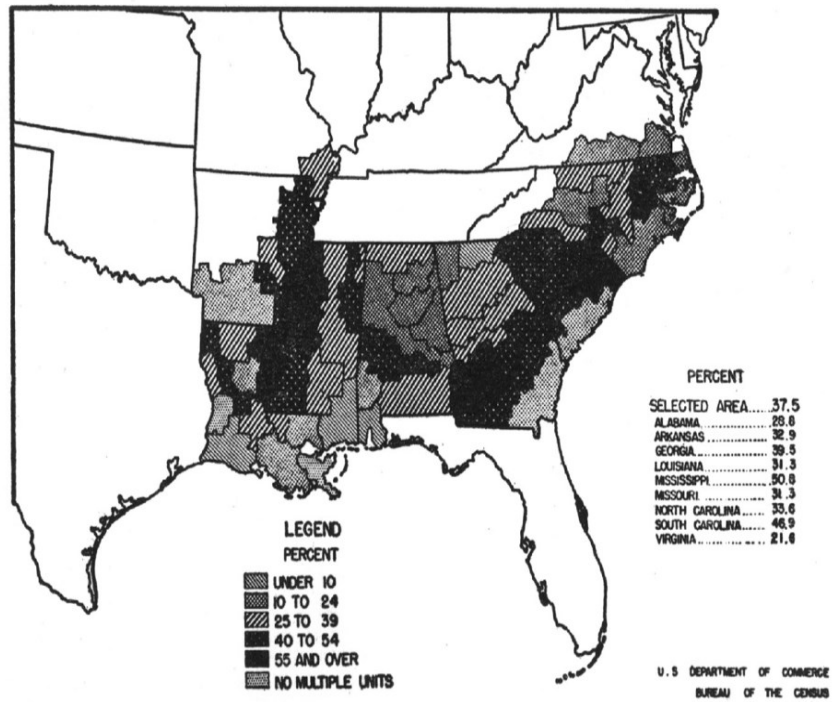
The Negro Community - In order fully to understand the Negro question as a whole, one must first see clearly that, despite state and county borders, the Black Belt is an entity in itself, comprising a population chiefly Negro and constituting a stable community of Negro Americans. According to the 1940 United States Census, the Black Belt contains 180 counties of proved Negro majority, ranging from 50 to 85 per cent. The total population of the counties of absolute Negro majority in 1940 was 4,237,739. Of this total 2,642,808 (or 63 per cent) were Negroes. The extent of this Negro concentration is, however, by no means limited to those counties having a clear Negro majority. Such counties constitute only the core of the community. Obviously, population concentrations do not stop short at state or county lines. The compact Negro community overflows such lines into neighboring counties. This is borne out by the 1940 Census which lists some 290 counties having populations which are from 30 to 50 per cent Negro. The area of concentration of the Negro population spans about 470 counties with an over-all average Negro population of 48.7 per cent of the total. We make no attempt rigidly to fix the boundaries of the Black Belt. However, anyone not completely blinded by the present arbitrarily erected state and county lines can see that within the territory embraced by these counties there is a well-defined, compact and stable Negro community. In 1940 the population of the entire Black Belt area (including both Negro majority counties and the peripheral areas) totaled 10,256,289, of which 4,993,612 (or 48.7 per cent) were Negroes. The following table, compiled from U. S. Bureau of Census population statistics for Black Belt counties from 1860 to 1940, by James Allen, in an article in *Political Affairs*, clearly indicates the existence of an historically continuous Negro community.¹⁶⁹



CENSUS YEAR	TOTAL POPULATION	NEGRO POPULATION	PERCENT OF TOTAL
1940	10,256,289	4,993,612	48.7
1930	9,525,865	4,790,049	50.3
1920	8,968,132	4,806,565	53.6
1910	8,387,958	4,842,766	57.7
1900	7,498,900	4,488,991	59.9
1890	6,465,307	3,866,792	59.8
1880	5,750,410	3,466,924	60.3
1870	4,431,597	2,560,263	57.8
1860	4,362,009	2,461,099	56.4

¹⁶⁹ Harry Haywood. *Negro Liberation*. (New York: International Publishers Co., Inc., 1948), pp. 15-16.

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The plantation area in 1945 showing the percentage of total farm land in multiple units. The area shaded for over 40 per cent forms the core of the Black Belt and includes the principle plantation regions.

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NU AFRICAN NATIONS & STATELESS NATIONS IN THE WESTERN HEMISPHERE (1990 Estimates)

Nu African Nation ¹⁷⁰	Number of BP	% of BP ¹⁷¹	Rank
Brazil	66,842,550	44.3	1
U. S. Empire ¹⁷²	32,137,214	12.4	2
Cuba	6,479,223	62.0	3
Haiti	6,164,143	97.5	4
Dominican Republic	5,969,136	84.0	5
Columbia	5,750,130	18.0	6
Jamaica	2,311,010	93.0	7
Venezuela	1,926,338	10.0	8
Ecuador	1,026,227	10.0	9
Mexico	1,024,320	1.2	10
Trinidad & Tobago	709,171	57.0	11
Canada	687,000	2.6	12
Peru	643,455	3.0	13
Puerto Rico	436,733	12.4	14
Guyana	359,767	47.0	15
Panama	332,227	14.0	16
Nicaragua	315,279	9.0	17
Guadeloupe [France] ¹⁷³	307,287	90.0	18
Martinique [France]	298,360	90.0	19
Bahamas	210,084	85.0	20
Barbados	206,498	80.0	21
Suriname	165,818	41.3	22
Antilles [Netherlands]	155,615	85.0	23
St. Lucia	143,295	95.8	24
Uruguay	119,553	4.0	25

¹⁷⁰ Countries following this heading denotes the country of origin, or should I say country of domicile for each Nu African Nation, whether they be self-ruled, a National Minority ruled by a White Majority (i.e. Stateless nation), Territorial Possession or Colonial Dependency or a Black Majority ruled by a White Minority.

¹⁷¹ **BP = Black Population.** The population figures shown are intra-population figures for each respective county.

¹⁷² Note the BP for the Virgin Islands [U.S. Empire] was at pop. 87,284 and is included with the U.S. Continental B.P.

¹⁷³ The countries containing BP followed by a bracketed European or Euro-American country denotes a Territorial Possession, Colonial Dependency, or U.N. Mandate.

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St. Vincent & Grenadines	104,891	100.0	26
Honduras	102,075	2.0	27
Costa Rica	88,617	3.0	28
Virgin Is. [U.S. Empire] ¹⁷⁴	[87,284]	80.0	See U.S.E.
Grenada	84,480	100.0	29
Dominica	83,474	100.0	30
Belize	69,695	39.7	31
Antigua & Barbuda	63,711	100.0	32
Guiana [France]	62,503	66.0	33
St. Kitts & Nevis	40,068	100.0	34
Bermuda [United Kingdom]	35,525	61.0	35
Cayman Islands [U.K.]	14,261	60.0	36
Montserrat [U.K.]	12,428	100.0	37
Virgin Is. [United Kingdom]	10,912	90.0	38
Turks & Caicos Is. [U.K.]	9,531	100.0	39
Anquilia [U.K.]	6,847	100.0	40
TOTAL BP	135,160,002	19.5	¹⁷⁵

POLITICAL STATUS OF NU AFRICAN NATIONS [1990 Data]

BP POLITICAL STATUS	NUMBER OF BP	% of BP
Black Majority Under White Minority ¹⁷⁶	79,290,909	58.7
National Minority Captured Nations ¹⁷⁷	41,509,186	30.7
Independent & Self-ruled ¹⁷⁸	10,646,410	7.9

¹⁷⁴ The Black population of the Virgin Islands is counted with the Black population of the U. S. Mainland. This becomes a geo-political problematic when talking about paths each group of African-Americans will take to self-determination. It is understandable if Black Islanders feel that their destinies are separate from those of the Black Mainlanders. However, neither group should forget that they are both under direct U.S. Empire political control and that 13% of the Black Islanders [11,347] are in fact Black Mainlanders, thus there are some questions of common destiny we can address together because of these real geo-political factors.

¹⁷⁵ In 1990 the Total Black Population [TBP] = **135,160,002** million. The Total Population for the Western Hemisphere approximately = **694,855,930** (including Canada = 27,790,000, Mexico = 85,360,000, Caribbean = 34,237,274; South America = 297,868,656; and the United States Empire = 249,600,000). $135,160,002 \div 694,855,930 = .1945$ [**19.5%**].

¹⁷⁶ The Black population in this political category are basically domiciled in the white minority ruled states of Brazil, Cuba and the Dominican Republic.

¹⁷⁷ The Nu African People in this category are chiefly those domiciled in the U. S. Empire with a population of 32,137,214 [1990 data]; the remainder of the Captured and Subject Black Nation belonging to this category are scattered throughout the Caribbean Islands, Central and South America.

¹⁷⁸ This category of Nu Africans are found chiefly in the countries of Haiti with 6,164,143 million people, and Jamaica with 2,311,010 million people.

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Colonial Territories	3,713,497	2.7
Total BP in the Western Hemisphere	135,160,002	100.0
Percent Under White Rule	124,513,592	92.1
Percent Black Self-Rule	10,646,410	7.9

THE NU AFRICAN NATION UNDER U.S. EMPIRE RULE RANKED WITH CONTINENTAL AFRICAN NATIONS [1990 Data]

AFRICAN NATION	RANK	NUMBER OF BP	% OF BP	GEO-POLITICAL REGION
Nigeria	1	115,288,902	99.9	West Africa
Ethiopia	2	49,762,492	100.0	East Africa
Egypt ¹⁷⁹	3	49,299,853	90.0	North-East Africa
Zaire	4	34,279,472	100.0	Central Africa
Nu Africa [NAN]	5	32,137,214	12.4	U.S.E. [North America]
South Africa [Azania] ¹⁸⁰	6	26,918,009	69.9	South Africa
Tanzania	7	24,954,200	99.0	East Africa
Kenya	8	24,102,787	99.0	East Africa
Uganda	9	16,837,454	99.0	East Africa
Ghana	10	14,756,011	99.8	West Africa
Mozambique	11	14,250,301	99.8	South-East Africa
Sudan	12	14,196,248	58.0	East Africa
Ivory Coast	13	11,289,099	97.2	West Africa
Cameroon	14	10,708,348	99.0	West Africa
Zimbabwe	15	10,119,037	100.0	South Africa
Madagascar	16	9,011,269	78.8	S.E./Indian Ocean
Mali	17	8,918,448	100.0	West Africa
Malawi	18	8,736,743	100.0	South-East Africa
Burkina Faso	19	8,707,098	100.0	West Africa

¹⁷⁹The *Universal Almanac 1990* does not refer to the Egyptian population as “Arab” but uses the term “Eastern Hamitic Stock” which is nothing but a euphemism for “Afro-Asian” or “African-Asian”, meaning people of mixed African and Asian blood. The **U.A. 1990** uses the terminology “Afro-Asian” when describing peoples of mixed blood in the Middle East but not in so-called Arab Egypt [which designates a political and social-economic alignment and not an ethnicity], and so continues the mask placed over our race origins and glorious black history in Egypt.

¹⁸⁰ This Southern African country with the glorious history of Shaka Zulu and its liberation from white rule under the leadership and moral authority of Mandela has opted not to call its nation “Azania” once adopted by the ANC Party that currently leads the government; but rather calls itself South Africa [the so-called “Rainbow Nation” the first African country and hopefully the last that includes *same sex marriage* in its national constitution]. This African nation even allowed a white man to design its flag in such a way that it reflects the inclusiveness of homosexuality and same sex marriage in the constitutional rights for its citizens. Homosexuality and the *Obamanation* of *same sex marriage* (which later spread to the United States Empire) now has a beachhead on the African Continent.

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Angola	20	8,448,649	99.0	South Africa
Somalia	21	8,215,133	99.6	East Africa
Zambia	22	7,773,067	98.7	South Africa
Niger	23	7,444,048	99.9	West Africa
Senegal	24	7,431,135	99.0	West Africa
Rwanda	25	7,322,039	100.0	Central Africa
Guinea	26	7,086,445	100.0	West Africa
Burundi	27	5,451,112	99.9	Central Africa
Chad	28	4,934,132	99.9	West Africa
Benin	29	4,658,332	99.9	West Africa
Sierra Leone	30	4,022,884	99.9	West Africa
Togo	31	3,414,450	99.9	West Africa
Central African Republic	32	2,799,967	99.8	Central Africa
Liberia	33	2,555,883	100.0	West Africa
Congo	34	2,219,244	99.6	Central Africa
Mauritania	35	1,977,466	100.0	West Africa
Lesotho	36	1,705,939	99.7	South Africa
Namibia	37	1,269,539	92.5	South Africa
Botswana	38	1,219,861	99.0	South Africa
Gabon	39	1,033,296	97.5	West Africa
Guinea-Bissau	40	968,934	99.5	West Africa
Gambia	41	791,443	99.0	West Africa
Swaziland	42	733,509	97.0	South Africa
Comoros Island	43	444,484	100.0	S.E./Indian Ocean
Cape Verde	44	360,565	99.0	West Africa
Eq. Guinea	45	352,488	99.7	West Africa
Djibouti	46	320,539	97.5	East Africa
Seychelles Island	47	69,719	100.0	East Indian Ocean
TOTAL BLACK POPULATION		579,297,287		

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WORLD BLACK POPULATION [1990 DATA]

GEO-POLITICAL REGION	NUMBER OF BP	% OF BP
Africa	579,297,287	59.7
Asia & Middle East ¹⁸¹	238,199,258	25.9
Americas	135,160,002	14.4
TOTAL WORLD BP¹⁸²	952,656,547	17.9
Bp Self-Ruled	551,588,141	57.9
Bp Ruled By Other Races	401,068,406	42.1

BLACK WORLD POPULATION COMPARED WITH THE REST OF MANKIND [1990 Data]

RACE	NUMBER OF PEOPLE	% OF WORLD POPULATION
Asian	2,989,148,297	56.1
Black	952,656,547	17.9
White/Eastern Europe	921,572,732	17.3
White/Western Europe	384,165,000	7.2
Other People	83,400,884	1.5
TOTAL WORLD POP. 1990	5,330,943,460	100.0

¹⁸¹ In describing Black People in Asia and the Middle East the *Universal Almanac 1990* masks their identity with such terms as “Dravidians”, “Sudanese”, “Afri-Asian”, “Moor”. “Aborigine”, and the like. Despite this *Our Ancestors Have Names* recognizes these as black people acceptable to any standard set by white racist here in the U. S. Empire that dubs them “niggers”, “coons”, “coloreds”, etc. no different than Nu Africans (other than culture, language, and historical geo-political accident) by virtue of their skin color and other racial features, mixed or not that identify them as proud members of the Black Race. So stated *Our Ancestors Have Names* includes in its population data black people from the following countries situated in Asia and the Middle East: India [BP = 208,355,496, 25.0% intra-pop.]; Indonesia [BP = 26,271,168, 14% intra-pop.]; Saudi Arabia [BP = 1,610,854, 10% intra-pop.]; Sri Lanka [BP = 1,181,679, 7.0%]; Taiwan [BP = 404,663, 2.0%]; Maldives [BP = 201,878, 99.9%]; and Australia [BP = 164,520, .01%].

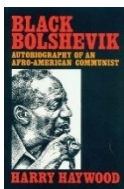
¹⁸² This figure does not include those black people domiciled in England and other European Countries. They are primarily citizens of either African, Continental America or Caribbean countries. Those populations have already been taken into account in our brief study using population data from 1990.

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WHAT MAKES A NATION?

There have been many definitions and much debate over what constitutes a nation or nationhood. *Webster's New World Dictionary of the American Language* (1968) states that a nation is "a stable, historically developed community of people *with a territory* [my *Italics*], economic life, distinctive culture, and language in common . . . the people of a territory united under a single government; country; state. . . . a people or tribe. . . . belonging to confederation" such as the *Six Nations* of North American Indians and the "territory of such a tribe."¹⁸³ *Webster's New Collegiate Dictionary* states that a "nation is a politically organized group. . .". James Forman in his work *Self-Determination: An Examination of the Question and its Application to the African-American People* studies this question examining the theories and work of Leon Trotsky founder of the Socialist Workers Party and author of the work *On Black Nationalism and Self-Determination*. Trotsky according to Foreman came to the conclusion that whether a people are or are not a nation depends upon the level of political consciousness of that people. So to him the African-American People or Nu African People were not yet a nation but simply a race. Trotsky stated "We [the SWP of the Russian Nation] of course do not obligate the Negroes to become a nation; whether they are, is a question of their consciousness, that is, what they desire and what they strive for."¹⁸⁴ E. U. Essiem-Udom in his book *Black Nationalism* explains perhaps what Trotsky had in mind when he talks about national consciousness being an essential element in determining whether a people are in fact a nation. Essiem-Udom states that national consciousness [a sense of national unity become mere community]:

[M]ay be thought of as the belief of a group that it possesses, or ought to possess, a country; that it shares, or ought to share, a common heritage of language, culture, and religion; and that its heritage, way of life, and ethnic identity are distinct from those of other groups. Nationalist believe that they ought to rule themselves and shape their own destinies, and that they should therefore be in control of their social, economic and political institutions. . . ."¹⁸⁵



We don't have to rely on Trotsky's view of black being a nation or not as signified by the often quoted phrase that we are a *Nation within a Nation*. We have full arguments and view of Harry Haywood, (1898-1985), an African-American Socialist, who belonged both to the *Communist Party of the United States* (CPUSA) and the *Communist Party of the Soviet Union* (CPSU). His first book published in 1948 was *Negro Liberation*. His goal in his writing was to connect the political philosophy of the Communist Party with the issues of race, but this focus is what later got him in trouble with the CPUSA as its party platform changed in the 1930s from supporting or advocating self-determination for African-Americans. After he was expelled from the CPUSA for continuing this line and focus as their head of their Negro Department he went through a period of reflection and then wrote his autobiography *Black Bolshevik* in 1978. Since Haywood was also a CPSU who had not yet abandoned the line for self-determination for black people in the United States Empire, he wrote *Black Bolshevik* to convince the CPSU to maintain this line or his new theory as analysis at the basis for this *new line*. Haywood stated his purpose very clearly for writing his book: "The new theory was to sensitize the Party to the revolutionary significance of the Black Liberation

¹⁸³ *Webster's New World Dictionary of the American Language*. College Edition. (Cleveland and New York: The World Publishing Company, 1968), "nation", p. 977.

¹⁸⁴ Foreman. *Self-Determination*, p. 7.

¹⁸⁵ Quoted in Forman, *Self-Determination*, p. 7. Also found in E. U. Essiem-Udom, *Black Nationalism: A Search for an Identity in America*. (Chicago and London: The University of Chicago Press, 1962), p. 6.

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struggle.”¹⁸⁶ In *Black Bolshevik* he views the whole question from a Marxist/Leninist socialist point of view. In Chapter 8 – *Self-Determination: The Fight for the a Correct Line*, at first doubting the whole line of questions surrounding this issue, even when receiving positive affirmation from statements Lenin and other prominent Bolshevik leaders made on the matter, Haywood states the following:

Towards the end of 1927, Nasanov returned to the Soviet Union after a sojourn in the United States as the representative of the Young Communist International. I had known him briefly in the States before my departure for Russia. Nasanov was one of a group of YCI workers who had been sent on missions to several countries. He had considerable experience with respect to the national and colonial question and was considered an expert on these matters. Nasanov's observations had convinced him that U. S. Blacks were essentially an oppressed nation whose struggle for equality would ultimately take an autonomous direction and that the content of the Black liberation movement was the completion of the agrarian and democratic revolution in the South—a struggle which was left unresolved by the Civil War and betrayal of Reconstruction. Therefore, it was the duty of the Party to channel the movement in a revolutionary direction by raising and supporting the slogan of the right of self-determination for Afro-Americans in the Black Belt, the area of their greatest concentration. . . . Sen Katayama had told us Black KUTVA students that Lenin had regarded U. S. Blacks as an oppressed nation and referred us to his draft resolution on the national and colonial question which was adopted by the Second Congress and the Comintern in 1920. Otto and other Black students had also told me that they got a similar impression from their meeting with Stalin at the Kremlin shortly after their arrival in the Soviet Union. . . . To me, the idea of a Black nation within U. S. boundaries seemed far-fetched and not consonant with American reality. I saw the solution through the incorporation of Blacks into U. S. society on the basis of complete equality, and only socialism could bring this to pass. There was no doubt in my mind that the path to freedom for us Blacks led directly to socialism, uncluttered by any interim stage of self-determination or Black political power. The unity of Black and white workers against the common enemy, U. S. capitalism, was the motor leading toward the dual goal of Black freedom and socialism. I felt that it was difficult enough to build this unity, without adding to it the gratuitous assumption of a non-existent Black nation, with its implication of a separate state on U. S. soil Blacks lacked some of the essential attributes of a nation which had been defined by Stalin in his classic work, *Marxism and the National Question*. Most assuredly, one could argue that among Blacks there existed elements of a special culture and also a common language (English). But this did not add up to a nation, I reasoned. Missing was the all-important aspect of a national territory. Even if one agreed that the Black Belt, were Blacks were largely concentrated, rightfully belonged to them, they were in no geographic position to assert their right of self-determination.¹⁸⁷

Once my hesitations were overcome, the whole theory fell logically into place. Here is the full analysis as I came to understand it. The thesis that called for the right of self-determination is supported by a serious economic-historical analysis of U. S. Blacks. The evolution of American Blacks as an oppressed nation was begun in slavery. In the final analysis, however, it was the result of the unfinished bourgeois democratic revolution of the Civil War and the betrayal of Reconstruction through the Hayes-Tildent (Gentlemen's) Agreement of 1877. This betrayal was followed by withdrawal of federal troops and the unleashing of counter-revolutionary terror, including the massacre of thousands of Blacks and the overthrow of the Reconstruction governments which had been based on an alliance of Blacks, poor whites and carpetbaggers. The result was that the Black freedmen, deserted by their former Republican allies, were left without land. Their newly-won rights were destroyed with the abrogation of

¹⁸⁶ Harry Haywood. *Black Bolshevik: Autobiography of an Afro-American Communist*. (Chicago: Liberator Press, 1978), p. 234.

¹⁸⁷ Harry Haywood. *Black Bolshevik: Autobiography of an Afro-American Communist*. (Chicago: Liberator Press, 1978), pp. 218-220.

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the Thirteenth, Fourteenth and Fifteenth Amendments, and they were thrust back upon the plantations of their former masters in a position but little removed from chattel bondage. The revolution had stopped short of a solution to the crucial land question; there was neither confiscation of the big plantations of the former slaveholding class, nor distribution of the land among the Negro freedmen and poor whites. It was around this issue of land for the freedmen that the revolutionary democratic wave of Radical Reconstruction beat in vain and finally broke. The advent of imperialism, the epoch of trusts and monopolies at the turn of the century, froze the Blacks in their post-Reconstruction position: landless, semi-slaves in the South. It blocked the road to fusion of Blacks and whites into one nation on the basis of equality and put the final seal on the special oppression of Blacks. The path towards equality and freedom via assimilation was foreclosed by these events, and the struggle for Black equality thenceforth was ultimately bound to take a national revolutionary direction. Under conditions of imperialist and racist oppression, Blacks in the South were to acquire all the attributes of a subject nation. They are a people set apart by a common ethnic origin, economically interrelated in various classes, united by a common historical experience, reflected in a special culture and psychological makeup. The territory of this subject nation is the Black Belt, and area encompassing the Deep South, which, despite massive outmigration's, still contained (and does to this day) the country's largest concentration of Blacks. Thus, imperialist oppression created the conditions for the eventual rise of a national liberation movement with its base in the South. The content of this movement would be the completion of the agrarian democratic revolution in the South; that is, the right of self-determination as a guarantee of complete equality throughout the country. This new analysis defined the status of the Blacks in the north as an unassimilable national minority who cannot escape oppression by fleeing the South. The shadow of the plantations falls upon them throughout the country, as he semi-slave relations in the Black Belt continually reproduce Black inequality and servitude in all walks of life. There are certain singular features of the submerged Afro-American nation which differentiate it from other oppressed nations and which have made the road towards national consciousness and identity difficult and arduous. Afro-Americans are not only "*a nation within a nation*," but a *captive nation* [my *Italics*], suffering a colonial-type oppression while trapped within the geographic bounds of one of the world's most powerful imperialist countries. Blacks were forced into the stream of U. S. history in a peculiar manner, as chattel slaves, and are victims of an excruciatingly destructive system of oppression and persecution, due not only to the economic and social survivals of slavery, but also to its ideological heritage, racism. The Afro-American nation is also unique in that it is a new nation evolved from a people forcibly transplanted from their original African homeland. A people comprised of various tribal and linguistic groups, they are a product not of their native African soil, but of the conditions of their transplantation. The overwhelming, stifling factor of race, the doctrine of inherent Black inferiority perpetuated by ruling class ideologies, has sunk deep into the thinking of Americans. It has become endemic, permeating the entire structure of U.S. life. Given this, Blacks could only remain permanently unabsorbed in the new world's "melting pot." . . . The period of bourgeois democratic revolutions in the United States ended with the defeat of democratic Reconstruction. The issue of Black freedom was carried over into the epoch of imperialism. Its full solution postponed to the next stage of human progress, socialism. The question has remained and become the most vulnerable area on the domestic front of U.S. capitalism, its "Achilles heel" — a major focus of the contradictions in U.S. society. . . . This new line established that the Black freedom struggle is a revolutionary movement in its own right, directed against the very foundations of U.S. Imperialism, with its own dynamic pace and momentum, resulting from the unfinished democratic and land revolutions in the South. It places the Black liberation movement and the class struggle of U.S. workers in their proper relationship as two aspects of the fight against the common enemy --- U.S. capitalism. It elevates the Black movement to a position of equality in that battle.¹⁸⁸

¹⁸⁸ Harry Haywood. *Black Bolshevik: Autobiography of an Afro-American Communist*, pp. 231-234.

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One would think upon reading his remarks and analysis in *Black Bolshevik* that Harry Haywood had just come to believe that black people were a *nation within a nation* in 1978 and that this conclusion was as a result of his becoming a Marxist/Leninist Socialist and result of that analysis, because he states: "To me, the idea of a Black nation within U.S. boundaries seemed far-fetched and not consonant with American reality. I saw the solution through the incorporation of Blacks into U.S. society on the basis of complete equality, and only socialism could bring this to pass." [p. 219]. But his book *Negro Liberation* written in 1948 betrays this statement as patently untrue for in this work we will see in a moment that Haywood then believed that that black people were indeed a *nation within a nation* with all of its attributes accept control over territory and more importantly blacks could never be incorporated or assimilated into the white nation because of his color and the special historical conditions that denied his right of self-determination as we will see below. The plausible answer is that Haywood was writing *Black Bolshevik* (1978) to his white and black comrades and wanted to show that he arrived at the conclusion that the African-American or Nu African People were a *Nation within a Nation* based on Marxist/Leninist socialist doctrine and analysis, which one would not conclude from a reading of *Negro Liberation* (1948); rather that it was heavily grounded in a kind of black nationalism taking in consideration the agrarian, political conditions, and historical conditions at the time that were turning blacks into landless sharecroppers and/or refugees migrating to the Northern urban complexes having to leave the only home they every knew, because of poverty, peonage (renting out black prisoners to wealthy white farmers and even U.S. Senators that had large land holdings), white terrorism, and lynching of black people (men and women) somewhere in the South *everyday!* In 1978 Haywood needed a *revisionist analysis* grounded in Marxist/Leninist socialism that reached the conclusion he had already reached in 1948 without betraying that fact that he had already reached the same conclusion without this brand of socialism. It might be considered a disingenuous ploy but Haywood could have honestly believed that his first conclusion grounded in black nationalism was flawed and that Marxist/Leninist socialist analysis through a better light and as he said and fought for "correct line" on the issue. In the section of *Negro Liberation* entitled the "Real Nature of the Problem, Haywood states:

The secret to unraveling the tangled skein of America's Negro question lies in its consideration as the issue of an oppressed nation. *Within the borders of the United States, and under the jurisdiction of a single central government, there exist not one, but two nations: a dominant white nation, with its Anglo-Saxon hierarchy, and a subject black one.* [my Italics] Unlike the white immigrant minorities, the Negro, wearing his badge of color, which sets the seal of permanency on his inferior status, cannot, under contemporary economic and social conditions, be absorbed into the American community as a full-fledged citizen, limited as this absorption is in practice even for large sections of the white minorities. He cannot hope to escape as long as the status quo remains unchanged in the South. True, there are colored minorities, such as the colored Latin Americans — Mexicans, Puerto Ricans and others; there are Orientals, and remnants of the American Indians. But these also are tarred with the brush of color—and are in the main relegated to the category of "unassimilables," outside the limits of majority democratic tradition. But the classification of the Negro as a "minority" leaves unanswered the question posed long ago by George W. Cable, a foremost champion of Negro rights: why one-tenth of the population, all natives of the United States, and by law an inseparable part of the nation, do not have the same full measure of citizenship that they would have were they entirely of European rather than of partially African descent. For really, as Cable put it, the Negro remains in America a "perpetual alien." The policy of Jim-Crow proscription of America's black folk has resulted over the years in the shaping of the Negro as a distinct economic, historical, cultural, and, in the South, geographical entity in American life. The Negro is American. He is the product of every social and economic struggle that has made America. But the Negro is a special kind of American, to the extent that his oppression has set him apart from the dominant white nation. Under the pressure of these circumstances,

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he has generated all the objective attributes of nationhood.¹⁸⁹

The *Republic of New Africa* has met and went beyond the arguments for and against the Nu African People being a nation and beyond even Delany's claim that the Nu African People are a "Nation within a Nation." To them we are nation in the classical sense of nationalism as proposed by Leon Trotsky where the standard is having a black consciousness and definitions we have supplied that shows that such claims must have a valid claim to territory as well. Delany's "Nation within a Nation" met the black consciousness standard where he could show black people believed they were a distinct national community but without any necessary valid claim to land. The *Republic of New Africa* has laid claim to the second standard that lays claim to territory. In his *Foundations of the Black Nation: A Textbook for Ideas Behind the New Black Nationalism and the Struggle for Land in America* (1975) Imari Abubakari Obadele I makes the following arguments and states:

We have lived for over 300 years in the so-called Black Belt, we have worked and developed the land, and we have fought to stay there --- against night riders and day courts, against cultural genocide and economic privation, against bad crops, and no crops, against terror and ignorance and the urgings of relatives to come North. In the Black Belt, running through the Five States that the Republic claims as the National Territory of the of the Black Nation (Louisiana, Mississippi, Alabama, Georgia and South Carolina) [we] have met all the criteria for land possession required of us by international practice, international law. We have, incidentally, met these tests too in cities of the North like Boston, Philadelphia, New York, Baltimore (thought our precise locations in these cities have shifted through the years). What the Republic of New Africa says, however, is that we give up our claim to these cities [i.e. **No-Centers** = *legitimate urban black self-managed areas*, my insertion] as *national* territory (that does not mean that all Africans have to move from them) in exchange for the five states of the Deep South. In the Five States, we are outnumbered almost two to one, though once we were an absolute numerical majority, because of the persistent genocide practiced against us for 100 post-slavery years. But we remain over half the population in Mississippi and a third in Louisiana, Alabama and South Carolina, and many Black Belt counties are overwhelmingly African. The land mass in the Five States is nearly a quarter-million square miles. There are ports on the Atlantic (Georgia and South Carolina) and the Gulf of Mexico and wondrously beautiful beaches there. There are riches in the ground that are untapped and marvelous things in the sea, besides the abundant and abused petroleum. The problem with international law is that there is nobody to enforce it --- except the powerful. Powerful nations enforce international law only when it suits them --- or when they are forced to. The essential strategy of our struggle for land is to array enough power . . . to *force* the greatest power, the United States, to abide by international law, to recognize and accept our claims to independence and land. The purpose of this strategy can be further simplified: it is to create a situation for the United States where it becomes cheaper to relinquish control of the Five States than to continue to war against us to take back or hold the area.¹⁹⁰

I guess if Obadele's claim and strategic plans to acquire territory to affirm the Nu African desire to be a nation are not good enough to meet Trotsky's and/or classical nationalism's standards for what makes a nation then nothing is. It makes no difference to the validity of the claim merely because another race has made the claim and holds it through political, economic and administrative institutions and because there does not appear any clear and viable path to actuating the claim, Obadele and others would still say that the claim that the Nu African People are a nation because (1) we have a black consciousness, and (2) we can and have made a valid claim to a specific territory. The 2014 population data still that despite White Terrorism and Jim Crow/Zip Coon, daily lynching, gang rape, and *murder under the color of law* the Nu African People still are a viable nations with

¹⁸⁹ Harry Haywood. *Negro Liberation*. (New York: International Publishers Co., Inc, 1948), pp. 140-141.

¹⁹⁰ Imari Abubakari Obadele I. *Foundation of the Black Nation: A Textbook of Ideas Behind the New Black Nationalism and the Struggle for Land in America*. (Detroit, Michigan: The House of Songhay, 1975), pp. 3-4.

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46,227,143 million with over 54% [percent] of our people still living in the black National Territory, and that by 2060 estimates our population will be 74,530,000 million representing 17.9% of the projected United States Empire population, and with the current trend of black people leaving the North in droves the majority of Nu Africans in the South will only increase. Even without meeting the classical standard of having a legitimate claim to territory as the compelling argument the *Republic of New Africa* has made though the analysis of Obadele we need to look more closely at the first standard for what makes a nation put forth by Trotsky. Having a national consciousness that shows a people's desire to be a nation is often dismissed because they have no or make no corresponding claim to a specific territory. Trotsky did not dismiss the desire of Nu Africans to be a nation because they did not make a claim to territory but questioned where they had political consciousness, that is, that fundamental desire to be a nation. While it is true that national consciousness is an essential catalytic element necessary for a group to achieve and maintain a distinct national identity, becoming as it will a **fully conscious nation** we believe Trotsky to be wrong in his conclusion that the Nu African People in the United State Empire & Imperium *are not* a nation, **but merely a race**.

In our birth as a **nation** born in slavery and sanctified by *our blood* that *stains red the land we claim* was born with it *our black national consciousness*. We cannot help but know within ourselves and by the testimony of *Our Ancestors Who Have Names* that we *are a black nation and a distinct people born in the crucible of fire*. We once had a *God who liberated* us from the cruel hands of our oppressors; but we have now put our trust in the *Progressive idolatry* of "Mr. Lincoln" who against all that we once called holy cemented *Obamanations* in the body politic and social fabric, which all Nu Africans and the black church (bound with a *Gag Order from Hell*) must bow in obedience too *or else*. The Nu African People have constantly been constantly under assault since our arrival here by Setian white forces of evil and repression, supported by **anti-black nation, anti-God** black acolytes and devotees following their "commander-in-chief" on the road to hell.

Every attempt was made when we arrived on these shores to break-up any unified cultural elements that existed among us, and to disrupt any symbolic cultural formations developing between the differing black peoples captured as slaves, i.e. the break-up of groups with a common African language and cultural; and discouraging any efforts as cross cultural communication between differing black ethnic grouping such as between the Hausa and Yoruba slaves. The reason behind forced integration of African slaves into United States Empire Domination System was to prevent the fomenting of rebellion and revolution by black people from differing cultural groups as white people learned black people were well able to do shown by the examples set in the Hausa-Yoruba rebellions in Bahia, Brazil in the Nineteenth Euro-Century/Fourth Maafa-Century, and to prevent the formation and development of black nations arising in the Americas as did happen during the Haitian Revolution.

The white man saw the sagacity of black people brought to the Americas and he saw our ability to put together a revolution with practically no resources and our amazing ability (once we put our mind to it) and propensity to form heterogeneous black culture groups into new homogenous black communities and nations even though handicapped by the brutal institutions of slavery. Even today we can bear witness to the existence of black independent nations (e.g. Granada, Haiti, Jamaica, etc.) in the Americas; something the whites had not intended but could not prevent black people from creating in order to rule themselves, actuating their desire for black self-determination. The glorious history is rarely told of a bunch of slaves fighting against the greatest white imperial army and navy of Napoleon in the Western Hemisphere and how they won independence for Haiti beginning under the leadership of Toussaint L'Ouverture and ending under the leadership General J. J. Dessalines, who after a complete defeat of Napoleon's naval armada and supposedly unbeatable army declared Haiti an independent black nation on November 29, 1803. This unprecedented victory sent shock waves through the hearts and minds of White men in Europe and especially the white slave owners in America, once they could bring themselves to utter beyond a whisper that such thing was possible and actually happened. The victory by mere Haitian slaves armed with just sticks, cutlass and pure black manhood signaled the end of slavery everywhere in the American Hemisphere and by 1863-65 it came crashing down even in the United States Empire, where by the Civil Wars end over 250,000 (a quarter of a

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million) black men from the North and South fought for themselves and their brothers freedom held fast by plantation slavery in the South. Of course today this glorious history is suppressed (as it was then) and is not taught to black children and young adults in schools to make sure *we don't get any ideas*. What you hear (and will only hear) is about black slaves in the U.S.E. being freed by "Mr. Lincoln" and poor backward Haiti ridden with corruption and its people needing emergency aid for mere survival or about Haitian boat people trying to come to the United States without the support of the old "wet feet, dry feet" policy that once favored Cuban boat people. Nevertheless, the reader can get a true outline of this great and glorious victory of the black man fighting and winning a revolutionary war for *freedom and land* in Wenda Parkinson's (1978) classic work *'This Gilded African' Toussaint L'Ouverture: A Biography of the First Black Freedom Fighter*. Here story is both instructive of the mood of black men who have been *down to long, seen too much*, and finally comes to the feeling that *he has nothing to lose* because everything he has and hopes for has been taking by the Setian white oppressor and his black minstrel dancers, acolytes and devotees. Parkinson recalls the following about how the Haitian fought the French to a standstill and eventually won their freedom because they were willing to do so *by any means necessary*:

One hundred thousand slaves were free and 4000 were marching on Le Cap. They sang and beat their drums as they came. Their hounsans dancing in front called on Ogun, the god of war. The women exhorted the men onwards with shouts and high-pitched demoniacal cries, their children running between their legs, ignoring death. As they came with range of the gunfire they were eerily silent and still. When fire opened they rushed forward and threw themselves on the cannons, trying to overturn them with their bare hands, trying to stifle the firing with their own bodies. Wave after wave of them attacked and attacked again, clambering and leaping over the bodies of their fallen comrades. It was useless. They had no weapons but those they had plundered from the estates – and they did not know how to use them. When it was over, it was said that 'absolute silence succeeded the dreadful uproar; this replaced by the pathetic cries of dying prisoners. . . . the transition from silence to noise and from noise to crises of anguish and misery. The first attack on Le Cap lasted all night . . . Neither side took prisoners, there was no mercy, it was not the time for mercy. Both sides killed their captives with equal savagery. Prisoners were disemboweled and left to die, their limbs cut off before, mercifully, their head was severed from their body. Jeannot was one of the instigators of the more horrific acts of savagery. He hanged those he had captured by hooks stuck under their chins. He himself put out their eyes with red-hot pincers. He cut the throats of a prisoner and lapped at the blood as it flowed, encouraging those around him to join him: 'Ah, my friends, how good, how sweet is the blood of the whites. Drink it deep and swear revenge against our oppressors, never peace, never surrender, I swear by God.' There is no drought that as he became more steeped in the blood of his enemies his naturally violent and sadistic nature overbalanced from plain savagery into insanity. That his hatred was genuine there is also no doubt, as was his passion for freedom, for the revolution. As Scheolcher says, 'The barbarous behavior of the masters was responsible for the barbarous behavior of the slaves.'¹⁹¹

Here is a sober and even blood curdling thought: The black man still has this desire for freedom and self-determination within his beast even as other people and nations of the world; but the world does not really wish to witness as it once did in Haiti what happens when the black man becomes willing to give his very life for it *by any means necessary*. There can be nothing but horror and inhumanity for both sides once that decision is made and that Rubicon is crossed. Coming to a such a decision in the U. S. Empire, that is, seeking our freedom by such means in order bring into reality our desire for black self-determination meant and still does mean suppressing any such notions among the Nu African People *by any means necessary*. Much effort by the whites and their black minstrel dancer, acolytes and devotees have been used in this suppression effort and are still being

¹⁹¹ Wenda Parkinson. *'This Gilded African' Toussaint L'Ouverture: A Biography of the First Black Freedom Fighter*. (London: Quartet Books, 1978), pp. 42-44.

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used in repressing the *black separatist national consciousness* wherever, whenever, and in whoever they see it arise. Black separatist national consciousness has only been suppressed by these white forces of domination but not completely destroyed. The best evidence that a *black national consciousness* still exists is because of the great efforts aforementioned to suppress the same, dismiss it as non-existent and or name call it “ridiculous” and out of step with reality by anti-black *Progressive political forces* that wish to impose their own values on us with the mantra *ad nauseam* “We know what is best for you.” If black national separatism, i.e. expressed via black consciousness was not a potential threat, why then all the efforts to see it destroyed, and ridiculed? The reason is that it is real in the people’s heart, i.e. not a myth or figment of our imagination. The anti-black nation forces know better than anybody, based on our African-American history that it will rear its head time and time again, as it has done. Someday it will achieve its objectives. It was Dr. Yussuf Kly in his *The Black Book: The True Political Philosophy of Malcolm X* that pointed out:

“. . . for a people to demand national liberation, it usually means that rapid or slow revolutionary change has taken place within the ranks of the people asking for national liberation. This is true although this revolutionary orientation may have been compromised, delayed or defeated in the struggle to obtain self-determination or political independence.”¹⁹²

Black national consciousness that makes our people a *black nation* and not merely a “*nation within a nation*” as Martin Robison Delany (1812-1885, *the Father of Black Nationalism*) so courageously proclaimed in 1852 has always been present, although some “public” intellectuals are now saying *we are not a nation*, and doubtful that we are even a “*nation within a nation*” but merely a people that have longed for an adopted *the White man’s nation* as our own thru pursuing *one vision only* to secure for ourselves *fully American identity*. Writing and essay published by the *Society for US Intellectual History* [S-USIH blog] one such writer Lauren Anderson penned an wrote the “Meaning of a “nation” and a “nation within a nation” [July 1, 2010]. In it she states:

One of my questions was: “Do African Americans constitute a nation within a nation?” In order to answer this question I started to muse on two disparate ideas –what is nation? And what is black nationalism? Most of the study of the concept of “nation” that I have done has been in the context of Eastern Europe The more I thought about the question, the more strongly I felt like I had to argue that African Americans do not constitute a separate nation. This is in part due to the difficulties within historic claims to black separatism—in their ultimate goals, they all posited pass movement or displacement—returning to Africa, or taking over Oklahoma or something like that. Those within the group might have been willing to move, but it would have taken a catastrophe like the Bosnian war to force all people of African descent in this country to relocate. Political independence on a local scale has worked to some

¹⁹² See Kly, *The Black Book*, p. 36. As an aside note the reader should be aware that Dr. Kly in using the phrase *The Black Book* intends for this work to become or be recognized as the handbook on revolutionary theory and praxis for the Nu African Nationalist just as *The Red Book* is the handbook on revolutionary theory and practice for the Chinese Revolutionary Socialist and *The Green Book* is the handbook on revolutionary theory and practice for Arab Nationalist. There is no doubt as to Kly’s meaning by the use of the phrase. He is a black revolutionary theorist applying his understanding of the emancipatory process, exploring this process much like the late Kwame Nkrumah did with his *Handbook of Revolutionary Warfare* [New York: International Publishers, 1969]. Nkrumah had a wide universal understanding of the black man’s struggle and did not confine it to the African Continent. He stating:

The Black Power movement in the U.S.A., and the struggles of peoples of African descent in the Caribbean, South America and elsewhere, form and integral part of the African political-military revolutionary struggle. Our victory will be their victory also, and the victory of all the revolutionary, oppressed and exploited masses of the world who are challenging the capitalist, imperialist and neo-colonialist power structure of reaction and counter-revolution. [Under caption “Author’s Note”].

Kly has much the same breath of understanding as Nkrumah, applying the universal principles and theory of revolutionary or emancipatory struggle to the African-American or Nu African situation in the U. S. Empire. *Our Ancestors Have Names* regards him as our “Kwame Nkrumah.”

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extent (in black towns or in cities with black mayors), but those entities still have to be in relationship to state or national governments. . . . Even while arguing these things, I wanted to recognize that there is a particular identity that many African Americans claim – often called “black.” I posited that this might be called a racial identity, because as such it did not require the kind of political or economic autonomy suggested by the word “nation”. . . . It is impossible to separate the development of the United States from the work that slaves did or the cultural contributions of African Americans. . . . The United States is black Americans nation. For the most part, African Americans created a new ethnic identity out of a merged African and European traditions on this continent. I can see how it would make sense to talk about Korean Americans or even Ethiopian Americans (particularly the first generation and those who continue to speak their birth languages) as a nation within a nation. It does not seem like the same logic applies to African Americans.¹⁹³

Note that this intellectual states off with the premise that African Americans are not a nation and ends with the conclusion that they are not logically even a nation within a nation as say Korean Americans and Ethiopian Americans can claim. Somehow for this writer “The United States is black Americans nation” so that every other people on this earth is a nation, and even those who come here from Asia and African are logically a “nation within a nation” but Nu Africans are so *integrated* in the social fabric, political and economic matrix of the United States Empire that we are hardly even “black” as we claim and it is even a wonder that this writer even allows us to call ourselves “African American.” One thing we can be thankful for is that she acknowledges that “Most of the study of the concept of “nation” that I have done has been in the context of Eastern Europe. . .” although denying this had anything to do with her arguments. No wonder she finds herself in a quandary on this Nu African Question. She states it herself:

Perhaps the solution to this final question is the way the essay question is worded—it is “do African Americans constitute a nation within a nation” not “should African Americans be a separate nation, have a separate nationalism>” It seems to me that the first question is more suited to a historian and the second to a public intellectual. *I don’t know, though* [my *Italics*]. The whole essay cause huge internal turmoil for me. Maybe by asserting that African Americans’ nation was the United State (without a separate concentric nation), I was aiding historical reality in the way that I thought the author of the Dictionary essay had done. Was I doing a major disservice to the lived experiences of some African Americans while recognizing that those who claim a fully American identity[?]¹⁹⁴

This “public” intellectual asks a good question! Just maybe this writer is sided with those African-Americans that have been seeking an American identity in the hope of integration and disavowing those who have from the beginning denied that they are integral to this American nation based on a forced integration and have always believed that they are a separate black nation and at the least despite her denial a “nation within a nation.” One salient fact this writer accidentally hit on that there has been two political visions among African-Americans which have been at odds almost from the beginning; one vision that see *integrationism* as a solution to the *African-American* question unreserved in their praise for American institutions and the claim to “full American identity.” The other vision just as old and at times just as powerful is that of black nationalism that seeks full autonomy and even independence based on ownership and control of a distinct territory that belongs and is under the control of the Nu African People. The writer above has identified with African-Americans who seek “full American identity” through integration and based on a false premise that she logically was forced to change by changing the questions. What she sees in 2010 is a *false integrationism* fostered by the United States having its first black President and a black family in the

¹⁹³ Laren Anderson. “*Meaning of a Nation*” and a “*Nation Within a Nation*” (Society for U.S. Intellectual History [S-USIH blog], 2010).

¹⁹⁴ Anderson, “*Meaning of a Nation*” and a “*Nation Within a Nation*” (2010).

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White House, which makes it seem certain that integration was the correct vision while the black nationalism vision is false and therefore a mere dream or figment of our imagination. Maybe she should be more of a “historian” rather than a “public intellectual” then she would have seen in black history in the United States that the pendulum between *integrationism* and *black separatism* has always swung back and forth and depending on which period you witnessing (if you are less than intellectual honest) you will declare one alive and well and other dead or non-existent as the above writer has done. We will always have either “historians”, “pundits”, or “public” intellectuals seeking to down play to declare black nationalism as non-existence, inconsequential or not really real as we struggle for *black self-determination*. For the life of me I cannot understand is *if the black national vision* is “non-existent”, “inconsequential”, and “irrelevant” and the United States is in fact the African-Americans nation then why the desperate attempt to caricature and dismiss the idea that persists now even though we have experienced what it is like to have eight years of a black President and *yet we are not free?* What has happened to the promised vision of “Mr. Lincoln” for a “fully American identity” that we (according to the above writer) has longed for since been forced to come to these shores? We will never be free from those who are willing to say every other people in America (e.g. Koreans and Ethiopians) *are a nation* and *a nation within a nation* but deny that to an African People who have been brought to these shores by force and with courage have forged themselves into a distinct people (currently a stateless nation of people) that were *unilaterally declared* United States citizens (again no one asked us because “We know what is best for you!”).

I agree with the above writer on one thing she said. She does not really know what she is saying or even what the questions should be and *therefore the* “whole essay cause huge internal turmoil for” her. Despite the suppositions and conclusions of Lauren Anderson’s essay that suggests that the Nu African People (the oldest national minority in the U.S.E. & I.) *are not a nation nor are they a ‘Nation within a Nation’* although *every other minority and immigrant in the United States Empire & Imperium can make that claim* we in this project *Our Ancestors Have Names* say that **black national consciousness** that makes our people a **nation** *according to every classical theory of nationalism* including that of Trotsky (who she should have studied since she began her study of *us and our claims in Europe!*) has always been present. Our history is replete with the evidence of it. Our *innate feeling* of being distinct nation may have been *compromised, delayed, betrayed, or defeated* (in this moment of our history) but this feeling (faint or mute because of the necessity of our *daily struggle* against *oppression, discrimination*, and even *death* from those killing us *under the color of law*) has always been within our breasts, our psychic mind evidence in our emotive responses of outrage. In short freedom and the desire for black self-determination *is something we feel!* As one old black nationalist woman once said. This *feeling* has arisen time and time again during our greatest hours of oppression.

We are a nation in process of becoming and the long arc of that process is what allows critics and pundits like Lauren Anderson to conclude that *we are not a nation* and *we are not a ‘Nation within a Nation’* merely because we have not realized it in the concrete form other nations or stateless nations have been enabled to do. We certainly are behind in the nation building process but we have every reason to believe it is possible given fact that we have never really lost the national impulse calling us to work for black self-determination and the fact that other black men in the American Hemisphere have achieved some form of autonomy or full national independence in order to *rule themselves* (e.g. Jamaica, Haiti, Grenada). We should have moved for some form of autonomy once emancipated from slavery *in fact* after 1865 but we allowed ourselves to lulled to sleep as we forced fed down our throats the *spinach* of *unilateral citizen* actuated by (at the lower economic and political rungs of the U.S.E. body politic) without anyone asking us what we wanted or desired as required under *international law* and/or the *law of nations* even then. How the Russian intellectual Trotsky could have missed these nuances and wrongly interpreted our history in terms of our national feelings and impulse desiring black national self-determination is beyond me. Either he did not know our national history or he did not understand it if he did. James Forman points out two other Communist intellectuals who devised theories on what constitutes a nation.

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Both Joseph V. Stalin in his *Marxism and the National Question* and V. I. Lenin studied the question, but Forman in his thesis accepts Stalin's definition, since Lenin's and Stalin's definition on the question of self-determination was all but the same. Forman states:

This thesis interprets Joseph V. Stalin's definition of a nation in the following manner. A nation is a body of people, men and women, children of both sexes who inhabit a definite territory that can be measured by anyone; a nation thus has concrete territorial boundaries. The people who live in this definable territory may have developed from the same or many different families, clans, tribes, different nations or countries. Through various historical processes such as slavery, migrations, annexations, wars of conquest, and inter-marriage, extending back hundreds and thousands of years, a group of people may have been molded into a nation that inhabits a definable territory. It is also possible for many members of a given nation not to live in the territorial boundaries of their nation. They may have been forced to leave their nation's boundaries in order to earn a living, and to obtain food, clothing and shelter.¹⁹⁵

Forman could have added here also, *to escape terrorism and genocide* as the Nu Africans had to do being forced by all of the above to leave their **historic homeland** in the National Territory [NT] of the black belt South. In the section dealing with "African People That Gave Birth to the NAN" I showed that we ". . . have developed from the same or many different families, clans, tribes, different nations or countries." I also proved in my geo-political outline and population figures that prior to MP349/A1865 over 90 percent of Nu Africans lived, bled and were buried in the National Territory of the Black Belt South and that even today nearly 56 percent [.56%] of our people still live there. Those that came North did so for various reasons. Much of the reason had to do with wanting to see the next morning because of white terrorism and the development of *Jim Crow/Zip Coon* as the institution which replaced slavery. We were forced to become *political refugees* fleeing North. Some of us also become *economic refugees* leaving the Black Belt in order to obtain a better life because *economic democracy* was denied to us in the National Territory. We were denied our historic right under Sherman's *Field Order 15* to have and acquire *forty acres and a mule*, that is, *the material means to take care of ourselves where holding land was the only economic guarantee of our right to genuine black self-determination*. However, we did not just want a better life but *a better life under our own control* as *Shahidi* Malcolm X once said so that we can do "*what pleases us*." But how can that become a reality without the fundamental thing that all free people have or have a right to *land under their feet and real power to rule, control and organize that land or territory*. Here is what *Shahidi* Malcolm X has to say about it:

In 1964 will see the Negro revolt evolve and merge into the world-wide black revolution that has been taking place on this earth since 1945. The so-called revolt will become a real black revolution. . . . This is a real revolution. *Revolution is always based on land* [my italics]. Revolution is never based on begging somebody for an integrated cup of coffee. Revolutions are never fought by turning the other cheek. Revolutions are never based upon love-your-enemy and pray-for-those-who spitefully-use-you. And Revolution are never waged singing "We Shall Overcome." Revolutions are based upon bloodshed. Revolution are never compromising. Revolutions are never based upon negotiations. Revolutions are never based upon any kind of tokenism whatsoever. Revolutions are never even based upon that which is begging a corrupt society or a corrupt system to accept us into it. Revolutions overturn systems. And there is no system on this earth which has proven itself more corrupt, more criminal, than this system that in 1964 still colonies 22 million African-Americans, still enslaves 22 million Afro-Americans. There is no system more corrupt than a system that represents itself as the example of freedom, the example of democracy, and can go all over this earth telling other people how to straighten out their house, when you have citizens of this country who have to use bullets if they want to cast a ballot. The greatest weapon the colonial powers

¹⁹⁵ Forman. *Self-Determination*, p. 8.

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have used in the past against our people has always been divide-and-conquer. America is a colonial power. She has colonized 22 million Afro-Americans by depriving us of first-class citizenship, by depriving us of civil rights, actually by depriving us of human rights. She has not only deprived us of the right to be a citizen, she has deprived us of the right to be human beings, the right to be recognized and respected as men and women. In this country the black can be fifty years old and he is still a "boy."¹⁹⁶

The reader must understand that whatever Nu Africans did, staying in the Black Belt or leaving it was in hopes of obtaining some measure of black self-determination. According to Foreman those decision whether to stay or leave because of political terrorism or economic deprivation did not change our relationship to *the land* that is the *black National Territory*. We don't have to live within the territorial boundaries in order to be a nation. We are bound and still members and owners of the National Territory and that along with our desire to be so *makes us a nation*. Without this understanding the reader will fail to understand much of African-American history and our core black values as have intellectuals we already discussed in this connection Trotsky and Lauren Anderson. V. P. Franklin (1984) in his *Black Self-Determination* said that our "core values" coming out of our "cultural value system" are (1) "self-determination", (2) "freedom", (3) "resistance", and (4) "education".¹⁹⁷ Malcolm X [1964] spoke along the same lines and discussed our black core values in his speech on "The Black Revolution". The *Shahidi* said:

All of our people have the same goals, the same objective. That objective is freedom, justice, equality. All of us want recognition and respect as human beings. We don't want to be integrationist. Nor do we want to be separationists. We want to be human beings. Integration is only a method that is used by some groups to obtain freedom, justice, equality and respect as human beings. Separation is only a method that is used by other groups to obtain freedom, justice, equality or human dignity. Our people have made the mistake of confusing the methods with the objectives. . . . We have to keep in mind at all times that we are not fighting for integration, nor are we fighting for separation. We are fighting for recognition as human beings. We are fighting for the right to live as free humans in this society. In fact, we are actually fighting for rights that are even greater than civil rights and that is human rights. . .¹⁹⁸

But our "core values" for *freedom, justice, equality, self-determination, resistance, and education* did not just come from *our being human* or wanting *respect as human beings*. Our "core values" come out of our desire to be *a nation* and *nation within a nation*. In fact our "core values" are our *life-world* and *lived-experience* because *we are a nation!* V. P. Franklin begins with premise before he talks about Nu African "core values" and suggests they are rooted in the fact grounded in our black history that *we are already a nation*. Franklin states:

"WELL, FROM THE START, it should be said that we are a nation. The best of us have said it and everybody feel it." Mrs. Hannah Nelson was sixty-one years old when she agreed to participate in anthropologist John Langston Gwaltney's ethnographic field study of "core black culture," which he defined as the "values, systems of logic and worldview" of Afro-Americans that "are rooted in a lengthy peasant tradition and clandestine theology." . . . "I know that it will probably bother your white readers, but it is nonetheless true that black people think of themselves as an entity," declared Hannah Nelson. Gwaltney found that "the sense of

¹⁹⁶ Malcolm X. "The Black Revolution". Speech given at a meeting sponsored by the *Militant Labor Forum* at Palm Gardens in New York, April 8, 1964. In *Malcolm X Speaks*. (New York: Grove Press, Inc., 1965), pp. 50-51.

¹⁹⁷ V. P. Franklin. *Black Self-Determination: A Cultural History of the Faith of the Fathers*. (Westport, Connecticut: Lawrence Hill & Company, 1984), p. 4.

¹⁹⁸ Malcolm X. "The Black Revolution", p. 51.

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nationhood among blacks is as old as our abhorrence of slavery. Black nationhood is not rooted in territoriality so much as it is in profound belief in the fitness of core black culture and in the solidarity born of a transgenerational detestation of our subordination.” Mrs. Nelson did not like to sing “The Star-Spangled Banner,” she preferred “Lift Every Voice,” but she really believed “what makes black people a nation has very little to do with formal things like anthems and flags and national days. . . . That’s because they mean one thing to us and something else to white people. Most of the things in school that were supposed to arouse national pride in me really made me feel anger, shame or indifference. . . .

We don’t really agree with white people about anything important. If we were in power, we would do almost everything differently than they have. We are a nation primarily because we think we are a nation. This ground we have buried our dead in for so long is the only ground most of us have ever stood upon. Africa is mercifully remote to most of us and that is a good thing too. Most of our people are remarkably merciful to Africa, when you consider how Africa has used us.¹⁹⁹

Although Mrs. Hannah Nelson has some antipathy toward Africa for its role in our enslavement she speaks with remarkable clarity about why black people are a black nation and that our being a black nation is not grounded in formal things like anthems, flags, and national days, and such, which are only symbols of the reality that *we are a nation* but grounded in the fact that *we are a nation* because we think we are; and also because our *blood has been spilled in this land*, that is, the black National Territory, because as she states “This ground we have buried our dead in for so long is the only ground most of us have ever stood upon.” So when some of our black writers and other intellectuals call our people a mere community, i.e. a heterogeneous body of black men and women just searching for a better life (implying of course that *we are not* a black nation) and that we have not combined into a new people so that we can say we come from the same source, misinterpret our history. Our people don’t just want to sit next to the white man on his toilet; we have shown throughout our history a desire to own the toilet we sit on, grounded in our *live-experience* that demonstrates to us that *God blesses the child that has his own*. That overall desire for **black self-determination** is what makes us more than a mere community, which our black ancestors like Martin R. Delany and Mrs. Hannah Nelson tried to tell us long ago.

We look at ourselves as a large homogenous national grouping with a **black national interest** to protect. A heterogeneous community of people only has a **community of interests** to develop and protect, which they achieve through local government, civic institutions, political forces, economic and financial institutions and forces. A nation has **national interest**, which they actuate through the national state, national democratic institutions, state police, military, financial and monetary institutions. Our peoples **black national interest** is to obtain various degrees of **black self-determination**. Some of us believe this can be achieved via policies of integration, others through separation, but however we think we can obtain **black self-determination**, we always think of it in terms of the **COLLECTIVE BLACK BODY POLITIC** and the controlling principle of **RACE FIRST**. This guiding principle helps us communicate and make decisions (e.g. policies) that support and advance the **black national interest** and helps us evaluate our own values and proposals to those ends as well as statements and proposals of others. **RACE FIRST** will always guide us to what is in the **black national interest** and therefore serves the optimum (i.e. best) **black collective body politic** from local **No-Centers** in urban and metro areas or conglomerates of **No-Centers** where we have some degree of autonomy (i.e. community associations, etc.) to large black townships in the Black Belt South that have been governing themselves for decades. We should always think in terms of our **black national interest** in terms of **RACE FIRST** which is a *non-racialist* affirmation that while we are mindful of competing interests within larger communities in which **No-Centers** may be operational we will when making decisions think in terms of *the black national interest first and the interest of others second*.

¹⁹⁹ V. P. Franklin. *Black Self-Determination*, pp. 3-4.

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We must always ask the question is what we are being asked to tolerate or agree too is *best for us*. This is not self-centered because all nations operate (whether they admit it or not) along the same lines of self-interest. This does not mean we cannot work with others different from ourselves or compromise in order to advance our long terms black national objectives; but what we must never do in doing so is betray our people in the interest of others if we happen to be blessed and trusted with black leadership either official or moral. Anything less is a betrayal of our people and abdication of our fiduciary trusteeship given to us by the black community. Thinking in terms of **RACE FIRST** is why the beating of Rodney King affected us so. When we say him beat so brutally we all felt the blows from L.A. to New York, from even Canada to the deep South. A mere community focused in totally on their local issues does not act in this way. We did not perceive that beating as a community would some local tragedy, be we perceived it and its aftermath as a slap in the face of the entire Nu African Nation. Our pain was so deep that we felt that it happened to us. Tears flowed from the eyes of African-Americans that would never own Rodney King as a personal friend, but he was collectively one of our own, persecuted, abused by some white inhuman brutes (calling themselves disciplining a black man as they exercised extra-legal justice). This was a national outrage by the same repressive forces that still are able ***murder under the color of law***. What outrages us is the presumption on their part they (or anyone of them, including private white citizens) can at their whim “discipline us” or even killing us with this or no consequences as they see protection under their **JUST-US** system. What also outrages us is our apparent helplessness to defend some black man like Rodney King. Our inability to actuate what is natural to all people the *right of self-defense* through power struggles under our own control. All we have left to us is various avenues of civil protest to vent our frustrations (that more often than not takes us nowhere and gets us nothing) to some of us gone unhinged who make the decision to seek revenge through extra-legal measure that often target member representatives of oppressive institutions that dismiss our national interest as *no interest at all*. If revenge is an expression of the outrage such that some of us wish to tear down the kingdom of the beasts who have this kind of power and are still able and inclined to use it in such outrages manner against us (as we perceive it) then such action against the oppressor may seem justified. Remember in this connexion the quote from Wenda Parkinson from her history of the Haitian Revolution: As Scheolcher says, ‘The barbarous behavior of the masters was responsible for the barbarous behavior of the slaves.’ If Nu Africans are just a heterogeneous community of people, not from the same source, with just a community of interest, interest that could be looked after with the simple implementation of an ordinance at the next town meeting, so to speak, the issue of a Rodney King would not have even crossed our brow. Yet as so widely proved the Rodney King beating by white police symbolized our plight and our fright as a *captured and subject people*, i.e. subject to abuse and outrage at anytime by a people not of our race, who we definitely know is our enemy. The collective “Rodney King” or a collective “Travon Martin” then symbolizes all of us and becomes a matter that needs to be addressed on a **RACE FIRST** basis and so integral to our **black national interest**. *What happened to “Rodney King” and “Travon Martin” could happen to anyone of us at anytime and we know it full well*. The question for our black national interest is that not only are persons are threaten but our *black collective security* as a national group is threatened as one and the same time by the specter of white police or some offended white citizen beating or choking to death or shooting one of our men or women like some dog in the street. The **black national interest** is having structures in place to assure both our personal and our *black collective security* for we know full well that protection will not come from the oppressor’s **JUST-US** system. That system of **JUST-US** is for them and them alone when they do stuff to us. The **black nation interest** in our **black collective security** was threatened because we could not exercise our right to **black national self-defense**, not having our own martial, police, para-military and justice institutions. The **black national interest** we have in receiving *simple justice* was again thrown down underscored by *modis operanda* of the **JUST-US** system when it handed down outrageous light sentencing of the two white police convicted of violating King’s civil rights. Again the white man at the highest level of this government has told us, as Justice Taney told us years ago *“the black man has no rights the white man is bound to respect.”*

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We didn't listen to this man then and we are not listening to his *kith and kin* now who are telling us the same thing *over and over again*. A side question emanating from this project is *how long will the Nu African People continue to tolerate such outrages treatment they have received at the hands of the White man "Fo we done get's tired"?* If we are a nation then we are going to have to deal with these national questions like all other nations on this earth deals with them. James Forman believes the Nu African People have all of the attributes of a nation, including that of a **definite territory** and **concrete territorial boundaries** referred to in this project as the National Territory, even though we do not have *de facto* political, economic and military control over the same. He delineates the territorial boundaries and geo-political area *belonging* to the Nu African Nation, locating it in the Black Belt South, as does Imari Abubakari Obadele I in his *Foundation of the Black Nation*. Obadele refers to this area in the South-East portion of the U. S. Empire as the **Kush Region**, with the Black Belt core called the **Kush District** centering in the Mississippi Delta.

Both of these men are proponents of the **Nu Nationalism** that identifies the National Territory [N.T.] of the Black Belt South as the *historic home* and *territory* of the Nu African People because here because of "historic accident" and more importantly because are blood is split in that land as Mrs. Hannah Nelson reminds us. So from what we have said above the Nu African People possess two of the main attributes for nationhood that have been denied us by our white and black detractors who claim that *we are not a nation*. On the contrary *we are a nation* and those attributes that make us a nation are that we *possess a national consciousness* that tells us in and through our *lived-experience* that we are and we have a valid claim to a *definable national territory* that we have lived and died in for centuries and identified as our own. Our people lack noting as nation then, except *political control over that national territory so identified and defined*.

Why is establishing political control over the N.T. in some form of autonomous control so important? It seems that the family of nations does not recognize *captured and subject nations* as trued and developed nation unless they can throw off that status and take full or partial political and military control over a definable geo-political territory or area. Even though in the preceding sections we have spent quite a bit of effort in describing the loci and population size of the Nu African People [1990, 2014(e)], population size seems to have little to do with achieving the status of *recognized nationhood*, otherwise small nations like the Seychelles Island with only a population of 69,719, and Djibouti in East Africa with only 320,539 people would not be considered nations if that were the case. We showed by comparing the population of the Nu African People that we ranked number five [No. 5] (behind Nigeria, Ethiopia, Egypt, and Zaire) with a population of 32,137,214 million [1990 census data]. So if population was the criterion then how could two small nations like Seychelles and Djibouti be classed as nation and are recognized members of the United Nations General Assembly and we are not? It is because we have not advanced to having a national state government that rules over a definable territory.

The Nu African Nation ranks second with a population of 32,137,214 million [1990 census data] among nations in the Americas with Brazil being first with a black population of 66,842,550 million. We rank second among blacks in Asian nations with those in India first and in Indonesia being third. Among all black nations [i.e. some black nation-states; some captured nations] the Nu African People rank seventh in population. Yet most of the world, including some of our black mis-leaders do not regard us as a nation. They keep referring to us as a **black community** when in fact they know that *a community is a group of people living together as a smaller social unit within a larger one*. This definition is hardly descriptive of a people as large and complex as the Nu African People in the millions and touting a social-political history such as ours. There are *black communities within our black nation, but the black nation itself is not a community*, otherwise all we would need is a *town council* or a *township government* to run our affairs. No such council's city or municipal government (in our own hands) would even come close to fitting the bill in order to meet our varied and complex social, economic and political needs simply because of our great size, collective history of enslavement and oppression, and current state of subjugation based primarily on our being who we are *black*.

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Admittedly, at the level of international law and the law of nations, we are still classed a *stateless nation of people* and/or a *captured and subject nation* rules by the United States Empire & Imperium. In fact no matter how many thousands or millions we add to our population none of that will matter. Will we never be recognized as a nation *in fact* unless we bring our claims into reality, that is, struggle to make them *really real*. And sadly please note even with holding a territory larger and more powerful nations can come along and supersede and have your nationhood status unrecognized as China did to Taiwan based on what they considered a greater *historic claim*. The world listened and bought into the notion of *One China* and Taiwan had to vacate its seat and status in the United Nations as a nation. The Nu African People are up against formidable forces that will fight to the end and *by any means necessary* to prevent us from achieving even autonomy. We must come to recognize our human right to achieve the same and more according to that same mood *by any means necessary*. The white and black enemies of our **black nation** do not recognize [and never will recognize] our claim to land in the National Territory [N.T.], not because of our population size but because they fear us making that claim with the vast millions of people we in fact constitute within the U.S.E. body politic. Our size and competing claim to land represents a threat to their interest however they define it. As we have said they keep using the misnomer **black community** to keep us thinking small so they can ward off the boogie man of fear that some day we will actually demand such a thing so that it becomes a national issue that can no longer be swept under the rug and pretend that we have no such desire. Political and military control over land seems to be the most recognizable attribute needed for a people to claim nationhood. Even in today's world military control over land and holding that land over time without a competing claim or protest affirms the ownership to the holder under the *law of nations*. That is why the Russian annexation of Crimea by force from the Ukrainian territory in 2014 has so far been successful *even with competing claims* by the Ukraine and *protests by the international community including that of the United States Empire*. Until this military takeover and political annexation by Putin's Russian Federation the Crimea disputed being part of Ukraine and formed the *Autonomous Republic of Crimea and Sevastopol City* and then later merged itself as a single united state under the name of *Republic of Crimea* where from these two steps through referendum joined the Russian Federation. This moved allowed Russia to annex this territory as its own because of the will of the Crimean People had been effectively expressed. Russia is currently in the process of confirming its hold on the territory (against international interdict and sanctions) and integrating it even with some as simple as building a massive bridge project between its Southeastern land mass and Crimea's western shore. It is apparent that population, as said above, has little if anything to do with gaining such recognition otherwise it would be very unlikely that Crimea with only a population of [2,248,400 million] would *by itself* qualify as an autonomous nation. But certainly now that it is *de facto* part of the *autonomous nation chose to become* part of a larger recognized nation with millions already part of its population mass. All other attributes of nationhood [i.e. population, size, national consciousness, separate culture, language, etc.] are important but submerged behind one thing *effective political control over land*.

The main ingredient which propels a **stateless-nation** toward the final goal of **nation-state** is political and military control over a well defined national territory. Whether that territory has resources or not (or has the ability to exploit those resources) has little to do with its recognition as a nation by the international community. Canada is a case in point. It has only a population of 26,310,836 million people *within its well defined territory* far less than our 32,137,214 million. More importantly it has political control over a piece of real estate with vast resources (far beyond its needs and currently capability to harvest based on economies of scale) and yet this medium sized white nation is accorded international recognition and is never left out of any European Economic or Political Summit relevant to its national interest. Given our size (if that were the only criterion) the Nu African People could run and exploit the vast resources of the National Territory [N.T.] as well and any argument that we could not do so over time with perhaps assistance from other nations that respect our national interest is nothing but a lie grounded in a race theory promoted long ago that suggests the black man is incapable of running a government (any government large or small) less along create and advance a

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civilization. In a second category is a people having little or no territorial resources is Japan. Japan has a vast population of 123,220,129 million people [1990 data] with control over a piece of real estate that hardly has any natural resources (accept perhaps their vast timber resources). Japan is literally a series of rocks sitting out in the Pacific Ocean. Yet, its people and their creative genius being their primary resource except in engineering, electronic industries with a focus on miniaturization of components that has served them well in the tech markets, and manufacturing processes that abandoned the production line (introduced by Ford in the 1920's) and adopted the J.I.T. (Just-in-Time) philosophy of an American manufacturing thinker, which has served them well in building and selling cars anywhere in the world. They are adept at manipulation of world markets and financial control over other people's wealth and resources. They are because of all this accorded international respect, admiration and feared, as they sit with the other six voting members of the United Nations Security Council. They have done all of this from the rock they live on and have political control over. They are a free people because of it and are therefore free to use their resources in their own best national interests. They are so powerful now that they are able to challenge the financial and economic supremacy of even the likes of the United States Empire & Imperium. This is why the Nu Nationalism charts a course in this direction for the Nu African People. We will never be able to *fully* consummate the ultimate goals of self-determination of people's, i.e. cultural autonomy, economic independence, collective self-defense, etc. without political control over a well defined territory. The Nu African People will only be accorded recognition as a *nation* when we do like other national groups and lay claim to a piece of real estate. Fortunately for us courageous Nu Africans have already done this in respect to the National Territory [N.T.] in the Black Belt South. They have made the claim and begun the fight which must be continued by us and our posterity that is nothing less than a necessary *emancipatory struggle for freedom and national liberation*.

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A NU NAME FOR A NU PEOPLE

The name "New African" has a origin and a history. It apparently came into use by some African-Americans during the latter half of the 1970's and into the late 1980's when many of us were asking the question "Who are we as a people?" and "What name do we call ourselves to identify who we are?" This is the period of time which spilled over into the early nineties that so us (like so many other groups) seeking ways to be *Americans* but keep ties to our respective historic nationalities and ethnicities so that it became fashionable to refer to oneself as "Italian-American," "Chinese-American," "African-American," or "Afro-American", the so-called *hyphenated American*, etc. One female congresswoman during this people got so incensed and frustrated with the question and the back-in-forth preference of one group or another that she said something to the affect "*We ain't Afro-American, or African-American; we're just black!*" This all happened after many "blacks" had settled on the names of "Colored" and "Negro" that had long been accepted in so-called well healed black communities but which began to be recognized as divisive tools to separate the so-called light-skinned ("high" yellow) blacks from "Negro" their darker brothers and sisters lower down on the social economic ladder than they were. The national group such as this (growing in black national consciousness) and seeking to unity of action around issues affecting the entire black community could not long settle on these two divisive names for *one people*. Fortunately for us the white man just regarded us *Niggers*; and many of them called us just that! "You ain't nothing but a Nigger" and "You can't bless a Nigger" phrases fit well within their mindset at the time and kept us searching for respect by finding a name that would define our black nation and how we were beginning to think of ourselves.

Some "blacks" said being *just black* is all well and good based on our race (for anything is better than being called "Nigger" or "Coon", however, it does not serve the purpose of defining who we are in a national context of Africans from the Continent who are for example called "Ethiopian," "Somali," "Kenyan," and many other national names that identifies and somewhat defines the group *all of whom are "black."* While "African-American" has become the PC phrase of choice and is asked or acknowledged in official public documents the issue for some "African-Americans" about what we should be called as a national group is far from over. To the best of my knowledge the first time "New Afrikan" was mentioned in writing was in the work of Imari Abubakari Obadele I (1975) *Foundations of the Black Nation. Obadele*, who was the Second President of the *Provisional Government - Republic of New Africa* provides a powerful analysis and argument for why the black man in this country must develop a "New African Nationalism" based on autonomous control of territory, a "New African Creed" and a "New African Oath." THE OATH states: "*For the fruition of black power, for the triumph of black nationhood, i pledge to the Republic of New Africa and to the building of a better people and better world, my total devotion, my total resources and the total power of my mortal life.*" [my italics].

However, Obadele nowhere gives a clear definition of "New Afrikan" and its meaning. He is already taking to "New Africans" who know and understand who they are. Nevertheless, the definition and meaning would later be provided by Michael McCoy (1987) writing an essay called "The New African History Workshop" in *Crossroad: A New Afrikan Captured Combatant Newsletter* and then by Zolo Agona Azania (1988) in her pamphlet *Who is the New Afrikan*. Ironically and perhaps fittingly McCoy and a group of other males in U. S. Empire prisoners (characterizing themselves as "New Afrikan captured combatants") have apparently reached a operational level of black consciousness in producing a newsletter in several volumes and issues to awaken other black prisoners and those of us living outside of the prison system but who are just the same a *captured and combatant black stateless nation* under the domination and control of the rulers of the United States Empire & Imperium. *Crossroad Newsletter* wants all black men and women in the United States Empire to know we are "New Afrikans" and that there is no shame in being a black prisoner who has achieved black consciousness that we are all members of the black nation are in prison and in a serious combatant situation with the enemy of our black nation. To make this point they quote *Shahidi* Malcolm X who said "*Don't be shocked when I say that I was in prison. You're still in prison. That's what America*

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means---prison.” They write LEST WE FORGET: “This issue of Crossroad is dedicated to the memories and fighting spirits of Comrad-Brothers Kuwasi Balagoon, Joseph Waddell, John Andaliva Clark, Rema Olugbala, Ahmed Evans, George Jackson, and all others who served the people wholeheartedly and died while Prisoners of War.” [Vol. 1, No. 1, May, 1987]. In this issue of *Crossroad* McCoy defines and describes what being a “New Afrikan” means within the context of being a *captured nation* as follows:

Our workshop is called “New Afrikan” because we view “blacks” who were made diaspora through the slave trade as displaced Afrikans. We feel that what is unique about Afrikans here is the process in which we became a nation. Hundreds and thousands of Afrikan tribes who were varied in dialect as well as culture were uprooted from the coast of West Africa and deposited to the plantations of North America. The struggle to survive the genocidal nature of chattel slavery was the basis which led to the formation of the New Afrikan nation. This is why we don’t simply refer to ourselves as “Afrikans,” but we use the term “New Afrikans” to denote the unique experience in which the nation was formed. This explains partially why we use the term “New Afrikan.”

The other reason we refer to ourselves as New Afrikans is out of a rejection of being identified as Americans. We feel that the strict legal definition of an American when applied to us negates our historical experience here. We believe that the socio-historical experience of the millions of Afrikan people who were forced here in chains and maintained as an oppressed and exploited nation can not be equated with the social-historical experience of those who were responsible for this crime. We believe that the socio-historical experience of the Native peoples of the New World who were vanquished can not be equated with the socio-historical experience of those who carried out this genocide. We believe that the socio-historical experience of Puerto [R]icans and Mexicans who land was seized in illegal imperialist wars cannot be equated with the socio-historical experience of the criminals who continue to illegally occupy this territory. We feel that in order to judge whether one is an American the socio-historical experience of a people are a key determinant in making such a decision. Therefore, we accept “New Afrikan” as a term which not only describes who we are, but the term also makes a political statement of how we define ourselves as one of the many oppressed nations imprisoned within the U. S. empire.²⁰⁰

Zolo Agona Azania (May, 1988) writes from a similar horizon of understanding and states the following about the origins and development of the name “New Afrikan”:

The New Afrikan is a Black person whose ancestors were kidnapped from any different Afrikan tribes (mainly from West and South coast of Afrika) and brought to Amerika in the holes of slave ships. They were stripped of name, languages, identity, religion, culture, country and family ties. For about the first 200 years after people of the Afrikan race were brought to Amerika as slaves and prisoners of war they continued to identify themselves as “Afrikan.” Then Afro-American and Negro. These latter words were rejected for a while, but reaccepted in hostile reaction to, among other things, the option of some Afrikans living in quasi-free states going back to Afrika leaving loved ones behind in slavery. [p.1]

The term NEW AFRIKAN is not a fly-by-night in thing or fad premised . . . upon regional and geographical consideration. Nor is it only a mere physical reality. It is a re-awaken people, a spiritual force, part of the human family creating within themselves a socio-national conscience of paramount importance to one’s dignity, integrity, strength, freedom, security and stability. In light of those sentiments we enter into further discussion: who is the New Afrikan? [p.5]. . . .

Another period of time arrived when the consciousness of Afrikan people increased again. They gradually returned to identifying themselves as BLACK people. One by one they threw off the deceitful words and false, abusive labels put on them by the Caucasian. Some Afrikans continued to identify themselves as nigger and negro because they had been brainwashed to believe that lie all their life; and were fixed in their old ways and conceptions. Others simply refused to change the negative way they thought about self in fear of their lives. People go

²⁰⁰ Michael McCoy. *The New Afrikan History Workshop* in *Crossroad: A New Afrikan Captured Combatant Newsletter*. (Chicago, Illinois: Spear and Shield Publications, Vol. 1, No. 1, May, 1987), pp. 25-26.

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through psychological crisis when sudden changes occur in their lives. Like being shocked or awakened from a deep sleep all of a sudden. That is what happened to those Afrikans whom suddenly became conscious of their true identity (nationality). The sudden impact of reality left them mentally confused and disoriented. For this reason man had resisted change, no matter how positive it was and is. [pp. 8-9]

The rise in the level of New Afrikan consciousness is the flowering of the human mind. It took a long time before the term "New Afrikan" gained wide acceptance by the masses of Our people. Indicative of this is the desire and progressive action of the descendants of the Afrikan slaves to define the words or terms to identify and describe Our own race. It was a continuous process of spirited struggle, of defiance, and of self-sacrifice to re-claim Our humanity; to re-define Our own identity; to re-shape Our own destiny (self-determination). The New Afrikan represents unity of mind and body of the highest order. Yet on this point there need not be any doubt who is the New Afrikan. Our history brings Us together. The bottom line is that, in slaver We came to Amerika from many different Afrikan Nations sometimes called tribes. Here We became one people—a New Afrikan people, and a New Afrikan Nation. [pp. 11-12].²⁰¹

This history of the name "New Afrikan" has this inspired me in this and related writing projects before it to explore the deeper African roots for this name. In my research I have discovered that its foundations and roots go back further than the late 1970 and 1980's *black power movement*. The origin for this nomen that describes who the black man is can be found deep within the history and cosmology of our black Egyptian ancestors, where we bare the name the *People of the Nu* or *People of the Nun*, a people who *from the beginning* were born out of the cosmological *black celestial waters of the Nu* so that from ancient times we can be described and called the *Nu African People*. It is not surprising then that the name "New Afrikan" still resides in our black consciousness because of its primordial beginning for by the nature of our cosmological birth from the black celestial waters of the **Nu** and therefore are **People of the Nu**. The name **Nu** as applied to the African-American People refers to the Kamau or Egyptian cosmological explanation for the creation of all celestial and terrestrial being. This African cosmology doctrine holds that all the gods = celestial spirits or being and terrestrial spirits or being = Spirit Man = *Original Man* were **black beings**, raised up or created by, out of and from the black watery mass of the **Nu** = **the inert celestial principle of life** from which all being and material earth, i.e. universe was created. The *Uni-theological doctrine of the trinity* has its origin here. Of course as long as systematic theology is in *Teutonic captivity* this central truth shall ever be hidden from the Nu African People.²⁰² In Chapter Two (Excursus II: *Tale of the Mutants*) in my work and project *The Nu African Calendar* this author provides a detailed view of the concepts of the *Original Man* coming out of the **black celestial waters** of the Nu from which the nomen **Nu African People** is derived inspired as it is from contemporary development and use of "New African" in our black communities. In my analysis I state the following:

²⁰¹ Zolo Agona Azania. *Who is the New Afrikan?* (Gary, Indiana: Equal Justice Committee, 1988), pp. 1, 5, 8-9, 11-12.

²⁰² See Michael McCoy, "The New Afrikan Workshop", *Crossroads*, May 1987, Vol. 1, No. 1, pp. 25-26, for a discussion and a definition of **New Afrikan** as applied to the Afrikan-American People and also see Zolo Agona Azania, *Who Is the New Afrikan?* [Zolo Agona Azania, 1988]. The use of **Nu Afrikan** in this text based on the Medu Neter word **Nu** coming out of the Kamau cosmological conception of the Black Man being the **Original Man** being born out of the **black celestial ooze of Nu** is explained within this work. See **Excursus II: Tale of the Mutants** in the work and project *The Nu African Calendar*. The writer believes that this cosmological explanation denoting the **Nu Afrikan People's black spiritual origins** will allow the world to know exactly who we are and goes much deeper than the collective descriptive **New Afrikan People**, which suggests more our *socio-political origins* and birth as a distinct black nation in the Amerikas. The author and writer believe that **Nu Afrikan** contains both conceptions.

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The **White man = Mu-tant Man** technically *are not a race at all*, which is the reason i often use the phrase **Black man, the only Hue-Man**, or the **Hue-Man Race**. According to Dr. Welsing white people have as a consequence of their pathogenic condition erected *white racism* as a *functional system* to ward off white fear of *genetic annihilation* by black genes. The system of white racism, she is outlining was brought to light by *The United Independent Compensatory Code/System/Concept* [1969] of Neely Fuller, which states that *white racism* is the **only functional racism** in existence.²⁰³ *Functional Racism*, manifests itself as *scientific racism* on the academic and political levels of Euro-society i.e. **Galtonic Eugenics** [See Chase, *The Legacy of Malthus: The Social Costs of the New Scientific Racism*, [1980], and see the work entitled *The Bell Curve* written by Charles Murray and the *late* Richard Herrnstein, who have resurrected these old discredited theories, dangerous only because they play to what white people popularly belief = *confirmation bias*, etc.]. White people, especially those that are Setian among them = those predisposed to evil and its “rewards” of *demonic experience*; are concerned at its core with acquiring the means, [e.g. armies, police forces, laws of every description, weapons of mass destruction, genetic weapons, e.g. **ethnic bombs = weapons that attack the melanin in the skins of people of color**, etc.] to achieve and maintain *white genetic survival* in the face of the threat offered by the presence of the majority *Hue-Man Race = Hu-Man Race*.²⁰⁴

Elijah Muhammad had already spoke of the *Black man = The Original Man*, and said that white people were *mutants*, i.e. by a *genetic differentiation process* from the black race long before the writings of either Dr. Diop or Dr. Welsing. They are in a fashion, highly educated students of his, who give scientific validity to the *truth-myth* that he had brought to the Nu Afrikan People long ago, as it were *one crying in the wilderness*. See Elijah Muhammad's “*Who is the Original Man?*” in *Message to the Blackman* [1965], pp. 52-54. Of course Elijah Muhammad's *intuitive* and *natural* understanding of the racial origins of the white man, **Diopian monogenetic theory**, and the **Cress theory of color and racial confrontation** have all been dubbed *racist* by white people, including the *traditional Afrikan-American leadership*, by white and black *integrationist* alike, and by *black Calvinist* = those who are transfixed by the myth of the American Dream and the false Puritan work ethic they believe black people need to inculcate as a primary value if they wish to advance in American Society. While black emancipationist might concur in respect to the black man's need for self-

²⁰³ Welsing, *The Isis Papers* [1991], p. 2. There is only one *racism* known to the Hue-Man Race, and that is *White Racism*. We note further that there is no such thing as a *reverse racism* on the part of the Nu Afrikan People, or any other national minority, for *racism* is a *functional system* tied to the *collective survival* of a specific race and is not simply *personal bigotry* as is often the way it is explained. So when a national minority *re-acts* in anger to what is the supposed personal bigotry of white people, it is called *reverse racism*. *Racism is not a personal system of values. It is a collective system of values, with a particular objective* (in the case of the white man), *structured for his genetic survival*. That descriptive definition does not apply to any other people on this Earth. When it is applied to other peoples, other than the Setian White man, who devised this system of evil for his own survival, it is incorrect, and frankly dishonest. This is especially true when apologist, who try to *universalize* the concept of *racism*, say there is *no race prejudice*, i.e., meaning collective race prejudice, *there is just prejudice individuals*, i.e. George Wallace, Bull Conner, etc., as if they were not raised in an environment dedicated to the concept of *racialism*. The Nu Afrikan People should know and understand this. There is no racism in existence, other than *white functional racism* as a Setian structural system of evil dedicated to promoting the pleasure of demonic experiences for its acolytes and devotees, e.g. racial hatred, racial discrimination, murder, genocide, rape, enslavement, political and economic exploitation, etc.

²⁰⁴ In the Ancient Ta-Meri Kamau language **Hu = Nu**, meaning that *thing* or *being* raised-up, brought into *being* through the *divine agency* of the inert but celestial dark ooze = water + mud + the *breath of Au* the master *root* word of power concealed in Kamau names *Ausaris* and *Aunkh = Life*. The mix of this celestial material and the pronouncement of the master word of power *Aunkh = Life* by the Creator-God at the beginning of creation brought into *being* the *Original Man = Earth Man = Dark Man = Black man = Metu Neter = Spirit-Man = Nu African Man*.

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help instead of relying on “Mr. Lincoln” as their “Savior” there is no hint of *fault-theory* (i.e. blame) for their condition as contained in black Calvinism. A cursory look at hyphenated terms *Hue-Man* or *Hu-Man* = *Black man* and *Mu-tant* = *White man*, via the *etymological origins* of the words themselves, reveals the underlying *truth-myth* supporting the usage in this project.

The words **Hue, Human, Homo, Homage** are all based in the Latin root word **Humus**, meaning **earth, ground, soil, i.e. black or brown substance**. I also point out here that the *Qur'an*, Sura Al-Hijr XV, verses 26, 28, says that mankind was made out of **black clay**, i.e. the Arabic word (صَلْصَل) **salsal** = **mud formed while wet into dry [sounding] clay**, that is, dry clay that emits sound like pottery once it is harden in the furnace of fire. This *Sura* states: “We created man from sounding clay [i.e. with a rational mind], from mud moulded into shape. . . . Behold! Thy Lord said to the angels: “I am about to create man, from sounding clay from mud moulded into shape (inexhaustible) with Us: but We only send down thereof in due and ascertainable measures.”

It is not for nothing that Euro-Amerikan white supremacist call black people the **Mud People**, for without knowing it (in their racist hatred) they are ironically paying homage to the black man who is the *Original Race of Men* that were **divinely trans-mutated** from the substance *earth* = *humus*, the *celestial black ooze* of the Kamau, via the *Divine Words of Power* = *The Word of God, Himself*: “**The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being,**” [Genesis 2:7, NIV]. I interpret “man” both from the Genesis 5:1-2, stating “When God created man, he made *him* in the likeness of God. He created *them male and female* and blessed *them*. And when *they* were **created, he called them “man”**, where “Man” = male and female collectively together.”²⁰⁵

The Egyptian sacred texts have the word  = **Reth** = the Egyptian as *men par excellence*, who were **created from the tears of Ra, the Sun God**. This Egyptian word shows its agreement with Genesis 5:1-2 in that the *collective male and female are called “Men” or the Man, par excellence*. Diop associates this gender collective with ethnicity, such that in

his view, it can be inferred that his use of  = **Hamitu** = **Kamitu** with the same definition as **Reth** = **the collective black man (male and female)**. This is why in this project I call *them* = “Men” = “The Man” the **Only Hue-Man**, on the basis of the Egyptian understanding of the **spiritual genetic origins of the races of mankind**.²⁰⁶ The collective man then are the *original*

²⁰⁵ White Setian males have co-opted the term “man” as a *second tier of defense* against the advancement of women’s rights and claims to God given freedom which of course on the other side (female) has been distorted by inordinate feminist claims as a reaction to white-male domination and grand-domestication. Mankind also does not exist when God’s design and genetic assignment of male and female (God made them male and female and called them “male”) are subverted and distorted by legal and legislative fiat that uphold hybrid emotive and psychic personal and collective claims to civil rights for gender reassignment by human persons born male and female. The melding and melting of gender distinctions that God designed and created has led to the creation of whole communities of human persons that define themselves by their choice of sexuality where incredibly and ironically Lesbian and Gay community’s could not exist naturally without heterogenic communities of human persons (i.e. they could not exist naturally without the autogenetic process of heterogenic communities) so they have to rely on socializing children and convincing others that they are born Lesbian or Gay. The black man has to somehow escape these demonic distortions of God natural design for the Hue-Man race as male and female.

²⁰⁶ See Egyptian “**Hamitu**” = man, par excellence, See Diop, “The Beginning of Man and Civilization,” in Sertima, **Great African Thinkers: Cheikh Anat Diop**, p. 336, and in the same work, Diop’s essay, “The Egyptians as They Saw Themselves,” pp. 46-48, and his Chapter 2: Critical Review of the Most Recent Theses on the Origin of Humanity,” Sertima, p. 174, 218, giving the

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creation made in God's *image*, from the inert, but divine mass, via the celestial *god Nu*. Monogenetic theory suggests that the *Hue-Man Race* came *before* the *Mu-tant Race* of men. However, not in the racist sense that the collective black man is morally *superior* in respect of his state of being, noting that black men can be Setian Man as well; but in respect that the collective black man as the first *men* to acquire *divine knowledge* and by God's command the *first men* to be God's divine vice-regents. So created the first Hue-Man's were made divinely responsible for transmitting the culminating material and divine civilization to the rest of the world, including to *Mutant Man*, as in fact happened borne out by history. This was the divine command to the *first man* = *Adamu* = the *Only Human*: "*So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground . . . And it was so.'*" [Genesis 1:27-30, NIV].

The Hue-Man = Black man was the **only rational being** God made *directly from His breath*, with a *rational right thinking mind*, as indicated by the fact that God gave Man the right to name all things on Earth according to his spiritual intellect and knowledge as a salute to Man's capacity for primal scientific knowledge and its development out of his own being for "*Now the Lord God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name, so the man gave names to all the livestock, the birds of the air and all the beasts of the field,*" [Genesis 2:19-20, NIV]. Islamic sacred scripture confirms the biblical inference in its sacred scripture. It states that not only was *man* made of **black clay**, indicating our racial type as does the name Adam in Hebrew, properly understood, but also that the Hue-Man Race were the *first beings* made of (صَلْصَلِي) **sounding clay** as the Koran says, meaning that the black man was the only living *being*, the *first*, to emit **rational speech** = *the ability to reason and transmit rational or relational thought to others!* **Hue** = **Color** in its most intense form is **dark** = **black**, and **Homo** = **Man**, so that one can construct from that combination **Dark Man** = **Black man** = **Colored Man**. The Middle English word **Homage**, the Latin word **Humus** = **Black or brown substance**, the Greek word **Chthon** = **Earth**, and in Old English word **Guma** = **Man** are all derived from the same so-called *Indo-European root word Ghthem*; thus we have etymological proof from the White man's own language that they perceive a direct relationship between **Man** and **Black Earth**. This knowledge is hidden in their language and is proof that **Black man** = **Earth Man** = **Humus Man** = **Man made from a black or brown substance** = **People of the Nu** = the **Nu People**. . . .

Hu-Manism's Judaic-Christian religious expression is found in the truth-myth of Satan's fall from grace for failing to obey God's command to bow down to **Adam**. Adam's name means **Dark Red Earth** or **Dark Red Clay**. He is the **Original Man** of Christian fame, *his color hidden in the meaning of his name* as we inferred above. **Mu-tant** on the other hand comes from the Latin root word **Mu-tans** = **To Change**, as it were from the *original parent*. **Mu-cus** in connection with this idea of *change* is a *secretive, slimy, mu-cid colorless liquid*. **Mu-cus** means **to slide** or **secrete from** some other *primal*, i.e. *first substance* and therefore is connected with *mu-cid* meaning a *colorless liquid* secreting from something or some place. Thus **Mu-tant** and **Mu-cus** taken together carries the meaning of **color change**, or more precisely, **change to that which is colorless**, i.e. so that the new thing [sublated thing] or substance no longer has **hue** = **color**, but technically is **absent color** = **a mucus type thing or substance**. The **Original Man**

Egyptian pictorial representation of the monogenetic origins of all mankind.

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then can be described as **Hue-Man = Hu-Man = Colored Man = Dark Man = Black man = Adam = Man of Dark Red Color or Hue**, even as some describe the color or complexion of some East Afrikan peoples as **Red Men**. The **Mu-cus Man = Mu-tant Man** lost his *hue-man phenotype [color appearance]*. This condition is associated with *albinism*. This Mu-cus Man was later forced to separate geographically or migrated voluntarily from the original **Hue-Man Race**, further mutating from the normative phenotypical *Original Man of Color*.²⁰⁷

The Kamau People of Ta-Mera never called themselves Egyptians. They called themselves

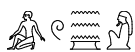


, **Kamau = Kammau = Black People**. The word **Kam = Kami = Kamit** means **to be black** or **a black thing**, which color is represented by the hieroglyphic picto-graph of a charred piece of wood that has been blackened by fire. Euro-scholars (including E. A. Wallis Budge) say that this hieroglyphic picto-graph represents an alligator's tail. Of course Cheikh Anta-Diop has shown that this is quite false and a purposeful misrepresentation, i.e. outright lie on their part. See *Great African Thinkers*, vol. 1, pp. 46-47, ed. by Ivan Van Sertima, which includes Diop's essay on "The Egyptians as They Saw Themselves." Euro-scholars try to hide the fact that **Kam = Black People**, by always omitting the determinative for people behind the word Kamau, putting instead the determinative for country, which is a circle with an x in the

middle, that is,  (maybe a loaf like the European **hot cross bun** eaten during the Lent Christian season) trying to give it the meaning of **black country**, when in fact omitting the determinative for people from the word **kam** itself is the give-away that they are trying to distort the truth that not only the Kamau thought of themselves as a black people, but that they also thought of their gods as being black like themselves [See Budge, *An Egyptian Hieroglyphic Dictionary*, vol. ii, p. 787]. Euro-scholars then go further to hide the truth that the Kamau called themselves black by giving the name of the country the determinatives for both people and country behind the root word **mera**; trying to make that mean the country

of the                                    

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[Genesis 1:2; Budge, *An Egyptian Hieroglyphic Dictionary*, Vol. 1, p. 349). The hieroglyphs for **Nu** and **Hu** are in the same domain and have the same or similar meanings bringing us closer to understanding why **Nu** is appropriately part of the nomen for the **Nu African People**. As we have already signified the **Nu = Hu** and is the black celestial waters out of which God made the world and from which all created being, both hue-man, divine came. The hieroglyphic for **Hu** = title of the Nile god (i.e. the inert celestial being noted

above) and **Huhu** = *the primeval watery mass whence came everything* (as has been noted above for **Nu**, See Budge, Vol 1, p, 469). Besides this cosmology that explains the origins of the **black man = the original man = the people of the Nu**, the name is within the

same grammatical domain as **Hu Ab [Nu Ab]** = , signifying that the **People of the Nu** are characterized as the “poor of heart,” “a people who are pressed down,” or “a people humble in spirit” and “humble in material resources” in other words the “economic poor.” This cosmological signification is important for the **Nu African People** for we too are “a people pressed down”, a “people of lamentation” and a “sorrowful man.” This is why in this project and work *Our Ancestors Have Names* our people are called **Nu African**. The **Hu** or **Nu** people “Those born out of divine or celestial waters”, “they poor in spirit”, “those pressed down,” “those negated by society” “the sorrowful people”, who because of their condition are eagerly awaiting, and are willing to accept God’s coming kingdom. See Matthew 5:3 “Blessed are *the poor in spirit* for theirs is the kingdom of God.” = “Blessed are the *Family of God* or the *Community of God* for the *Kingdom of God* or the *Empire of God* belongs to them.”²⁰⁸

This black cosmology that describes as the **People of the Nu = Nu People** and the history, development and meaning of “New African” as defined by Michael McCoy and Zolo Agona Azania has inspired me to further develop these concepts and provoke discussion by describing and defining the black man in this country as **Nu African** and our black nation of men, women and children as the **Nu African People** and/or the **Nu African Nation**. Based on my research I believed I am well justified in doing so. I believe our people are in process of becoming a new and distinct African People, given birth by the “accident” of history brought to this land and made into a nation in the furnace and crucible of fire during the Red Time of slavery, White terrorism, Jim Crow/Zip Coon, racial discrimination, exploitation, and now suffering *murder under the color of law*. We are **Nu Africans** based on historical accident, the conscious desire to be **Nu Africans** based on the cosmological origins above we are **Nu Africans = People of the Nu in the beginning** characterized as “those poor in spirit”, “those pressed down,” “those negated by society,” etc. but nevertheless the offspring of divinity being born out of the black celestial waters of the **Nu**. We are the “economic poor” = denied direct access to material power although we are heirs to the awesome power and principle of life that lies in the inert celestial mass within the black waters of the **Nu**. In this project being the “economic poor” does not mean that we do not work and just waiting around for other people to give us handouts. As *Shahidi* Malcolm once said: “*We worked from sun-up in the morning too can’t see at night*” for centuries making the white man rich. What “working poor” means is that we work in subsistence circumstances which never allows us to much more than survive day by day or week by week, never able to save or gain economic and financial capital to advance toward ownership of or access to real wealth. We are by-in-large the “working poor” working under conditions of oppression, discrimination and racialism. In my doctoral thesis for the D.Min. degree *Macedonian Call to Speak Truth to Power: Confessional Preaching on Economic Justice to the African-American Working-Poor* (2007) I asked the question in Appendix E “Who Are the Working Poor?:

In my thesis-project I have sued the terms “working poor” and “poor,” providing the reader with an inductive understanding as to what I mean. However, I need to clarify the use of

²⁰⁸ *Nu African House of God in Christ: Constitution & Bylaws including Fundamental Doctrinal Faith Statements*. (Cincinnati, Ohio: Nu African House of God in Christ, 2005), p. 16.

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these terms, especially the term “poor,” because some readers may object that the gospel of Jesus Christ is talking about the “poor in spirit” and not the economically poor in material possessions. The gospel, therefore, is not about saving the “poor” people lacking material possessions, but the poor in spirit, those contrite in heart, no matter their economic status as rich or poor. After all did not Jesus say, “The poor you will always have with you, and you can help them any time you want” (Mark 14:17a, NIV)? Therefore, Jesus’ major concern is not about the material condition of the person but the spiritual condition of the person. I will not attempt to minimize the spiritual focus of Jesus’ ministry in order to give support to my thesis that God’s justice in Christ Jesus points to an economic concern for the material well being of the poor, whom God . . . favors and [is] trying to save. Nevertheless, I will press the point that the spiritual interpretation of Jesus’ use of the term “poor,” defined as those who are lacking in material goods has been greatly misrepresented, so as to give the spiritual interpretation that all Jesus meant by the term “poor” is the poor in spirit. On the contrary, in this thesis-project, the presumption that God’s justice is not directed in mercy toward the materially destitute is misplaced. . . . Jesus Christ proclaimed good news for the poor right at the beginning of Jesus’ preaching ministry in the synagogue of Nazareth, right after the temptations in the wilderness. In the gospel of Luke, Jesus quotes Isaiah 61:1-2, as the writer of Luke gives the background for this proclamation. The text states:

He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.”

Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, “Today this scripture is fulfilled in our hearing” (Luke 4:16-21, NIV).²⁰⁹

This text and Jesus’ interpretation of it is *good news* for the Nu African working poor as well and for Nu African prisoners like Michael McCoy who have become conscious of the fact that they are “New Africans” and are living (despite their captured status, material and status as “economic poor”) in the era of God’s favor for Jesus has come to “proclaim freedom for the prisoners” and help all Nu Africans “recover their sight” (i.e. become conscious of who they are following the liberating ancient maxim of their black ancestor’s “Man, Know Thyself!” Nevertheless, how can we be sure that this text is talking about the “poor” that is, the People of the Nu who are members of the black race = the “poor in spirit”, “those pressed down,” “those negated by society” “the sorrowful people”, who because of their condition are eagerly awaiting, and are willing to accept God’s coming kingdom? We continue with the doctoral thesis introduced above which demonstrates that the biblical text of Luke 4:16-21 is indeed referring to the “poor” as asserted here:

The Greek word used in this text for the “poor”, that is, *πτωχος* (*ptochos*), could mean “lowly in spirit,” or “lacking spiritual graces,” according to the notations found in a CD-ROM program *BibleWorks4* (1990). However, the text is describing the economically poor, because this same [CD-ROM] source further defines the word to mean; being reduced to beggary, begging, asking for alms, destitute of wealth, influence, position, honor, lowly, and afflicted. This is in addition to meaning; destitute of Christian virtues and eternal riches, helpless,

²⁰⁹ Dia Mari-Jata. *Macedonian Call to Speak Truth to Power: Confessional Preaching on Economic Justice to the African-American Working-Poor*. Doctoral Dissertation. (Lombard, Illinois: Northern Baptist Theological Seminary, May 15, 2007), pp. 59-61.

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powerless to accomplish an end, poor, needy, lacking in anything, as respects their spirit, destitute of wealth of learning and intellectual culture. Johannes P. Louw and Eugene A. Nida, editors of the *Greek-English Lexicon of the New Testament* (1989) does not have the word Jesus used any other meaning than one, which describes the economically poor. They define the Greek word for poor to mean, “pertaining to being poor and destitute, implying a continuous state,” which they compare to the idiomatic phrases “those who walk in rags” or “those whose ribs are always showing.” I believe that Jesus, in the above quoted Lucan text, was talking about the situation of the economically poor, in the context of Roman domination system, and that this crisis in the world was an ultimate concern of God’s justice for the poor. This statement of Jesus shows, in part, why Jesus came. However, this social and public focus of Jesus’ ministry does not rule out the poor, who are lowly in spirit and lacking spiritual graces, needing personal salvation from sin. However, being economically poor can help create conditions for spiritual poverty. This state of being can lead the poor to live in sin, and do things that are morally and ethically wrong, and even unjust, which are opposed to God’s will for them and anyone else, regardless of their economic condition, location, or situation. This why I believe that economic injustice is against God’s justice for the poor. Economic injustice helps dehumanize its poor victims. It attacks the image of God in the human person and devalues what it means to be human, as God intended. All of this is my warrant for saying, one important reason why Jesus Christ came into the world, at [the] time of crisis for the Jewish people, who were being oppressed politically and economically in a Roman domination system, was to proclaim God’s justice for the economically poor.²¹⁰

While this analysis certainly profiles who the **People of the Nu** (Nu African People) are it does not completely tell the whole of who we are as an oppressed and captured nation of people who are economically poor as the Egyptian cosmological and biblical textual and grammatical records show. The Nu African People while we are a “the poor in spirit”, “those pressed down,” “those negated by society” “the sorrowful people”, who because of their condition are eagerly awaiting, and are willing to accept God’s coming kingdom, we are all not homeless and reduced to begging the crumbs (so to speak from the rich man’s table. Nu Africans do work! And so our definition of the “economic poor” in relationship to us has to advance the notion that we are also the “working poor” and a subset of other racial and ethnic groups that fit this same profile. So who are the “working poor” among us and what does that mean in terms of our level of consciousness and our individual and national aspirations as a people? We go further in reading and examining the doctoral thesis we introduced above because the analysis affirms why we are Nu Africans (not just African-Americans) and why we are a Nu African nation with a “new” name:

The working poor . . . may only require a . . . short definition equivalent to “working class” or the “proletariat.” Defined by *Webster’s New World Dictionary of the American Language* (1968), as the “class of lowest status in any society or community. 3. The working class; especially the industrial working class. . .” In other words, the class of poor workers in society or the community that live off of subsistence wages in order to merely survive on a daily basis. This working definition is good, but it does not really say who the working poor are, because they remain faceless, nameless, and their condition is assumed understood by those who have never had to live as they do. Therefore, an inductive definition is necessary to say more clearly whom the working poor are that I have been talking about throughout my thesis. Obviously they include all races of people, as well as many African-Americans, who were my focus for this thesis-project, less I give the impression that the African-Americans are the only working poor. David K. Shipler’s book *The Working Poor: Invisible in America* (2005), will make it clear who the working poor are. I am only treating the African-American working poor as a special sub-class of this group. . . The myth that allows the institutional powers to neglect justice for the working poor is that anybody that works hard can make it in America? Confessional preaching must become familiar with social science tools as adjunct to its homiletic that would help dispel such myths. . . For the majority of the working poor

²¹⁰ Mari-Jata. *Macedonian Call to Speak Truth to Power*, pp. 62-64.

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the condition is permanent despite the promise of the American Dream [that *Shahidi* Malcolm X called our “American Nightmare, my insertion] and its claim of upward mobility for everybody who works hard enough. Ehrenreich writes in *Nickel and Dimed: On (Not) Getting by in America* (2001) that the situation of the working poor is not only permanent but in fact a state of emergency. She states:

It is common, among the nonpoor, to think of poverty as a sustainable condition -- austere, perhaps, but they get by somehow, don't they? They are “always with us.” What is harder for the nonpoor to see is poverty as acute distress: The lunch that consists of Doritos or hot dog rolls, leading to faintness before the end of the shift. The “home” that is also a car or a van. The illness or injury that must be “worked through,” with gritted teeth, because there’s no sick pay or health insurance and the loss of one day’s pay will mean no groceries for the next. These experiences are not of a sustainable lifestyle, even a lifestyle of chronic deprivation and relentless low-level punishments. They are, by almost any standard of subsistence, emergency situations. And that is how we should see the poverty of many millions of low-wage Americans --- as a state of emergency.²¹¹

The “state of emergency” for the “People of the Nu” is that our condition as the “economic poor” and the “working poor” is thought of by our oppressors and unfortunately by many of us as “permanent” suggested by the phrase “We can make if we try” a fore loan acceptance of the economic status quo and is the reason why many of us (who became conscious of this deplorable situation and characterization) early on began to define ourselves as “New Africans.” Hopefully with my analysis of that development and what that means in our black *life-world* and *lived-experience* as the *working poor* will be reason enough for us to start identifying ourselves as **Nu Africans** and as the **Nu African Nation**. As we have shown above the nomen “New Afrikan” was first brought into being with the founding of the *Provisional Government-Republic of New Africa* [PG-RNA]. At the time giving black people in the United States Empire this name in the 1970’s would have been thought to be premature not having achieved autonomous control over a territory like the N.T. as we have described in the last chapter. However, giving such a name had a another purpose in terms of raising the level of black national consciousness among African-American men and women. During the **black power** period our people were in the midst of a grave and deep identity crisis; such crisis naturally happening to any people struggling for a distinct national existence.

Like new born babies, new born nations and the people that begin national formation always ask the question, “WHO AM I?” With each new evolution of their thinking and self-discovery they proclaim, “THIS IS WHO I AM!” until they find themselves again embroiled in national crisis that tends to bring into question their being and identity *once again* and questions their right to a separate identity and existence. They do not perceive this ongoing question as a natural part of the emancipatory process and struggle they are in; so they look to others to answer that question for them or they seek to mesh their identity with others, despite its impossibility (as their advances or encroachment on others is rejected time and time again). Nevertheless, they keep trying to *integrate* = “be accepted” with others whose future seems more promising and more sure, regardless of the many times or ways they are rejected by the nation they are trying to bond with in a political process of *integration*. So it is that their identity crisis deepens and the question of survival and existence goes unanswered because it appears easier and quicker to join another nation that has an identity than secure one’s own national identity and formulate one’s own nation. People following this path do not at first see that such a course means their *certain death* as a collective people and if not death then certainly humiliation and loathing. All the people hear is the same old song, “YOU JUST A NIGGER, HOW YOU FIGURE!” “YOU SAY: ‘WHO AM I?’ ; TAKE A GUESS: *YOU JUST A NIGGER*, JUST LIKE THE REST, NOTHING MORE, NOTHING LESS!

²¹¹ Mari-Jata. *Macedonian Call to Speak Truth to Power*, pp. 64-66.

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Oppressed, subject and captured nations cannot mesh or “integrate” with the oppressor, because the oppressor will not permit this on any meaningful level so that “integration” itself becomes the mechanism that advances and maintains this unilateral and unjust political and economic relationship that benefits the rulers of the domination system. Secondly, and more importantly, a significant majority of the capture and subject people do not wish to be “integrated” with the murderers of their **black ancestors**, the **Mababa Weusi**, because the unjust relationship it is based on is dehumanizing to and below their dignity. Integration, if you can call it that, was never meant to benefit the Nu African People but black mis-leaders fed us the notion that integration would bring about equality. For the Nu African majority integration does not mean assimilation. We just wanted equality however we could get it, which is more in line with our desire for black determination. We understand that equality can be gained in many forms, including equality acquired from achieving cultural, economic and political autonomy, so that equality understood by the Nu African People is not the same as integrating with your enemy. However, this innate understanding we have is like looking through a class darkly, because we are brainwashed daily that “integration” with the enemy is necessary in order to obtain a better life, thus we try vainly to fuse our identity with his in order to share in his wealth, to become acceptable, despite our beliefs to the contrary, and to obtain what every human being should have by right *without* the destruction of one own *life-world*, i.e. identity, in return for adequate food, clothing, shelter, education and the like. Our people are not even allowed to properly integrate with each other so that a distinct identity is formulated and solidified. This is because such a process is a direct threat to the oppressor and his continued need to have a dis-unified people to exploit. Thus, disunity is promoted at every level, including that of separating the people from their own culture by presenting the oppressors culture as **universal** or having universal application to all people, as if black culture somehow does not have universal application to universal human aspiration or that it can explain the human condition. The Nu African’s *life-world* and *lived-experience* is always subordinate to that world and experience of the larger majority culture or our world and experience is discussed and examined from the horizon of the dominate culture, political and social matrix. *After all* the Nu African is always confronted with the question of “which culture *European or African* triumphed as a witness and testimony of which culture and set of values are *superior?*” Neither the Japanese nor the Jews believe this euro-garbage and (even though they borrow what they need from Europe and America those aspects of culture and technology useful to them) pursue their cultural heritage with vigor and without apology, knowing that such pursuit confirms their heritage and their distinct identity, which helps preserve them from the hoped for extinction of other peoples. We on the other hand (even though we are waking up to the facts of the importance of having an autonomous black culture) continue to tout euro-cultural norms, i.e. their *life-world* and *lived-experience* over that of our own. Instead of Jazz and Blues being our **classical music**, we regard European expressions of their unique culture as *the classical music*, and applaud heartily when we see our children and/or young play these “classical works” with perfection. We teach our children ballet instead of dance forms like Ethiopian አስከሰታ (*askəsta*) a traditional dance performed by both women and men that is known for its unique and intense way the shoulders are moved to the music. The dance involves the rolling of the shoulder blades, bouncing the shoulders, and jilting the chest. It is uniquely African and it is said that this dance form is suited for both traditional Ethiopic musical forms and the younger people have begun to incorporate it into contemporary forms of music, as well. When even avoid dance forms closer to home like *Mfundalai* technique and African dance [developed by Kariamu Welsh Asante, i.e. See “Commonalities in African Dance”, Asante, in *African Culture: The Rhythms of Unity*, pp. 71-82]. Further we brag to our friends about it, and then we wonder why the world regards us as buffoons and minstrel dancers, imitating our sworn enemy in every respect. It is national distinction that brings respect, not imitation of others. “*That Nigger dance just like us!*” *does not establish unique identity. It contradicts it!* Because of our proclivity to imitate the master in order to eat from the masters table, we don’t know who we are of even what to call ourselves, so that as a matter of course, you would not expect such a people to be able to formulate correct national goals in the **black national interest** or develop high levels of national consciousness at

this time with our apolitical stance. Sometime in MP461/A1977 I had the opportunity to ask a great historian, Dr. ben-Jochannan, author of such works as *Black Man on the Nile* and *African Origins of the Major "Western Religions"* about the black man's African identity and what we should call ourselves in a student gathering at Xavier University around MP461/A1977. The question of our identity for me the was a burning question, heightened by Dr. ben-Johannan's declaration in his lecture that the name Africa was of European origin, taken from some Roman general named *Afrikanus*. This fact was rather a shock to me, a Nu African student already struggling over his own black identity to hear that the name Africa was taken from some white man, a white oppressor of other peoples at that! At an after lecture reception, I asked Dr. "Ben" as some of his erstwhile black admirers called him, "What then do we call ourselves?" Now I had already heard him say that the indigenous name of the Continent was **Alkebu-lan**. As a student studying Arabic language the particle prefix "al-"made what he said sound suspicious and a giveaway that this name also was not of indigenous black origin, but terminology derived from a later Middle East source (i.e. a map, etc.) or at the least maybe indigenous by virtue of blacks using Arabic to name their Continent, such as the Hausa language using the Arabic script. The same is done with the Urdu language of India, both uses showing foreign influence. At the time I accepted what Dr. "Ben" said and that the term could be indigenous notwithstanding that the name had clear foreign origins just as he said the name "Africa" had, and despite the fact I knew that an Arabic derived name for Africa could not happened before 642 C.E. when the Muslims advanced against Egypt under the control of the Byzantine Empire and established the Rashidun Caliphate after defeating the Byzantine armies.

How could the Continent have been originally named "Alkebu-lan" when Arabic would not have been officially used North Africa before 642 C.E.? Even the name "Africanus" predates "Alkebu-lan" because the occasion for its use came with the defeat of Hannibal's Carthaginian armies at the hands of the Roman general *Publius Cornelius Scipio*, known as *Africanus*. He got the title or agnomen *Africanus* because of his victory over Hannibal at Zama, Africa in 202 B.C.E. during the *Second Punic War* with the help of African general Masinissa and his Numidian army. So if Scipio received this honorific title *Africanus* his being called that could not be the origin of why the Continent is called "Africa." General Scipio received the title "Africanus" because the Continent was already called by that name from much early ancient times. Dr. "Ben" in my mind had some explaining to do. In my later research I came upon a new spelling of "Alkebu-lan" that looked more like it is derived from African origins and would be used by Africans to designate the Continent when they were in foreign lands like the Americas (A-Meri-Kas, where A = not, Meri = beloved, and Kas = life, together meaning "Not life of the beloved). The spelling is provided by Llaila Olela Afrika (2000) in his work *The Gullah: People Blessed by God*. In describing the presence of ancient Africans in the Americas he states: "The territory of called Carolinas was called Chicora by the Native Americans, just as Africa was called Ake Bu Lan by its natives."²¹²

Llaila Olela Afrika gives no explanation of its meaning only inferring that **Ake Bu Lan** was applied by Africans who were in the Carolinas prior to the beginning of the Atlantic slave trade by European invaders of the Americas. So what could **Ake Bu Lan** mean? Certainly this spelling is more supportive of Dr. "Ben's" claim that it is the indigenous name for Africa that Africans themselves called it when speaking of the entire Continent. Surmising that the name is of Egyptian origin it is likely "mis-spelled" even here. If it is of Egyptian origin the more likely spelling is **A-Kebu-Lan** or **A-Kepu-Lan**, where the "b" in Kebu become "p" in Kepu. These grammatical changes holds the key to the indigenous name for Africa being A-Kepu-lan rather than either *Al-Kebu-lan* the odds on cult favorite of black cultural nationalist and Africanist (a cult began by Dr. "Ben") or *Ake-Bu-Lan* designated (perhaps parsed incorrectly). How so? The work of Gerald Massey (1881), *A Book of the Beginnings*. Vol. II, *Egyptian Origines in the Hebrew, Akkado-Assyrian and Maori*, which deals largely with the origins of *Adamic* black men, who God gave the power in *naming things* [See Genesis] *in the beginning*

²¹² Llaila Olela Afrika (2000). *The Gullah: People Blessed by God*, p. 9.

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with the Egyptians and beyond Egypt, wherever black men domiciled themselves or found themselves domiciled. Massey (1881) states the following;

This has now to be sought for in Africa, the birth-place of the black race, the land of the oldest known human types, and of those which preceded and most nearly approach the human *Æthiopia* and Egypt produced the earliest civilization in the world and it was indigenous. So far as the records of language and mythology can offer us guidance, there is nothing beyond Egypt and *Æthiopia* but Africa, of this present writer is satisfied. Although unable to give all the results in these two volumes, he has applied the same comparative process to language and mythology in China, India, Europe, and America, with a like result. All the evidence cries aloud its proclamation that Africa was the birthplace of the non-articulate, and Egypt the mouthpiece of articulate man. . . . We are now for the first time approaching a summit in equatorial Africa, from which a descent and development of man are traceable in the valley of the Nile, but where the ascent beyond the summit is out of sight, and the absolute proofs of the origins of inarticulate man are probably buried in the Tertiary deposits. It is intended in this last section to establish a few links between Egypt and the Africa beyond. At least the *namers* who came down into *Æthiopia*, Nubia, and the two Egypt's, to carry the origins of the myths and mysteries, types and symbols, religion and language of thought and expression throughout central or equatorial Africa. In the opening section it was suggested that the black race was first, and that equatorial Africa was the birthplace, not only of the human being, but of the original modes and types of expression which have more or less persisted from the beginnings of human utterance to the present time. Inner Africa, the writer maintains, was the land of the earliest namers of things and acts, who were therefore the creators of nouns and verbs which constituted the main stock of language before the descent into Egypt and the dispersion, on the way to developing the thousand dialects of the world from the one mode and form of speech evolved at starting. Egypt as the mouthpiece of Africa, tells us that Africa was *Kafrika*, the land of the *Kaf*, or *Kaffir*, and the *Af*, *Kaf*, or *Khab*, which in Egyptian signifies "BORN OF." The types of this birth, *OUTRANCE*, or utterance, have been continued for us in the images of the *KHEB* (hippopotamus), *KAF*-money, and the *CAVE* of the troglodytes. The genitrix as *KHEBMA*, is the mother *Kheb*, and *Khebma*, Hebrew כֶּבֶם, becomes *Kam*, to create; and finally *KAM*, as a name of the black people and the burning land of the south. *Kheb* and *Kam* are interchangeable names, because they bifurcate from that of *Khembma*, the mother *Kheb*. *KHEPA* (Eg.) is the name of the navel, because *KHEB* (*Kep*, *Ket*), in the equatorial or *Af* lands, was the womb of the world *KHEP* (Eg.) means to be, exist, being, generate, create, form, transform, cause to become to live, on account of this origin. Now we may see how this land of *Khebma*, whence *Kheb* and *Kam*, was named before *Æthiopia*, Nubia, and Egypt. . . . the descent from the first *KHEB* to the second *KEP-KEP*, or *KHEBTI*, can be traced. *KHEPT*, as second, is the hind quarter; *KHEBT* is Lower Egypt, as the second of the two; *KHEBT* is the underworld, the second of the two. *KHEB-KHEB* (Eg.) is the primitive plural, as in *KEP-KEP* (Nubia), and it signifies to *DESCEND*, come down, go or fall down. In the celestial reckoning and naming, the Great Bear above the pole was in *KHEPSH* the *KHEB*, and below it was in *KHEB-KHEB*, or *KHEBTI*.

A form of the singular *Khep* with the terminal *sh*, a water-sign, is found in *Khepsh*, the hinder thigh, and this furnishes the name of *Kvsh*, or *Kush*, for *Æthiopia* *HABESH*, the first land of *Khept* above Egypt, and the name of the birthplace, or outlet in heaven; extant in the Hebrew כָּשׁ, to separate and split open, as in parturition, and the Talmudic כָּשׁ, for *COUCH*—which word is also modified form of the *KHEPSH*. When another sign of duplicating and naming the second of the two was discovered in the terminal *T* (or *ti*), the first *Khep*, or *Khepsh*, became *Khept* (Egypt), and *Kam* became *Kamit*, another name of Egypt. It has already been shown how the first mode of duplicating the value of a word, or forming a plural, was simply by repeating it. Thus a second application of the name of the *Kheb*, for dwelling-place, would make it *Kheb-Kheb*, and this is found in the Egyptian name of Nubia, called *KEP-KEP*, corresponding to the Hebrew "QEV-QEV," applied to the *Æthiopians*. As place, *KEP-KEP* is a second form of *KEP*. *KHEB-KHEB* for the north, as the lower of two lands

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and two heavens. . . . In some places, as at Vewa, the moth of the underworld named Bulu, the Bahu, or void, is called KIBA-KIBA—a mode of duplicating which makes the word equal to Khebti, the second or dual from of Kheb. Every island and town has its KIBA-KIBA, or cemetery, the lower place of two, that of the second birth named from the womb as the first; such as the KOPU, Maori, womb; KIBO, Malagasi The hinder thigh, Khept denoted the meaning-place to the Khep of the feminine heaven that over arched the earth and brought forth animal-fashion in the north, at the outlet of the Nile.²¹³

To simplify this for the reader we can fairly say that Massey is taking about the *naming* of the land of the birthplace that black men would signify their both their origins in the Mother-land and their return to the same after death. Massey clearly states that KHEP denotes ones *dwelling place*, KHAB that signifies *born of*, and that KHEP = KEP = KIBA = KOPU (or KOBUS) denoting the underworld, “the lower place of two, that of the second birth named from the womb as the first.” If we look closely at A-KEB-U-LAN again we can see that the middle term KEB-U = KEP-U (in the evolution of the grammar the “U” is used for the plural than denoting it by KHEP-KHEP = KEP-KEP or KIBA-KIBA. In any case in these forms it refers to the original birth-place from the womb of the MOTHER KHEP and the return to her womb after death. It is easy to see then that KEB-U in A-KEB-U-LAN above is a referent to the “dwelling place” or “birth place” or place one is “born of” signifying the African Motherland. But still we have to deal with the “A” combined with KEB-U. Massey has given us the key to that as well when he states that Af = Kaf = Khab,” which in Egyptian signifies “BORN OF.” We may fairly surmise that in “A” is the same as “Af” or even “Al” where elision has taken place and all that is left is “A” so that A-KEB-U means “BORN OF THE KEB-U”, that is, born of the two lands in the Earth of Time and the Earth of Eternity (underworld) at one and the same time and place. This cosmic dualism that results in grammatical expressions of the same by “doubling” either the word or within the word (i.e. affixing) can be seen in the Egyptian hieroglyphs as follows: the Egypt word **Geb** () or **Geb-u** () refers to the celestial ocean out of which the people of the Nu were born (i.e. “BORN OF” the “Geb-u”) as already discussed where Geb and Nun refer to the same cosmic category signifying the celestial birthplace of the People of the Nu = People of the Geb. Within the same semantic domain is **Geb** () referring to “a piece of ground” which then by affixing (i.e. “doubling” the determinatives = ) refers to or signifies the “*dual*” *birthplace* (one celestial and one temporal), that is, () of the People of the Geb or the People of the Nu as suggested by Massey.

Finally we show that in both the ancient Ethiopian Ge'ez (ግዕዝ) and modern Ethiopian Amharic languages “Egypt” is spelled the same, that is, **Gebs** (ግብጽ) and according to Ethiopian scholar Legesse Allyn (2009) in his *Amarigna & Tigrigna Qal Hieroglyphs for Beginners* is equivalent to the Egyptian Medu Neter (i.e. Egyptian hieroglyphic language) words reflecting “agricultural land of Egypt”, the “owners of or people the land in Egypt,” and “capital city of the fifth Nome in Upper Egypt,” that is, **Khebsu** () meaning “ploughed land”; **Khebestiu** () meaning “the name of a people of the South”, and **Gebt, Qebt** () meaning “the capital city of the 5th Nome of Upper Egypt,” that is, everything that has to do with black urban civilization (technology, people as owners of the land, and metropolitan and regional political authority to organize and develop all three resources *people*, *land*, and *technology*. Nevertheless Massey’s conclusions and my current understanding; when I asked Dr. “Ben” the question about what black people should call themselves (in respect to the “fact” the original name for Africa is “Al-Kebu-Lan”, I half-way expected him to say we should call ourselves “Alkebu-lanese” or some such. Well the good doctor mumbled

²¹³ Gerald Massey. *A Book of Beginnings*. Vol. II. *Egyptian Origines in the Hebrew, Akkado-Assyrian and Maori*. (Baltimore: Black Classic Press, 1884, 1995), pp. 599-602.

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something about “You can call yourself anything you want.” To say the least, having great expectations as I had of getting any answer to the question of my “African” identity from someone of his academic stature I expected more than this curt response. I guess I expected some grand-mini-dissertation with sources and all. I went away disappointed. In my youthful childish way, I at first thought this comment from him was some ethnic slur at my “Malcolm ruddy” complexion; that the good doctor maybe was suspicious that I was not even “African”, maybe some racial admixture of something that offended him. In my confused state the good doctor almost had me doubting my own racial origins, even though my father was as black as coal (my mother was light skinned) and pictures of my great-grandfather and my great-uncle showing them black as coal. My great-grandfather on the direct testimony of my grandmother is that her mother was a **quadroon**, *a person that is one-quarter black by descent*, where in France she might have been regarded with the highest respect and celebrated as a *belle* because of three-quarter white skin and origin, in American she would be ‘just a Nigress’ because of her one-quarter black blood, based on the *one drop rule*. I was marked since me and my mother were the only light skin people in our family. The rest are brown and dark brown from the same genealogical pool. I drew the short straw and so being definitely black in my soul, I have always been overly sensitive about my color being called by all of my class mates for as long as I can remember “Hey Banana!” “Wha’s up Banana” their favorite way of referring to their light-skin mascot. Later, I got the reputation in school of carrying around books everywhere I went (literally, no matter where) and that name “Banana” became to be superseded by being called “Wha’s up Professor!”

After a while I stopped being mad at this supposed slight from Dr. “Ben” remembering the first time I met him where he spoke in a student meeting at the University of Cincinnati. At this meeting one of my friends, an Ethiopian who was just a few shades “darker” than me went on stage to question Dr. “Ben” on his claim to be Ethiopian. I went on stage with her to speak with him but at the time I did not have the nerve to ask him any questions. This incident threw some light on my second meeting with him at Xavier University. Yodit (ዮዲት, “Judith”) was bolder than I was and questioned Dr. “Ben” as if his very black skin excluded him from claiming that he was Ethiopian. I was shocked thinking of black people in terms of race only (as if race bound us in some kind of mystical unbroken unity) rather than in terms of *race and culture*, the *great divide*. Black people may be one race but they do not all share the same cultural specific experiences, even in various degrees of oppression from the same *Setian* White man. Was Yodit really trying to belittle his claim to Ethiopian ancestry? I don’t know or why precisely she needed to question him along these lines, asking him about his specific geographic homeland in Ethiopia (i.e. what part of Ethiopia he came from). Whether for ethnic-racial or ethnic-cultural reasons or both, I sensed hostility between these two African people that supposedly had its origins in the Motherland. He said something to her in a language I could not understand and abruptly turned away from both of us. That ended the conversation. Later I surmised that this first meeting at U.C. is perhaps why (when a few years later I spoke to him at Xavier University) he gave me such a half baked curt answer at X.U. Or perhaps it had to do with my “color” the same thing I felt was at bottom the problem when Yodit questioned him at U.C. a few years earlier. Perhaps black people of my “color” in his homeland questioned the claims made by people of his “color” to Ethiopian ancestry. This all brings to mind Dr. Chancellor Williams thesis on the **mulatto problem** in Africa created by or exploited by our white Asian, Arab and/or European masters. These two incidents helped me understand the basis for African-American class and racial disunity based on one group being “Colored” and another group being “Negro” or “Black.” In South Africa being “Colored” is nearly a separate cast and shows where African-American’s were headed earlier in our history had not the our White masters defined us according to the “one drop” of black blood rule, where the White master would disown his own children by black slave women to ensure that his material wealth did not pass to them, so that the norm was the condition of enslavement passed from the black mother to her child. There would be no recognized “Coloured Cast” in the United States. But this is not just our problem alone. This ethnic divide based on the lightness or blackness by degree of ones skin color may have its roots not altogether confined in African-American history but have deeper roots in African history itself on the Mother Continent before any slaves came to America. The

black identity issue may have indeed started there long before the birth of the Nu African People and Nation. After much more study and reflection on the question of black identity in the U. S. Empire however, I realized that Dr. "Ben" really had no answer to the question I was asking him anyway, because I was an African-American, whose history he may not have known or understood, with his focus being on the ancient history of Africa (Egypt in particular). Dr. "Ben" (though no fault of his own) had nothing he could offer me on the question. How could he deal with the glorious history of ancient Africa and past over the fact that Africans helped the white man bring Nu Africans to the Americas in chains? Faced with a young Nu African asking him questions about "what we should call ourselves" would be embarrassing because he had no answer and secondly the question would make no sense because *the name of a people arises out of their own indigenous history and particular culture*. It took me years to understand that. My orientation was wrong as well. I like Dr. "Ben" no doubt suffered from the same historical malady in respect to the African Continent in relationship to the children she spewed out of her bowels; where the orientation we have is one-directional. Pan-Africanism is one way (orientated toward the Continent only) and is hardly interested in the problems of identity, freedom and self-determination of her children in the **black Diaspora**. The Nu Nationalism does not believe in a one way plan to nowhere for the Nu African People, and does not support one way Pan-Africanism which holds no answer to the Nu African Question.

Many of the "homeboys" touting as black nationalist in the U.S.E. are really just so-called "Pan-African" Nationalist because that is a safe way to be militant without being a direct threat to the U.S.E. & I. The Pan-African **Jewish model** for us is a one way street into **Nigger Heaven**. True Pan Africanism is not only about the freedom and self-determination of the Motherland, but also about her black children that were snatched from her breasts to feed the lusts of white Setian slavers and capitalist economic domination systems in the so-called "New World." The wrong view of Pan Africanism is the idea that we should exclusively support the liberation struggles for the Continental African People and support the formation of a United States of Africa [*the U.S.A.*], even with the use of arms if necessary, to the exclusion of the necessary struggle for freedom and black self-determination in the Western lands that we are now domiciled in. Black nationalist who propose this Pan African model for the Mother Continent are afraid to propose this same model for emancipatory resistance to oppression in the domestic colonial U. S. Empire [*the U.S.E.*] by the Nu African People. They can tout their credentials as black revolutionaries, look mean and talk bad when it comes to armed liberation struggle in Africa, but get weak in the knees, when someone starts talking about doing something as basic, understood and recognized by all people as **collective self-defense**, which principle the Nu African People need to hold onto for dear life against the genocidal mechanizations and threats by our *eternal and natural enemies, the rulers of the United States Empire & Imperium*.

Some "black nationalist" in the U.S.E. are really not concerned about forging a national identity for the Nu African People. Why be serious about this since they are not really interested in black nation building anyway, including nation building euphemized as "national development." It's O.K to talk about some mystical unity, some misty black nation scattered and without form, tied only by economic and cultural interests, but when it comes to talking about claiming a national homeland here in America, believing that they are never going to get land as a collective group in Africa, they clam-up or disparage the idea with suave know-it-all militant talk, dismissing the idea without any serious political analysis: *this because they are scared S.H.I.T. less of the white man. I know de Boss-man be happy about dat!* These people do not regard the land, i.e. the **black land** in which our Nu African ancestors suffered, bled and died as our *historic homeland*, namely the U. S. Black Belt South, rather they constantly point to Africa, which has its place in our hearts and minds, but not above the *black national interest of the Nu African People in the United State Empire & Imperium*. Our role is to fight for "civil rights" and "equality", not for the **black land in the South-East United States Empire**, which civil rights and equality cannot be maintained, holding on to them with a tenuous grip, as long as we control no political autonomous space. It is not well known among us but civil rights statues in place have a "shelf-life" of 5 years or even less and have to be reviewed and waived through each re-cycle period. Some effort has been made to extend this shelf-life, but why is that needed in the first

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place? The shelf-life of our basic human rights allows the White man (if needed) and opportunity to reverse legislation we though was permanent. “Damn fools!” this means that our so-called “rights” gained through statute can always be taken away from its intended recipients. This is not the case with “God-given” freedoms that are affirmed and protected by the Constitution. The freedom of *religion, speech, press*, and to *bear arms* (underlying the universal human rights principle of personal and collective self-defense) cannot be taken away by any government because government did not give us these freedoms, because these freedoms are *inalienable* (can’t be taken away). These inalienable rights or freedoms are superior to any government civil statue that would undermined them or devalue them in favor of such a statue. Therefore, depending on civil rights statues is with a tenuous grip, as long as we control no autonomous space. For these people, even fighting for so-called civil rights and equality must done “*pacifically*”, without mention of emancipatory struggle that at the least demands that Nu Africans have a right to bear arms for personal and collective self-defense *even as other citizens do under the presumption that this freedom was granted to them only!* This presumption has been accepted by our African-American mis-leaders under the false assumption that the U. S. Empire political and JUST-US system will give into our demands without such pressure, despite Douglass telling us time and time again that *power concedes nothing, without struggle that calls for either words or blows, or both!*

The underlying assumption for this kind of thinking has to be that America is *just, fair*, and that there is *equality before the law*. As our former “Mr. Lincoln” never tired of saying *“This is a nation emigrants and a of laws under the rule of law! Everyone is equal before the law”* Of course this coveted mantra concealed the fact that he and his Progressive followers were the greatest *rule makers and lawbreakers* in this land, and that whenever it was convenient to do so or to advance the Progressive agenda laws (on the books) could be absconded with in favor of a greater overriding principle, ignored, or left defenseless when challenged in the courts, because “Mr. Lincoln” and his Progressive acolytes and devotees “Know what is best for us”, many of them still lurking within the *deep state* administrative structure of Mr. Trump’s administration daring from time to time to rear their heads in open resistance in protest to his presidential authority, something rarely witnessed in the political history of the United States Empire. These same people that openly resist his executive authority because they hate the person holding the power are ever quick to talk about the “rule of law” and deny people freedoms or supplant those freedoms, one of which is the right to bear arms. While they are allowed to openly supplant government and law those people who are seeking change avail themselves of the full range of freedoms guaranteed by the U. S. E. Constitution.

It is even apparent that the universal principle and right to national armed self-defense is not for the Nu African People, even though the rest of the world holds on tenaciously to its tenets for survival. These people see land in Africa and the right to a separate national existence for the Continental Africans, but for Nu Africans they see nothing but defeat and doom and gloom, a never ending Civil Rights trap, fear of the enemy, standing still, frozen in impotence like the rabbit’s I often saw my uncles kill in the snowy and frozen hills of West Virginia. They just stood there frozen in fear as they were killed *one by one*, even as we are as we and youth are dialed *murdered under the color of law*, and where the **JUST-US** cannot even impanel a jury that cannot convict a police of murder when a video clearly shows the officer shooting a black man in the back five times as he is running away from the white officer (who claims it was *he who was in fear of his life!*) and who later planted evidence to cover up what his murderous heart had done to another human being. *Where is our outrage! Where is our plan to avail ourselves of mechanisms of self-defense that all nations of people exercise when the government they are under cannot or will not protect them from arbitrary murder and genocide*, clearly against every convention of international law and the law of nations. The brand of black-nationalism I am talking about does not see us fighting for land in the American Hemisphere and especially not in the Continental U. S. Empire & Imperium. Somehow they have accepted as *de facto* the ownership of all this land as belonging to the white man, no matter how he got it, simply because he says I dare anyone to take it now that I have stolen it and got people to work it for free.

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Talk along these lines is definitely taboo and not to be mentioned less one dare to be looked as an impractical fool. To reinforce this notion that throw up the bogeyman of fear and defeat because of our oppressors overwhelming military might, assuming as fact his total monopoly over force and the myth of his invincibility, and too his ownership of us, so that we have no national role, no identity, no name but what he, the white man, vouchsafes unilaterally for us. The rulers of the U. S. Empire played a definite part in changing and controlling what we thought of ourselves beginning of course with the destruction of African culture among us and its replacement with Euro-American culture and identity during slavery, so that he could the more easily exploit us. This process was near complete during the period when white men began to take actions to colonize the so-called Free People of Color, shipping them to Liberia. We countered this move by whites in part by voluntarily eliminating (and unfortunately so) the name “African” from the marquee of many of our black institutions, primarily our black churches. For example, the records show that “*Union Baptist Church*” of Cincinnati, Ohio founded in 1831 (a church known for its participation in the Underground Railroad) began with the name “*African Union Baptist Church*” but later dropped “African” from its name for the reasons mentioned above. In my unpublished manuscript (2001) *Reclaiming the Lampstand: A Study of Union Baptist Church, Its History, Spiritual Health, Growth & Development from A.D. 1831 to A.D. 2000* this writer makes the following comments and observations leading up to the decision and possible reasons Union took “African” out of its name:

Union according to the *Church History* was regarded as the “Mother Church.”²¹⁴ This was for good reason. Union Baptist Church, was named at its official founding [1835] “The African Baptist Church of Cincinnati, Ohio”. Joseph Emery, who was at one time Union’s supply preacher and superintendent of their Sabbath school, claims that Union was formerly known as Baker Street Church. However, Emery is completely wrong on this issue as he apparently is on his controversial claim that he was Union’s pastor . . . Union Baptist secured its name as early as 1835 and according to the *Church History* Union did not move to Baker Street until 1840, where they likely picked up the name “Baker Street Church” in association with the street name. . . . Nevertheless Union was the first black Baptist church in Cincinnati, Ohio. The only black church its senior by seven years was Allen Temple African Methodist Episcopal Church, which like Union is still a functioning African-American church that existed during the Abolitionist Era of American History (1830 to 1860). According to Mary Ann Olding, lecturer, author and humanities scholar, based on the work of Geoffrey and Deborah Obermeyer in *The Bicentennial Guide to Greater Cincinnati: A Portrait of Two Hundred Years* (The Cincinnati Historical Society, 1988, p. 109), Union Baptist Church “was a station on the Underground Railroad and a center for anti-slavery activity, hosting mass meetings where abolitionists William Lloyd Garrison, Frederick Douglass, and Henry Ward Beecher spoke.” Olding further comments that . . . “Union Baptist Church in Cincinnati was one of the four leading early churches of Ohio.”²¹⁵

According to Dr. Page in the *Church History*, the period from “1826 through 1841 was a period of Negro persecution.” Dr. Page describes what he calls “Black Laws” in Ohio established by their Constitutional Convention that (1) did not allow any black person or person mixed black and white heritage, that is, Mulatto to stay permanently in the State of Ohio unless they could

²¹⁴ The primal source for these remarks “is derived from Dr. Wilber Allen Page’s *Church History* [1981]. Dr. Page was Union’s pastor from 1919 to 1985, a living witness to the church’s development for 66 years of its spiritual life. It was he who completed its church history down to 1978 for. . . Union’s sesquicentennial or 150th anniversary. The *Church History* is a valuable primary source for Union’s history from its beginnings in 1831. It was based on the *historical sketch* . . . of George W. Hayes compiled in 1879 from Union’s church records and other documents, including the first minutes of the Church on July 21, 1831. These primary documents together record Union’s founding” and are so important that they have now been included in the historical holding and artifacts of the *National Underground Railroad Freedom Center Museum* in Cincinnati, Ohio. [See Dia Mari-Jata *Reclaiming the Lampstand* [unpublished manuscript], p. ii.

²¹⁵ Dia S. Mari-Jata. *Reclaiming the Lampstand: A Study of Union Baptist Church, Its History, Spiritual Health, Growth & Development from A.D. 1831 to A.D. 2000*. (Lawrenceburg, Indiana: Nsibidi Press & Publications, 2001), p. vi.

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that they were free blacks. To this end they would have to furnish a certificate of freedom from a court in the United States, (2) Freed blacks that were able to remain in the state could not serve in the state militia, (3) could not serve on juries, (4) could not benefit from public education, and (5) could not register to vote. . . . The authors of *Out of Many* comments that Ohio had many of these statutes as part of their 1802 Ohio Constitution. The Ohio Constitution of 1802 also forbade black people from testifying against white men in court and holding public office. The additional repressive measures in the 1830's that Dr. Page talks about negatively affected Ohio blacks in general and the members of Union's founding fathers in particular. It is very likely that the same racial climate and racial attitudes that caused the Ohio Constitutional Convention to establish additional repressive laws during this period were the same racial feelings that caused Enon Baptist Church to establish racially motivated segregation politics into their worship that gave birth to Union in 1831. . . . The *Church History* will show that the Free blacks of Union were activist and sympathetic to the Abolitionist cause and even held monthly prayer services to ask God's [help] in freeing their brothers in bondage. These types of national and local activities by black people made white[] Americans nervous. What made them even more nervous was the potential threat of insurrection among Free blacks. The whites saw the very existence of the Free black community as a potential threat to the slave oligarchy, and attitude that would lead to a series of repressive acts against Free blacks. Whether real [or] imagined, the whites acted as if the Free blacks were conspiring with bleeding heart whites and rebellious slaves to overthrow white privileges and institutions. A series of insurrections during this period did nothing to refute such feelings as false. . . ." ²¹⁶

The members [of Union] under the pastorate of Nickens adopted the name *The African Union Baptist Church of Cincinnati, Ohio* likely to give expression to their African heritage as was the case with many black institutions in the United States, Allen Temple being no exception. Later that year Union dropped *African* from their church name. The *Church History* does not mention the reason for this change but fortunately other historical documents provide the likely answer. On December 28, 1816 the American Colonization Society was formed with the aim of repatriation of Free black[s] back to Africa, Liberia in particular or some other suitable place. Even though Free black supported individual decisions to go back to Africa they generally opposed mass colonization for Free blacks as [a] plot by Southern planters who supported the American Colonization Society to separate them from their slave brothers with the aim of securing slavery more firmly in the South [since] there would be no examples or notion arising in the head of slaves that a black man could or should be free. From 1816 to 1835 the issue of colonization rages among the leadership of Free African-Americans, some of whom despite the efforts of the American Colonization Society did not want to relinquish the option of colonization for the Free black man in America who could no longer deal with the general discrimination, repression and oppression of black people. In every national black convention called to address the issue of race beginning from 1830 to 1835 dealt with the question of black colonization in its resolutions. The *Fifth Annual National Negro Convention, 1835* is very significant in relationship to Union's decision to drop *African* from its name. The Convention met in Philadelphia from June 1 to 5 in that year and was according to the record the last regular yearly convention of black people in the United States. Thirty-five delegates were present from six states. Forced colonization was upper most in their minds since the American Colonization Society had gotten a number of state legislatures to adopt the platform of that organization as an answer to the *African-American Question*.

The second resolution goes right to the heart of their concerns. "*Resolved, That the free people of color are requested by this convention, to petition those state legislatures that have adopted the Colonization Society, to abolish it. . . ,*" and the third resolution appears to be designed to disassociate African-American institutions from Africa so as to blunt the American Colonization Societies claim that free blacks were willing to leave America despite the fact that colonization would never be offered to black slaves in the South. It states, "*Resolved, That we recommend as far as possible, to our people to abandon the use of the*

²¹⁶ Mari-Jata. *Reclaiming the Lampstand*, pp. 2-4.

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word "colored," when either speaking or writing concerning themselves; and especially to remove the title of African from their institutions, the marbles of church, and etc. . . ." It is more than likely that Union dropping *African* from their church name did so following this last resolution of this black national convention. Allen Temple African Methodist Episcopal Church likely did the same only it did not have to get rid of the appellation *African* but hid it in an acronym. Allen Temple African Methodist Episcopal Church became Allen Temple AME Church, which it has to this very day.

Considering the national threat of force colonization who can blame either Union or Allen Temple from employing these expedients. Their decision was motivated by a sincere and heroic determination to stay the course of freedom for the brothers in slavery while themselves persecuted and discriminated because of their color. The change was not motivated by a disinterest in their homeland Africa nor in a failure of ethnic and racial pride. They did it because there was a real danger to themselves and to the black church. The slaves were from time to time perceived as a threat to the slave oligarchy but the presence of the Free black were always perceived as a direct threat to the slave system which they held to be an evil and opposed by God and man that needed to be overthrown. [pp. 12-13].²¹⁷

Other black churches like the *African Methodist Episcopal Church* (the first independent black church in the U.S. Empire & Imperium and the black church that began the *independent black church movement*, founded in Philadelphia in 1787, principally under leadership of Richard Allen and Absalom Jones) kept their name but more often used the acronym "A.M.E." based on the reasons given in the above quoted material from *Reclaiming the Lampstand*. The *First African Baptist Church of Savannah*, Georgia (the first Baptist congregation in the U.S.E., and is the "Mother" church of many others) was formally organized in 1788 under the leadership of George Lisle. This church grew out of a congregation formed in 1773, and thus is the second oldest independent black church in the United States Empire. This black church never had a controversy over keeping "African" in its name or any such "identity crisis" and therefore includes that designation of "African" in its name until this very day. However on the whole (with the exception of the heroic instances outlined above) we stopped calling ourselves and the few black institutions and organizations we had **AFRICAN** in order to forestall any idea of sending us (i.e. "Free" blacks) back to supposed *African diseased infested jungles*. These proposals to rid the U. S. Empire of so-called free blacks was the initial answer the white man had to the **NU AFRICAN QUESTION** = "*What are we going to do with these "free" Niggers who set a bad example for the "enslaved" Niggers we intend to keep under our control?*" The black leaders at the time understood what the white man was trying to do the result being assuring a tighter grip on the black slaves of the South, while having no black man walking around calling themselves "free." The free black opposition to being forced to leave the U. S. Empire, that is, compelled to leave reinforced their increasing ideological need to separate themselves from anything "African", believing that by doing so their acceptance in the U. S. E. would be more firm after denouncing any African nationality or origin. This is the period where subtle class distinctions between "coloreds" and "blacks" began, that need to be other than we are by denying our African heritage; so that by 1870 you have a black independent Methodist congregation separating from the white *Methodist Episcopal Church, South* initially calling itself the *Christian Methodist Episcopal Church* (C.M.E.), which began to *Colored Methodist Episcopal Church* (C.M.E.) in order to identify themselves as Negro but without calling themselves "African." By the 1950's the C.M.E. could formally call themselves the *Colored Methodist Episcopal Church*, irrespective of the recommendation of the National Negro Convention of 1835 (over 100 years before) to "*Resolved, That we recommend as far as possible, to our people to abandon the use of the word "colored," when either speaking or writing concerning themselves.*" By this time the power and influence of the National Negro Convention movement had waned and few if any blacks felt bound by or compelled to carry out its recommendations. In the early 1950's the black church for many reasons was not in a position or mood to carry on the fight against White Terrorism (that including daily lynching of black men and women), Jim Crow/Zip Coon according to E. Franklin Frazier in his *The Negro*

²¹⁷ Mari-Jata. *Reclaiming the Lampstand*, pp. 12-13.

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Church in America some of which we will look at in a moment. But even during the period of Free Black activism they were not positioned much better to deal with slavery beyond Abolitionist rhetoric and activity support of the *Underground Railroad*. For “most of their efforts were concerned with mutual aid societies and co-operation for economic welfare.” In other words they were dealing with existential realities of survival as a community and did not have much time and resources to deal with the problems of slavery beyond a direct threat to their community such as the Colonization Society threat before the Civil War. Being located in urban complexes both in the South and the North also did not allow them to focus much on the problems of slavery in the South being removed by both the pressures of urban life and the slow creation of a “Colored” class that began to see their problems and those of the slaves as different, where once they felt common cause with their brothers in bondage. When the Free blacks first began to create their urban communities and complexes they were not that far removed emotively from empathy with their brothers and sisters left behind in slavery but later on this would change. In this respect Frazier states the following:

It appears that the manumission or the freeing of slaves was the main source through which the free Negro population increased. . . . It is probable that some of the favour in emancipating the slaves was due to the philosophy of the Revolution. This was the case in the North, at least, where slavery had no real economic base and was dying out. In the Southern States, Maryland and Virginia, there were legal restrictions upon private emancipation which was the means by which masters sometimes relieved themselves of slaves who could no longer be worked for profit. The Negroes who were free before the Civil War were concentrated in the areas where the plantation system of agriculture either had not taken root or had died out. They were to be found chiefly in the tide-water region of Virginia and Maryland and the Piedmont region of North Carolina. Moreover, there were settlements of free Negroes in the North and in the isolated communities of Negroes mixed with Indians. But the majority of free Negroes were concentrated in the cities both in the North and in the South. It was in the urban areas of the South that the free Negroes were able to achieve a secure position in the economic organization. On the other hand, in the cities of the North, the free Negroes were confronted with the completion of European immigrants and had a difficult time in surviving. In the North the free Negroes could acquire some education openly while in the South they had to secure education surreptitiously and through their own efforts. Since many free Negroes acquired their freedom as the result of being children of free coloured women and white men or slave women and white men who emancipated their coloured offspring, nearly two-fifths of the free Negroes were mulattoes or of mixed ancestry. In the cities of the South, especially in Charleston, South Carolina, and in New Orleans, the communities of free mulattoes became almost an intermediate caste between whites and the slaves. They acquired considerable wealth, including slaves; they maintained conventional standards of sex and family life; they were cultivated people who often sent their children to Europe for education and in order to escape racial prejudice. Among the free Negroes in both the North and the South, they developed an organized community life. Most of their efforts were concerned with mutual aid societies and co-operation for economic welfare. These organizations, including efforts to acquire an education, were generally tied up with their churches which comprised a large part of their wealth. Their church organizations had come into existence as the result of the proselyting activities on the part of whites but had become important as the result of their efforts of the free Negroes themselves.²¹⁸

It is clear from Frazier that the Free Negroes would not and could not be the source for freedom for black people still in slavery as the Free Negroes became separate communities with separate interests from blacks still in bondage. As we have seen above they did participate in the National Negro Convention movement when their community was threatened with forced colonization where they successfully got “African” removed from the names of their institutions, especially their churches. Of course some if not many were activist in the Abolitionist Movement but as time went

²¹⁸ E. Franklin Frazier. *The Negro Church in America*. (New York: Schocken Books, 1964), pp. 21-22.

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along their community of interest turned to their owned needs and the pressures of urban living and creating a community out of black urban complexes that almost became a separate “castes” from the rest of black people that were not free. But what about the Black Church could it be our savior, the source of freedom, emancipation and the freedom that we believe can only come by means of black self-determination? Frazier is won’t to refer to the black church as “A Nation Within a Nation.” Apparently, what he means by this is after the Civil War and general Emancipation the so-called “invisible black church” hidden from the white underground came above ground with the “most obvious result of the merging of the ‘invisible institution’ of the church which had grown up among the slaves with the institutional church of the Negroes who were free before the Civil War was the rapid growth in the size of the Negro church organization” that began to function in various ways to organize black life and community in a movement to “integrate” and uplift the newly freed slaves. Frazier states:

This becomes clear when we recall that organized social life among the transplanted Negroes had been destroyed and in the environment of the New World the development of a structured family life was always nullified by the exigencies of the plantation system. Any efforts toward organization in their religious life was prevented because of the fear of the whites of slave insurrections. . . . This was all changed when the Negro became free and it is our purpose here to show how an organized religious life became the chief means by which a structured or organized social life came into existence among the Negro masses.²¹⁹

However, the developing function of the black church in its new organizing role for newly freed black people could it ever become the CRO (“Central Revolutionary Organization”) that is our functional “Nation within a Nation” for the whole national population of black people and their [No-Center] communities? At one time in the early 20th Century such an unlikely vision and outcome was conceivable;; but sadly we must say *no longer*. Yet comments and analysis by Anne H. Pinn and Anthony B. Pinn (2002) in their *Black Church History* are suggestive of the real power and influence the black church once had over the minds and lives of nearly every black people in the United States Empire. Pinn and Pinn states:

By 1936, the Black Church represented by the major seven denomination included over thirty thousand church buildings, mostly in rural areas. By 1970, the Black Church grew to include more than 10 million black Christians in the United States along and hundreds of thousands of members abroad. To accommodate its increasingly international makeup, the infrastructure become more layered, the hierarchy more complex, and its opinions more theologically diverse. The Black Church went through periods of relative silence on social issues, but, in other periods, it was a major force for civil rights. Throughout its existence, the Black Church remained *potentially* the most powerful organization in the black community. Many scholars,, ministers, and laity alike try to capture this opinion of the church’s influence by talking about the Black Church and black America as if they are synonymous. Joseph Washington, a scholar of black church history, drew upon biblical imagery from the Book of Genesis to make this point: “In the beginning was the black church, and the black church was with the black community, and the black church was the black community. The black church was in the beginning with the black people; all things were made through the black church, and without the black church was not anything made that was made. In the black church was life; and the life was the light of the black people.” Although Washington’s statement is too sweeping, the programs and platforms adopted by the contemporary Black Church have their roots in the thought and action of earlier years, a time for which the position of the Black Church within the black community was somewhat secure.²²⁰

²¹⁹ Frazier, pp. 29-30.

²²⁰ Anne H. Pinn and Anthony B. Pinn. *Introduction to Black Church History*. (Minneapolis: Fortress Press, 2002), p. 15.

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As we said above the Black Church no longer holds this position in reality or dare we say in its *potentiality* no matter how important it has been in the past for the life of the Nu African people who along with other peoples in this American *post-modern PC culture of death* have or are in the process of *disestablishing all authority* in the name of *individual freedoms and values* that have devolved into a *lewd/crude culture of disrespect* that with the *Obamanations* of the legalization of “same sex marriage” stands against all societal moral standards of decency and the holiness of God. We have placed *the Word of Man* above *the Word of God* in our life while mourning the passing of the era and administration of “Mr. Lincoln” and his Progressive Party line “*We know what it best for you!*” along with his mantra *ad nauseam* “*This is a nation of immigrants and a nation of laws*” this coming from one of the greatest *rule makers and law breakers* are age has yet seen. Many of us believed in him but what we received in return was *murder under the color of law* from the **JUST-US** system and being told by him to “Stop whining and complaining!” as he pushed his *same sex marriage agenda* and was dubbed by them the *First Gay President*. That is the “mess of pottage” he forced fed down our throats by means of lies and calculated timing in revealing the truth about his *real agenda* only after he was firmly established in power. “*Black people deserved to be fooled*” as one of “Mr. Lincoln’s” erstwhile white followers said and so we are paying the price for abandoning our God who delivered out of slavery and warned us not to “*put our trust in princes, in man who cannot save*” (Psalm 146.3) for they *all* will fail you. Once we put our hope in the Free blacks to lead us to emancipation. They failed us and turned us away from our African identity. We put our hope in the black church but found that it rarely has the stomach for sustained emancipatory struggle that would lead us closer to black self-determination. We put our hope in integrations program and civil rights statues but are finding those very statues turned against in the courts in support of groups that we have been surreptitiously identified with and lump in with all other *minorities*. Here we no longer have a specific identity as a national group of people with a specific national interest. Finally, we put our hope in “Mr. Lincoln” who has failed us for all the reasons posed above. As a result we are once again floundering in self-denial and still searching for our black national identity as *Nation within a Nation*. We have both abandoned our God, who delivered us out of the hands of our *natural and eternal enemies* and forgotten the wisdom and blood sacrifice of *Our Ancestors* who *have names*. It was during the Fourth Maafa-Century/Nineteenth Euro-Century that we started down the road of self-denial, beginning our identity crisis. I am not convinced that Free Black’s loyalty to black ethnic *kith and kin* is what propelled these forerunner of the African-American leadership to want to stay in the U.S. Empire (for reasons already mentioned above) for in their writing, speeches and pronouncements they leave evidence of a profound and unfounded loyalty to the Euro-American rulers then as they do now only the apex of loyalty and dependency displayed most prominently with the election and administration of “Mr. Lincoln.” This misplaced loyalty may explain the over the top anger displayed and level of disrespect shown by the Minority African-American leadership to the new Trump administration and his mantra of MAKE AMERICA GREAT AGAIN the black *Camelot* promised in “Mr. Lincoln” has died on the Progressive field of battle with the onslaught and rise of radical White Nationalism.

During the period in question the so-called Free blacks were the real slaves in spirit, and some of their ilk today manifest that same salve mentality, some latching on to the fact that a very few blacks in the U. S. Colonial Empire, including in the region of the South were Freemen. They were a propertied class and they proudly proclaim that their ancestors were never slaves being members of the Free Colored People, even though we have presented above sources that show that is not true (See E. Franklin Frazier above). Others claim descent from white slave owning rapist such as Thomas Jefferson, who fathered children by his black slave concubine (some suggesting a mutual love story rather than what it was a master/slave relationship); so that the primal origins of class differences evidence today between the African-American Minority and the Nu African Majority may in fact have a basis in our history as show above by sources that show the development of a “Colored” caste system, stemming from some of our people attaching themselves to the master class in order to survive at any cost, so that today it is THEM AND THE REST OF US.

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Class differences among black people in the U. S. Empire is not much talked about, with both black and white historians and sociologist talking about black people as if they were some kind of monolithic racial group [THEY ALL NIGGERS SYNDROME]. They obscure class differences by talking of problems between “light skin blacks” and “dark skin blacks”, when in fact this has never been the major problem. It has always been a problem between paternalistic “privileged blacks” light skinned or not and “under-privileged blacks” light skinned or not. The so-called “color problem” among the African-American People is and always was a secondary issue kept within the quite dialogue between *kith and kin*. It certainly is not as pronounced as I witnessed in Jamaica in my visit on August 27, 1975 (the day it was announced that Haile Selassie died) where there is a unique “caste” system based on color and economic status. As I lived in former colonial housing and visited Barclay banks the higher ranks (i.e. hotel managers, bank managers and even bank tellers were my complexion and even “light, bright and halfway white”). The lower ranks of waiters and hotel staff were black complexion and there was a difference of treatment as I sat next to a breakfast table where a white man from England referred directly to a black waiter as “boy” this and “boy” that. I also notice that I received preferential treatment for the “colors” and “blacks” while my “black” wife was subtly treated with less esteem. The reality there sent shock waves through my system because by then I was an ardent admirer of Marcus Garvey and while there visited his memorial in Montego Bay where I took a picture with a wonderfully pleasant local black women named “Ms. Mary.” The situation in America concerning our so-called “caste” system was nowhere as marked like it was in Jamaica despite the black nationalist spirit Garvey left us with and the fact that he is a national hero in Jamaica even with his picture and name on some of the currency, although personages like Michael Manley, a “colored” Jamaican (who was Prime Minister [1972-1980] when I visited this black nation) is recognized on some of their currency as well descriptive of Jamaica’s ongoing efforts to obliterate the vestiges of any “caste” system that exists or lives within the invisible level of black culture on the Island.



Marcus Garvey – Jamaican National Hero



Jamaican Prime Minister, Michael Manley

Unfortunately our “accident” of color was mistakenly used to identify more easily the Uncle Toms and Aunt James among us, that is, until we meet up with black men like Malcolm and Farrakhan (both light-skinned) to understand that our color “light, bright, halfway white” had nothing to do with being black in America and nothing do with any proclivity to betray our race to the white man among which are many African-Americans of dark hue that have done so for their own selfish ends. The fact that white favored light skinned blacks put their existence in a bad suspicious life, but many if not all of them until of late understood their fate was in common with those of darker hue. I myself was jokingly referred to “Banana” by many of friends of darker hue in middle school and the around the neighborhood but that was within the family of our *kith and kin* and nothing mean was meant. It was just away to apply to jokingly joust with one another by applying a unique “nickname” that identified the guys we hung out with. We gave “nicknames” to other friends of ours some lighter than me but no one during that time every called each other “Nigger” even when we were mad. It was the white man who used this myth of color difference among us to keep us divided, however no “colored class” ever arose up among us in the same way as it did in say South Africa where some laws were on the

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books in recognition of the reality that “colored people” thee considered themselves a different group altogether from both whites and blacks with their own unique problems and interest. The same thing happened under French control of Haiti until the Haitian Revolution all but obliterated such distinctions. The so-called “privileged blacks”, who I always refer to as the African-American Minority, has always depended upon the Anglo-American rulers for their privileged positions in the U. S. Empire. Their “protected” position represents the basis for their loyalty to the Anglo-American rulers and is the reason they will betray the Nu African Majority (irrespective of their complexion) each and every time it becomes necessary to maintain that privilege. These people lie in fear everyday that they will lose their privileged positions because of the actions of the Nu African Majority and their chief weapon used to obscure their true nature and attitude toward the majority of African-Americans is their skin. Once the Nu African Majority discover this for themselves, the day of the African-American Minority’s *indirect rule* [part of the domestic colonial calculus for *divide and conquer*] over them will be numbered. Our identity crisis is based somewhat on class differences, even though that fact is partially masked via intro-ethnic color difference. The African-American Minority leadership has since the Fourth Maafa-Century/Nineteenth Euro-Century been the white man’s main weapon of propaganda, delaying the formation of the Black Nation by disparaging any idea of a *black collective identity*, especially and collective identity associating us with Africa; infusing our thinking with the idea that we are *just Americans*, with corollary comments of and by the “rich and the famous” among us, such as “*I’m not a black musician, I’m just a musician*,” etc. For many years until of late they have been above to maintain names for us that had no connection with any land on this earth, such a **NEGRO** [with a capital “N”], **COLORED** or **COLORED PEOPLE**; never being able to point out on any map were **Negro-land** or **Colored-land** was. As far as our children were concerned “Colored People” could have been some little green men from the Moon or some such place. Now that we are nearing the establishment of a collective name for ourselves with the general acceptance of **African-American** at the top of the short list these people are trying to further delay the idea or notion of our long standing claim of being a **Nation within a Nation** referring to us as the **Black Community**, as if the Nu African People (who exist in this country in the tens of millions) geopolitically are a *mere community of people* that live together just around the next block.

These *black minstrel dancers* are anti-black nation, enemies of the black working poor and oppressed people. As said before this class of black people had its primal beginnings with the development and nurturing of the *Free Colored People* during our early history and they are those who though masked behind a *dark veneer of color* will always have undying loyalty to the rulers of the U. S. Empire and look down on their more darker, poorer, and less educated *kith and kin* as *benighted* [= “*a state of pitiful or contemptible intellectual or moral ignorance, typically owing to a lack of opportunity*”] who would do well to accept the white Progressive mantra “*We know what is best for you!*” [as in “*they saw themselves as bringers of culture to poor benighted people*” similar to the so-called “White man’s burden” that used paternalistic policies to keep Africans subjugated].

These people support the myth of **subjective black unity**, i.e. *all blacks act and think like us*. We don’t and never will *all* act and think like them, because the Anglo-American rulers will always maintain his *black minstrel dancers* and *black marionettes* as a buffer between himself and the Nu African Majority, much like he maintains a white buffer for poor white racist, who are encouraged to focus their hatred on to the Nu African Majority, instead of their “class enemy” the Anglo-American rulers of the U. S. Empire controlled by the same Progressive mantra “*We know what is best for you!*” The rulers of the U. S. E. & I. encourage these poor white fools to believe such things as: “*It is because of the Niggers that you remain poor; they are taking your jobs; they are living better than you in your own country; they are even taking your women! How can you allow this! This is a White man’s country! We have to re-establish white power before it is too late!*” It is the rulers of the U. S. Empire & Imperium, especially the Anglo-Americans that hold all of the white power these racist poor talk about. The whites that hold the real power are helping to create within the White poor that they are being oppressed and maltreated. They are but not by us! This feeling of having their white privileges taken away and/or shared with people who don’t deserve the benefits of their hard work is the source

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behind the notion of **reverse discrimination** every time an black man demands equality within their institutions of education, etc. As benign as these squabbles may seem they are a recipe for genocide leading White people of every class to sympathize with the development and condone the existence of white racist para-military groups, while the rulers of the U.S.E. feign horror at their existence but cry impotence in the face of their growth on the fringes of white society. They need to maintain for white people *an objective black enemy so that they, the general white populace will not focus in on them*. There is every evidence that but for the presence of the Chief National Minority, the **black capture nation**, the white people would tear this country apart via class struggle over issues of power and resources. *We are the white folks safety valve preventing revolution between the white poor and the white rich.*

How will we establish a **black collective identity**; a collective identity that will naturally focus on issues surrounding the **black national interest** and thus finally able to discover who we are based on these interests rather than serving the **white national interest**? *Our Ancestors Have Names* says that our identity crisis will be solved in the midst of our emancipatory struggle against all elements of oppression both black and white. The first level of struggle will be against the African-American Minority mis-leadership to “correct” their insanity and remove their influence from among the Nu African Majority. This part of the struggle is a necessary corrective in order to achieve a **subjective black unity** [having the same national goals], which is the first prerequisite to achieving an **objective black unity** [black control over geo-political well define space(s) that allow us to the govern ourselves]. Until this internal emancipatory struggle is initiated we will always have a collective identity problem and we will be handicapped trying to go to the next level of emancipatory struggle over against the Nu African People’s **natural** [David Walker] **and eternal enemy** [Elijah Muhammad], the rulers of the United States Empire & Imperium. It is they in truth who stand in our way of achieving political autonomy and economic democracy for our *Black Nation within a Nation*. As long as the *Setian* White man keep us focused on mute questions of Civil Rights they will always be able to deflect us from considering issues and goals surrounding our **black national interests**, so that our national identity crisis is still very much with us into 21st Century beginning when we first seriously start asking the question in the nineteenth century with the threat pose by the *Colonization Society* addressed by the *National Negro Convention Movement* (1831-1864) thought resolved at the *Fifth National Negro Convention* (June 1-6, 1835) as to whether we should call ourselves “African” or not and again during the *Civil Rights Movement* [1954-1968] when the slogan “Black Power” (1965-1972) arose within it growing into a movement where being called “Negro” was forever dead and Nu African’s or “African-American’s” began proudly calling themselves “black” and that “Black was beautiful” or to take is further with James Brown’s song “I’m Black and I’m Proud” became in vogue. But I am getting ahead of the immediate origins of how we got their by the mid-1970’s. This reflective change in our identity from being “Negro” (in nearly all of both Dr. King’s and even Malcolm’s speeches) to being “Black” was first initiated in 1966 by Stokely Carmichael (a.k.a. Kwame Ture), then Chairman of the Student Non-Violent Coordinating Committee [SNCC], and Willie Ricks (a.k.a. Mukasa Dada), another leader and organizer of SNCC. Stokely as an organizer for SNCC walked the dusty roads of the South with Dr. King and it was on one of these “walks” referred to as the “March Against Fear” in Mississippi, June 1966 that the phrase “Black Power” was born.



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According to Karen Grigsby Bates in her “Stokely Carmichael, A Philosopher Behind the Black Power Movement” Heard on *Morning Edition*, March 10, 2014 (10:11 AM ET):²²¹

In 1966, he [Stokely Carmichael] used the phrase “black power” at a rally in Mississippi. It caught the nation’s attention, but it meant different things to different people. Many whites who heard the phrase were uneasy. Joseph says. “They assumed that black power meant being anti-white and really sort of violent, foreboding.” Black listeners, on the other hand, heard a call “for cultural, political and economic self-determination,” Joseph says. The phrase he adds, resonated powerfully for a people who’d long been measured by arbitrarily set white standards and aesthetics. “We have to stop being ashamed of being black!” was the first point in a four point in four-part manifesto he [Stokely] often used in his speeches. Blacks,, Carmichael told his audiences, was survivor-strong It was resourceful, and beautiful.”

So “Black is beautiful” was born out of a Nu African emancipatory philosophy beginning with Stokely Carmichael’s speech one night on the road during the *March Against Fear* in Mississippi. Carmichael challenged Dr. King with this new phrase or slogan “We Want Black Power!” at a night-time rally in Greenwood, Mississippi, Thursday, June 16, 1966.



Dr. King had left the area on Wednesday but on Friday, returned to find two different camps now competing for the minds of the marches, especially the black marchers, the SCLC with the slogan “Freedom Now!” and a new slogan by SNCC “We Want Black Power!” Images show Dr. King and Carmichael on top of a car both trying to convince their audiences, one that “black power” was divisive [King] and the other that “black power” was both beautiful and unifying [Carmichael], while whites on the march were horrified and blacks took it all in with a sense of pride and new purpose.

Carmichael was released from jail several hours later. He immediately went to address the 1,500 marchers at a nearby rally. Fellow SNCC member Willie Ricks, who had been prepping marchers all day, encouraged Carmichael to use the slogan “Black Power” during the speech. Ricks and Carmichael had become familiar with the phrase black power by watching its use with the LCFO, and defined it as a call for black political and economic power. And on the night of June 16, 1966, Carmichael proclaimed to the crowd, “We been saying freedom for six years and we ain’t got nothing. What we got to start saying now is Black Power! We want Black Power.” This year is the fiftieth anniversary of when Carmichael and other marchers shifted the Civil Rights agenda from freedom now to Black Power. Many African Americans began to embrace the notions of black self-empowerment, political power, and economic independence. At the conclusion of this march, SCLC began protesting against economic

²²¹ Karen Grigsby Bates. *Stokely Carmichael, A Philosopher Behind the Black Power Movement*. Heard on *Morning Edition* (March 10, 2014 – 10:11 AM ET), <https://www.npr.org>.

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inequality and the Vietnam War, SNCC's new leadership focused on black power and Pan-Africanism, and CORE moved towards economic empowerment and black power.²²²

But Mississippi was not where the term took more philosophical shape and became popular among Nu Africans. The term "Black Power" was made popular by Stokely at a "Black Power" speech he gave at the University of California, Berkeley, a month later on July 28, 1966, explaining the slogan and the philosophy of Black Power, both a political and ethnic designation to redirect our focus on our black national interest and again raise the question of who are we and what we should call ourselves. His "Black Power" speech was electrifying for Nu Africans, and gave birth to two-decades of the Black Power Movement, reaching all the way to universities and seminaries, where black theologians begun discussing and developing "Black Theology" most notably that of Dr. James Cone. During this whole trend of thought the Nu African's gained a new since of pride in their identity as Black People and calling themselves without shame "black" because the movement said from the beginning being "Black is Beautiful connected in an indelible way with self-determination and the *will to Black Power*.



Our Ancestors Have Names believes that (even with all that we have said) our national identity crisis is still very much with us into the 21st Century, despite the near general acceptance of "African-American" as a collective name for the Nu African People. There still exists a hot debate in some quarters over what we should call ourselves, where *black*, *Afro-American*, *Afrikan-Amerikan*, *New Afrikan*, and believed it or not whether being *Colored*, and even *Negro* is still appropriate. All of this in the 21st Century has exploded into ridiculous naming practices that deny our being *black or African*, such as lumping us together with other ethnic groups called "Minorities" or even the false notion that we [Americans along with the rest] are a "*Nation of Immigrants*" (as "Mr. Lincoln" kept telling us while he was in office) to implode or redact our history as slaves. We have taken to making up identities and referents like being members of the *Rhythm Nation* (whatever the hell that was) instead of accepting a historical sound national identity grounded in our own indigenous political history of being a *Nation within a Nation*. Since we have to be something we are seeking in whatever way to be *anything but black!*

This debate has hit the written African-American tabloid media for just recently a white television network took a survey which indicated that the majority of Nu Africans still refer to themselves as **Black** rather than **African-American**. This debate shows that we still have not achieved a *subjective black unity* because we don't still don't know who we are, and definitely have no idea where we are going indicating that the forces working for our disunity are still very active and present **among us, with us, and in us** as *Enemy Mine = Enemy Mind!* The survey that was taken is yet an indication of how far we have to go in order to overcome our destructive apolitical thinking. The use of the term **black** for our people is of course the safest position to take and it is less controversial, less psychologically traumatic and of course its designation within a sea of white people is beyond doubt accurate as a racial designation, which term echoes Trotsky's superficial view (we discussed earlier) that we are **just a race, not a nation**. The term **black** really does not designate us as a distinct

²²² Tina L. Ligon, "Turn this Town Out": Stokely Carmichael, Black Power, and the March against Fear. (The National Archives Rediscovering Black History: Records of the African-American Experience). Blog, June 7, 2016.

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black nation of people, but only as a distinct racial group within the context of a racist majority. The term does not say where we came from, even though most people suspect that all black people originally came from the Mother Continent Africa. Some black men (to escape serious questions about who we are a race, nation and people) believe we come from planet X somewhere. I even had one tell me he was “not of this world.” But I should not be too critical of black men at our current level of cultural and apolitical black consciousness, because the ancient Greeks had some of the same contextual problems when it came to defining (but not describing) who the black men they met *everywhere they went*, whether, Europe, Africa, or Asia.

During the 5th Century black men were everywhere present but the Greeks sought to describe them in terms of culture and geography so they settled on calling them *Ethiopians* and even had problems here, finally breaking them down into categories of *long-haired Ethiopians* and *short-haired Ethiopians* because they were all *black skinned*, so the culture and part of the world they came from was the only way delimit who they were. Even the general characterization of calling them *Ethiopian* was insufficient for scientific and historical description. Herodotus (490–425 B.C.E.) was the first ancient white man to discuss the problem associated with defining who the black man is. Herodotus was in many cases a *firsthand observer or witness* of what he wrote about, and what he did not see himself he questioned and interviewed authorities who did know, making his accounts both credible and compelling. In his *The Histories* Herodotus states the following in referring to evidence of the presence of black people and where he found them domiciled in various parts of the world:

EGYPT, LIBYA, ETHIOPIA – NORTH, NORTH-EAST & EAST AFRICA

Certain Greeks, hoping to advertise how clever they are, have tried to account for the flooding of the Nile in three different ways. . . . The third theory is much the most plausible, but at the same time further from the truth: according to this, the water of the Nile comes from melting snow – but as it flows from Libya through Ethiopia into Egypt, that is, from a very hot into a cooler climate, how could it possibly originate in snow? Obviously, this view is as worthless as the other two. Anyone who can use his wits about such matters will find plenty of arguments to prove how unlikely it is that snow is the cause of the flooding of the river: the strongest is provided by the winds, which blow hot from those regions; secondly, rain and frost are unknown there – and after snow rain is bound to fall within five days. So that if there were snow in that part of the world, there would necessarily be rain too; *thirdly, the native are black because of the hot climate.* ²²³ [my *Italics*]

LIBYA – NORTH AFRICA & GREECE – SOUTHERN EUROPE (MEDITERRANEAN)

About the oracles – that of Dodona in Greece and of Ammon in Libya – the Egyptians have the following legend: according to the priests of the Theban Zeus, two women connected with the service of the temple were carried off by the Phoenicians and sold, one in Libya and the other in Greece, and it was these women who founded the oracles in the two countries. I asked the priests at Thebes what grounds they had for being so sure about this, and they told me that careful search had been made for the women at the time, and that though it was unsuccessful, they had afterwards learned that the facts were just as they had reported them. At Dodona, however, the priestesses who deliver the oracles have a different version of the story: *two black doves*, they say, flew away from Thebes in Egypt, and one of them alighted at Dodona, the other in Libya. The former, perched on an oak, and speaking with a human voice, told them that there, on that very spot, there should be an oracle of Zeus. . . . *As to the bird being black, they merely signify by this that the woman was Egyptian.* ²²⁴ [my *Italics*]

²²³ Herodotus. *The Histories*. Translated by Aubrey de Sélincourt. (Baltimore, Maryland: Penguin Books), pp. 109-110.

²²⁴ Herodotus. *The Histories*, pp. 124-125.

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RUSSIA – GEORGIA - CAUCUS REGION OF EURASIA

(CROSS ROADS OF WESTERN ASIA AND EASTERN EUROPE)

Thus [Sesostris III = Pharaoh Kha-kau-Ra] his victorious progress through Asia continued, until he entered Europe and defeated the Scythians and Thracians; this, I think, was the furthest point the Egyptians came to the river Phasis, and it is quite possible that he here detached a body of troops from his army and left them behind to settle – or, on the other hand, it may be that some of his men were sick of their travels and deserted. I cannot say with certainty which supposition is the right one, but it is undoubtedly a fact that the Colchians are of Egyptian descent. I noticed this myself before I heard anyone else mention it, and when it occurred to me I asked some questions both in Colchis and in Egypt, and found that the Colchians remembered the Egyptians more distinctly than the Egyptians remembered them. The Egyptians did, however, say that they thought the original Colchians were men from Sesostris' army. *My own idea on the subject was based first on the fact that they have black skins and woolly hair (not that that amounts to much, as other nations have the same), and secondly, and more specially, on the fact that the Colchians, the Egyptians, and the Ethiopians are the only races which from ancient times have practiced circumcision.*²²⁵ [my *Italics*]

Herodotus believes they were members of an Kamau army left behind after the invasion of Sesostris III  = **Kha-kau-Ra Usert-sen III** [the fifth *Fari* of the XII Kamau dynasty, ME3403-3365 K.S.E./A1887-1849 B.C.E.] and his black armies crossing from Asia Minor into Thrace, going as far as Scythia, i.e. Southern Russia. Below is a picture of a **black woman** who is a **native of Western Georgia**, in the old **Soviet Union** on the **Eastern** extremity of the **Black Sea**, the very same area as the location of **Ancient Colchis** that Herodotus describes as the home of black Egyptians, abandoned by Sesostris. This **Georgian black woman reaping in the corn fields** is right where Herodotus states the **black armies** of Pharaoh **Kha-kau-Ra** were left behind as his forgotten occupying troops in an attempt at empire building, and therefore where such a **black person** would be **expected to be**, in and around the region called the **Cau-Ca-Sus** [likely named after Pharaoh **Kha-kau-Ra** by members of his black army left behind, that is, the **Kha-Kau Mountains belonging to Ses**] *according to* Herodotus' usual accurate accounts. As above he has seen the Colchians himself and testifies that they had **black skins and woolly hair**. In these corn fields this **black woman** appears to be happily sharing the abundance of the crop with her white Georgian companions. That would not be the case in **Georgia, U.S.A.** and it would be cotton or rice, and not corn. This picture is preserved for us in Joel A. Rogers, **Sex and Race**, Vol. III (1944) appears to have been taken sometime between 1917 and 1944.²²⁶

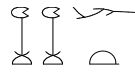


1917. With Maria Rege, owner of Georgia (Soviet Union). The others are white (Soviet).

²²⁵ Herodotus. *The Histories*, pp. 139-140.

²²⁶ Joel A. Rogers, **Sex and Race**, Vol. III (St. Petersburg, FLA: Helga M. Rogers, 1944, 1972), p. 91 Photo secured by Rogers from apparent picture archives of Sov-Foto (1944). Research reveals “No Known Restrictions” on publication.

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The Egyptian hieroglyphic for **Kho-Khet** or **Kol-Khet** = **Kha-Kha-t** = , which means **to winnow, to scatter**. However, to winnow or scatter what? Winnowing is separating, so to speak the “wheat from the shaft” or to separate the “corn from the stalk” as you see the **black woman** and her white companions doing above. From the Egyptian perspective they would be using the **Kha-Kha-t** winnowing tool for this harvesting process. In this case the **Kha** plant, that is ; which is also the root word for **love songs** or **sweet herbs**, as in **sweet corn**.²²⁷ In the photo above you can see the joy of the black woman perhaps giving expression in word and maybe even in song as she *winnows* the sweet corn from a bountiful harvest. With what we have said above it is not hard to see that the Egyptian occupying force left in this area soon put down their arms and became agricultural settlers in this foreign land that became their home. And it is not hard now to see why they chose to name themselves **Colchians** = **Kha-Kheti** = **Kho-Khe-Ti People** = **Winnowers**. The Egyptians could not remember the Colchians as well as the Colchians remembered them because the Colchians modified their name to describe their new occupation with the land and people, from being soldiers of a mighty African army to a group of black agricultural settlers, which they chose out of necessity of the geodetic situation. As usual *history often conveys a truth hidden in a lie* = **the original Caucasians were not white people but black people**.

LIBYA – NORTH AFRICA

I have now mentioned all the Libyans whose names I am acquainted with; most of them, at the time of which I write, cared nothing for the king of Persia, any more than they do to-day. *One other thing I can add about this country; so far as one knows, it is inhabited by four races, and four only, of which two are indigenous and two not. The indigenous peoples are the Libyans and Ethiopians, the former occupying the northerly, the latter the more southerly, parts; the immigrants are the Phoenicians and Greeks.*²²⁸ [my Italics]

Frank M. Snowden, Jr. (1970) in his *Blacks in Antiquity* makes it clear in his section on *The Names of Ethiopians* that in the ancient Greek and Roman world there were different names that referred to black people other than the general term *Ethiopian* = *Aethiops*. Snowden states the following:

A consideration of nomenclature is also pertinent for whatever light the names borne by Ethiopians throw on the question of physical characteristics. Conclusions as to racial identity or provenance based on nomenclature, however must be reached with the greatest of caution. In some cases, for example, there may be no relation between the name of a slave and his provenance. Further, names denoting color such as *Niger*, *Fuscus*, and *Melas*, type of hair such as *Iras*, or shape of nose such as *Simus*, although sometimes perhaps given to Ethiopians by their masters, by no means necessarily implied Ethiopian extraction and may have referred only to the spread of physical characteristics observable in whites races. In addition, just as today Mr. Blackman may be a white man and Mr. White a black man, the same was true in the ancient world. Finally, it should be noted that the descendants of Ethiopian-white unions in the second or third generation would in many instances be physically no different from Greek and Romans and, hence, names such as *Aethiops*, *Niger*, or *Iras* would not be applicable. The Greeks and Romans had no category such as “sociological Negroes,” that is, whites defined as Negroes because of one Negro great-great grandparent, regardless of the number of white

²²⁷ Budge, *Egyptian Hieroglyphic Dictionary*, Vol. 1, p. 527.

²²⁸ Herodotus. *The Histories*, pp. 307-308.

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ancestors, nor did they establish “Negroes” as defined in the laws of some southern states. . . . On the basis of the Greco-Roman usage of *Aethiops*, we may safely assume that bearers of that cognomen were of a physical type denoted by that word. That Meroe should have been given as a name to some Ethiopians slaves is what would be expected in light of the importance of the Ethiopian capital of the same name. . . . The association of *Afer* and *Maurus* with unquestionably Negroid types suggests that the cognomina *Afer* and *Maurus*, though frequently given to non-Negroid types, might also have used of Ethiopians.²²⁹

Snowden, however, goes on to conclude in his *Summary of Criteria for Determining Whether a Given Passage Refers to a Negroid Type* the following:

In consideration of the Greek and Roman acquaintance with the Negroid type as revealed by the literary evidence, and in view of the use of the word Ethiopian, it is reasonable to assume that a given passage refers to a Negroid type in the following instances: (1) whenever the word Αἰθίοψ or *Aethiops* is used, with the knowledge, however, that the word comprehended different Negroid types — (a) the “true” or “purest” type of African Negro, with Negroid traits in their most marked form; (b) the Nilotic or mixed type with less pronounced characteristics, such as reduced prognathism and platyrrhiny, and with hair ranging from less tightly curled to almost straight; and (c) modifications thereof — differences in pigmentation and various combination of Negroid physical characteristics; (2) whenever a consideration of the evidence indicates that *Afer*, *Indus*, or *Maurus* is the equivalent of *Aethiops*; (3) whenever μέλας and *niger* (*fuscus*) are used as the equivalent of Αἰθίοψ and *Aethiops*; (4) whenever an individual is designated as belonging to one of several Ethiopian tribes such as Blemmyes, Megabari, Troglodytes, Nubae, et cetera; (5) whenever a passage mentions two or more of the physical characteristics included by modern anthropologists in their classification of Negroes; whenever contextual or other evidence indicates that an Ethiopian or Negroid type is intended.²³⁰

In writing this I remember looking at the birth certificate of an old black man who must have been about seventy at the time, who is now deceased but for the purpose of my thought or illustration I won't mention his name. I don't remember the exact occasion but he was a personal acquaintance of a member of my wife's family. I do remember it being some kind of family (in law) gathering. I remember that we were listening to the older people talk about and telling their stories about “coming up north” from the South to keep from being hung or for other reasons like getting a better job. This old man told his story and said something like “If you were an Ethiopian in the South you had a rough way to go.” I sat there for a moment thinking “What is he talking about.” I said to him I had not hear of black people being called “Ethiopian” in the South or anywhere else in America. I knew that there was an “Ethiopian” Movement in the America (in New York City in particular) that arose shortly after Marcus Garvey was deported from the United States and with the accession and inauguration of *Tafari Makonnen Woldermikael*, the regent of Ethiopia from 1916 to 1930, now called *Haile Salassie* (ጊዮርጊስ ሥላሴ, 1892-1975) as “*King of Kings, the Lion of Judah*” over Ethiopia in 1930. This Ethiopian Movement in the United became marked and reached it apogee during the Italian invasion of Ethiopia from 1935 to 1941, which invasion upset African-Americans (Nu Africans) so much that the volunteered money and some joined the fight in Ethiopia because Ethiopia to them represented the symbol of freedom and black self-determination for *all black people*. So it did not surprise me when this old man made the claim that he was “Ethiopian” in telling his story. While in college I had a friend who from Ethiopia and he didn't appear to look anything close to being from Ethiopia accept he was black as she was black. Like so many other black people (I thought then) who claimed to be “Indian” it was

²²⁹ Frank M. Snowden, Jr. *Black in Antiquity: Ethiopians in the Greco-Roman Experience*. (Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1970), pp. 12-13.

²³⁰ Snowden, *Black in Antiquity*, p. 14.

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just a way from escaping their black identity. The old man looked at me as I was thinking this stuff (since I knew better than him why he was saying it) and said "You don't believe me do you?" "I can prove that I was Ethiopian from birth." I was about to be taken to school but I didn't know it. He went into another room and came out with his birth certificate. I can't remember what state or county his birth certificate mentioned but one thing I remember is beside the block or question that was marked "Race" followed the type-written answer and declaration "Ethiopian." My mouth fell open and he just looked at me with a smile like *"Mr. Know-it-All has been put in his place!"* Well that did teach me something (after I got over the fact that my educated ego was flattened). This was an official document that he did not fabricate or have anything to do with and so the only conclusion is (and this was a revelation to me) that in some parts of the South and on some official documents black people, when not being put down by white people as being called "Negro", "Nigger", "Sambo" (Simba = Lion = Warrior), or "Colored", were called by the name white people (especially those learned or educated) that black people (since ancient times) had *always* been called, "Ethiopian!" This old black man was not just trying to escape the stigma of being black, because *just being black* (hear in America) means you have no heritage, no land, no history, you just a "Nigger!"

On historical and cultural grounds we can derive our name and/or black or African identity from any documented sources we so far have mentioned for these agnomens are the Nu African Peoples rightful heritage, and in some cases we can derive that ground right here in the United States from documentary sources such as in my story above, and even call ourselves the indigenous Nu African name *Gullah* with enough evidence that our great-grand parents came from plantations in the *Gullah Corridor* as already laid out in this project, meaning that Africa is not the only place we can identify with for a black heritage, not forgetting our little explored links to a Caribbean heritage in terms of *the ties that binds us forever with them* closer in time, geography and black experience of slavery and domination. However, from a political we should attempt to derived our agnomens from our own indigenous history we have within and derived from our own *life-world* and *lived-experience* in the crucible of slavery that has made us a *black Nation within a Nation*. Within the context of our own unique Nu African History the term **black** describes our race in respect to all other black people with differing nationalities and cultures around the world, noting with caution the words of Herodotus, who said *"My own idea on the subject was based first on the fact that they have black skins and woolly hair (not that that amounts to much, as other nations have the same)."* So telling someone we are **black** on states the obvious if you are taking directly to them. However, it does not say where we come from, who are ancestors are, not to mention questions compelled by a heightened black consciousness that wants to know where we are a people; where we should be going, or should be about. The continued use of this *racial descriptive term alone* does not tell anyone *who we are*, i.e. those black people domiciled in the United States Empire, *a captured stateless black Nation within a Nation* fighting for freedom from white oppression. That is one of the reasons that much effort was used in the preceding sections "We Are a Nation" to convey to any reasonable person that the Nu African People are a distinct nation of people and not just some ill defined community which only needs a "community association" or "police oversight board", because our national interest go well beyond what a mere community would need in order to deal with our complex political, economic, and social issues. Check our any other black national group or people the world over with a comparable or less than comparable population size as we have in the millions and you will see that every one of them has a name for their nation, cultural groups and the like. All of them can made the same claim as we do that they are **black**; but they seem to want to say more about themselves. Other black people of the world choose names for themselves based on geography, tradition or history, such as the black nation of Ghana did in MP441/A1957 or the nation of Zimbabwe did on its coming to independence, both choosing ancient names belonging to old African kingdoms or empires contiguous to their respective regions of the Continent. Both Ghanaians, made of Akan, Moshi-Dagomba, Ewe, including Ga and Zimbabweans, made up mainly of Shona and Ndebele, know they are **black** and when other races see they also know they are **black**; but they never present themselves to the world in that manner because they only would presenting the obvious. To a white man looking at you what does it mean

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to say "I'm black!" where he says "Do tell." What the Ghanaians and Zimbabweans want the world to know is their nationality = *what nation they belong to or what nation they come from*, and by association of the unique national name they have they are telling you a lot more about who they are and not just where they come from (i.e. their geo-political locale), because with the declaration of their nationality they are giving you a general sense of their history, their *life-world* and their *lived experience* of emancipatory struggle for freedom and self-determination.

Question! What can **black people** from the United States Empire say to other blacks, when we meet them outside the context of the Continental U. S. Empire & Imperium about who they are and their struggle just by saying "I'm black!" What special designation do we have that tells them immediately about the history of our struggle here in the U. S. Empire? Do we just say we are **black**?; which is the same claim that they can make and then expect them to know all about us and the nature of the struggle we are engaged in? Or do we answer like one intellectual bird-brain I listened to saying something like this: *"We are not African-Americans, we are Black and that all there is to it. Only Africans coming here from Africa can be called African-American because they are an ethnic emigrant like Italian-Americans, like Polish-Americans, like Russian-Americans. You can't call Black People here African-Americans, we are not ethnic emigrants. We were brought here on the slave ship!"*

The only question I had for him was: "If we were brought here on slave ships, what land or Continent did that bring us from?" That question put an end to his "logic" because the obvious answer is "Africa" and if we come from there (however we got here) why don't we have the right to call ourselves "Africans" and therefore "African-Americans." What he said at first sounded logical but it was definitely flawed. What would we call ourselves as a distinct people if we suddenly found ourselves as a collective group in Nigeria, for instance using his logic that "we are Black and that all there is to it." I surmise that we can only get away with such using racial nomenclature as our "nationality" because we are in the midst of a sea of whites, and thus they define us and who we are because of that fact. Saying "we are black and that is all there is to it" in a sea of Nigerians would make absolutely no sense, and so to uniquely define ourselves in that black context of millions of other blacks we would need a national group name that identifies us beyond our race, so we would not be laughed to scorn by other national groups that make up Nigeria, such as the Hausa, Yoruba, Ebo, etc. Following the bird-brain logic above would not be communicating anything to anybody in other parts of the world with such a designation nor does such a term other than used as a racial descriptive, say anything about us as a black nation with a special history that we can be proud to tell other blacks, and other races about. So what we are Black? Even when you capitalize it, like we use to do to the word [N]egro as if capitalization of the word gives it more dignity and describes a nation. It really does not mean a thing, because as I have said, over **952,656,547 million** [just short of a billion] *black people the world over* can make the same claim. However, they all have names like the emphasis of this project *Our Ancestors Have Names*. They and we are no longer the *Invisible Man* among other men that have a history, tradition and culture they can be proud of as the needed life line to advance the race and the nation. No other nation can deny our fundamental right to do the same.

Our reader should understand that the doubts and ideological struggle about our identity are part of the natural process of coming into nationhood and as such the debate is good and indicative of the struggle. Those of us that believe that we should be called African-American or Nu African should not get made or avoid the debate just because some of us insist on being called either "Colored," "Colored People," "Black," etc., but continue to raise our people's national consciousness to functional levels of pride of who we are and to support efforts toward black determination. We must remember, even though many of our people still refer to themselves as **Black**, it was not too many years ago that to call a Nu African person **black** called for a fight. Now many of those same people are proud to be called **Black** and understand beyond that we need a national identity with a name such as "African-American" or "Nu African" to describe who we are, where we came from, suggestive of black unity. This level of black consciousness by itself represents an advancement toward black self-determination although we have a longer way to go.

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It however, should be pointed out that we are rather slow in catching up with the rest of the world concerning our national nomenclature. For instance African leaders such as the late Dr. Kwame Nkrumah, President of Ghana called us “African-American” as early as MP442/A1968. Dr. Nkrumah spoke of us using this term in connection with the crisis situation which existed in the U. S. Empire following the death of Dr. King. Dr. Nkrumah said, *“In the United States the grave domestic situation is aggravated by the massive counter-attacks of the African-American revolutionaries.”*²³¹ Dr. Nkrumah said this during a period when we were still struggling with the calling ourselves “Negro,” and “Afro-American,” with the critics downplaying the last name because the black nation is not a “hairdo” or ethnic “hairstyle.” Dr. Nkrumah was able to connect the terms African-America with us because of his world wide understanding of the black struggle, his strong understanding of African-American history, and his need to identity us to the rest of the black world as a unique group of black people with our own unique culture and experience of oppression. It was not Ghanaians being lynched in the South, being beat and thrown in jail or discriminated against. It was US and Dr. Nkrumah recognized that.

Our political backwardness would not let us at the time make such a leap. It took an African looking at our situation from the outside and the horizon of world African struggle to recognize who we were almost before we did and then sought to place us with honor and importance within that world struggle for black self-determination and worldwide African revolutionary struggle. In doing so Dr. Nkrumah recognized the rise and importance of the Black Power Movement in the United States for the overall and worldwide struggle for African freedom and self-determination. Dr. Nkrumah states:

The Black Power movement in the U.S.A., and the struggle of peoples of African descent in the Caribbean, South America and elsewhere, form an integral part of the African politico-military revolutionary struggle. Our victory will be their victory also, and the victory of all the revolutionary, oppressed and exploited masses of the world who are challenging the capitalist, imperialist and neo-colonialist power structure of reaction and counter-revolution.

Conakry, Guinea. 30th July 1968.²³²

Our national progress from being *named Black* (a misnomer because *we are black*) to being *named African-American* is not really a process in opposition with some clearly defined sides, even through some of the die-hards would like to remain **Negro** or even **Colored**, and yes we still have some of them! What the Nu African People are beginning to see is that the term “African-American” depicts is their *double heritage* as both “African” and “American.” On the other hand they are beginning to understand that the term **Black** is really inadequate for a people reaching out in their struggle to the international community and making international contacts. It should be noted that the term “African-American” did not become more generally used until Jesse Jackson and some other African-American leaders stated making serious contacts with the rest of the international community. Jackson has done much to popularize the use of the term and it is now showing up in common use in the media, books and other literature. **Black** is not the name of people. **Black** is who were are and connects us racially with all other black people in the world and *forever* with Africa the Motherland of all black humanity. **Black** is a descriptive term of our race which associates us with nearly *a billion other black people* around the world. Our color **black** will never change praise and thanks to the Creator-God who has made us to realize that *Black is Beautiful* for our God “*makes everything beautiful in its own time*” (Ecclesiastes 3:11). The Black man colonized the world before the White man did and our people could be found in every conceivable part of the globe as we demonstrated in our discussion on the ancient names for black people used by the Greeks and Romans. We were everywhere and even in Europe prior to our capture and enslavement by white Arabs and white Europeans.²³³

²³¹Kwame Nkrumah. *Revolutionary Warfare*. (New York: International Publishers, 1969), p. 39.

²³² Nkrumah. *Revolutionary Warfare*. Authors Note.

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We now know of course that while our *historic homeland* is located in the Black National Territory [NT] of the South in the United States Empire that our *ancestral homeland* is the Mother Continent of Africa and that it is the original homeland of all black people, the *only hue-man* = *the only hu-man*.

Mera () or **Pa-ta-Mera** (  ) , “the land of Mera”, in Greek Πιτιμύριν = *Pa-ti-murin*), i.e. **Ta-Merry** () according to Ankh Mi Ra in his *Let the Ancestors Speak: Removing the Veil of Mysticism from Medu Netcher*, Vol. 1, p. 29, which stands for “the ancient name for Egypt”, that is, “*the Beautiful land*” where black civilization flowered and reached its apogee. Egypt was also called the **Black land**.²³⁴ **Kham** (  ) = **Kam** (of *Chem* with a hard C, Hebrew “Ham” from “Hamites”) is the name for Egypt derived from *the color of its black inhabitants*. White scholars in their dictionaries try to hide this information and detach **Kham** (  ) from its human ethnic origins to mean “bend”, “to bow”, “to submit”, “to be burdened”, “occupied”, “to have influence over someone”, or “to gain the mastery” so that when this name is applied to people it becomes **Khamiu** (    ) meaning “silent”, “helpless”, “men bowing in homage” to another (by the use of the hieroglyph  = the representation of the *female pudenda* = outward genital was a derogatory way of shaming black men as “no better than a cunt” = “weak as a female” to shame them, for *pudenda* in Latin means “shame.” Also **Khamiu** (  ) meaning “enemies.” When applied to the black man this fits the conceptual understanding of what the White man believes about the Black man (and sadly what some of us believe about ourselves); a human person who is weak like a female, silent (from fear) in the face of threats of death, shameful in our deportment and demeanor, men without resources = wealth, influence; essentially helpless men who cannot protect or provide for their own families, or do anything about the oppression of his race or nation.

On the other hand **Kham** or **Kam** () , in Coptic ζδκ = “Chem” = “be hot”), which is within in the same semantic domain meaning “burning hot” and when associated with human complexion means “burnt face” = “black.” But however these definitions that will rarely associate the word **Kam** or **Kham** with the land of Egypt as a derivative of the people or owners of the land. The late Dr. Cheikh Anta-Diop, Historian, Scientist, and Egyptologist from Senegal has uncovered this deception, gives us proof stating the following in his essay “*The Egyptians as they Saw Themselves*”:

It is not waste of time to get the views of those principally concerned. How did the ancient Egyptians see themselves? Into which ethnic category did they put themselves? What did they call themselves? The language and literature left to us by the Egyptians of the Pharaonic epoch supply explicit answers to these questions which the scholars cannot refrain from minimizing, twisting or ‘interpreting’. The Egyptians had only one term to designate themselves:    = kmt = the negroes (literally). This is the strongest term existing in the Pharaonic tongue to indicate blackness; it is accordingly written with a hieroglyph representing a length of wood charred at the end and not crocodile scales. This word is the etymological origin of the well-known root *kamit* which has proliferated in modern anthropological literature. The biblical root *kam* is probably derived from it and it has

²³³ Read *Blacks in Antiquity: Ethiopians in the Greco-Roman Experience* [The Belknap Press, 1970] by Frank M. Snowden, Jr. , which we have already quoted from to get an understanding of our Ancient European Connection prior to the generally enslavement of the black man by the white man.

²³⁴ White scholars have tried to say that Ta-Merry was called *the black land* because of the color of the soil so that the name is not associated with the skin color of the lands inhabitants in order to overturn any thought that black men are responsible for building the greatest civilization the world has ever seen. Black scholars on the other hand have proven the contrary that it was because of the color of the people that inhabited that land long before white people knew there was an Egypt or Ta-Merry.

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therefore been necessary to distort the facts to enable this root today to mean 'white' in Egyptological terms whereas, in the Pharaonic mother tongue which gave it birth, it meant 'coal black'. In the Egyptian language, a word of assembly is formed from an adjective or a

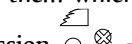
noun by putting it in the feminine singular. 'Kmt' from the adjective  = km = black; it therefore means strictly negroes or at the very least black men. The term is a collective noun which thus described the whole people of Pharaonic Egypt as a black people. In other words, on the purely grammatical plane, if one wishes to indicate negroes in the Pharaonic tongue, one cannot use any other word than the very one which the Egyptians used themselves.

Furthermore, the language offers us another term,  kmtjw = the negroes, the black men (literally) = Egyptians, as opposed to 'foreigners' which come from the same root km and which the Egyptians also used to describe themselves as *a people as distinguished from all foreign peoples*. These are the only adjectives of nationality used by the Egyptians to designate themselves and both mean 'negro' or 'black' in the Pharaonic language. Scholars hardly ever mention them or when they do it is to translate them by euphemisms such as the 'Egyptians' while remaining completely silent about their etymological sense. They prefer the

expression  Rmt kmt = the men of the country of the black men or the men of the black country. In Egyptian, words are normally followed by a determinative which indicates their exact sense, and for this particular expression Egyptologists suggest that

 km = black and that the colour qualifies the determinative which follows it and which signifies 'country'. Accordingly, they claim, the translation should be 'the black earth' from the colour of the loam, or the 'black country', and not 'the country of the black men' as we should be inclined to render it today with black Africa and white Africa in mind. Perhaps so,

but if we apply this rule rigorously to  = kmit, we are forced to 'concede that here the adjective "black" qualifies the determinative which signifies the whole people of Egypt show by the two symbols for "man" and "woman" and the three strokes below them which

indicate the plural'. Thus, if it is possible to voice a doubt as regards the expression  =

kme, it is not possible to do so in the case of the two adjectives of nationality  kmt and kmtjw unless one is picking one's arguments completely at random. It is a remarkable circumstance that the ancient Egyptians should never have had the idea of applying these qualificatives to the Nubians and other populations of Africa to distinguish them from themselves; any more than a Roman at the apogee of the empire could use a 'colour' adjective to distinguish himself from the Germani on the other bank of the Danube, of the same stock

but still in the prehistoric age of development. . . . The Egyptians used the expression  = nahas to designate the Nubians; and nahas is the name of a people, with no colour connotation in Egyptian. It is a deliberate mistranslation to render it as negro as is done in almost all present-day publications.²³⁵

Even though Greeks and other whites referred to Egypt as the **Black land**, our people there and in other parts of the Nile Valley already knew that. They knew they were **black** and rest of the world knew they were **black**; but they called themselves by names suggesting their nationality including

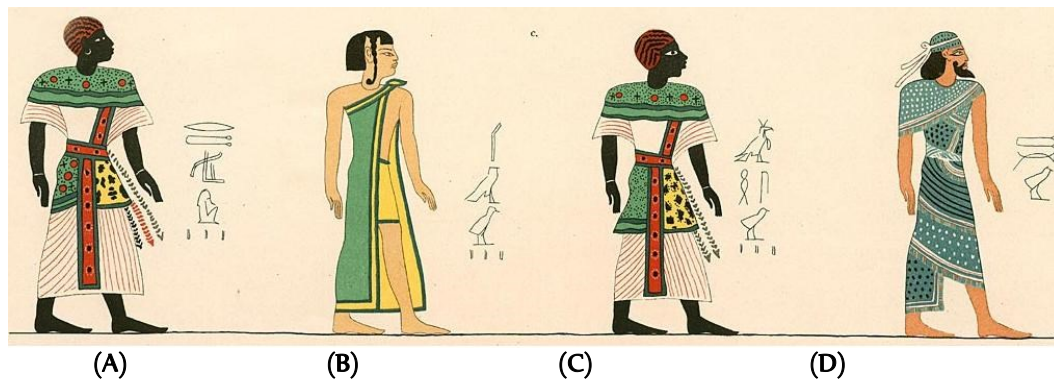
Ta-Seti ( or , "land of the bow" also known as **Ta-khentit** = "Borderland"), are the Dynasty of twelve Egyptian kings, who they and their people who are responsible for the creation of the world's first *numeric solar calendar* in 4236 B.C.E. , finally the **Ta-Nehesi** (). Dr. Anta-Diop above made it clear that the Egyptians had specific terms to identify their *race as being black* and that because of that Egypt for them was the *black land* or the *land of the black men*, as well as terms

²³⁵ Ivan Van Sertima, editor. *Great African Thinkers: Cheikh Anta Diop*. Vol. 1. [New Brunswick (USA) and Oxford (U.K.): Transaction Books, 1986), pp. 46-47.

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stating their nationality and identity with the land **Ta-Merri** (𓂏𓂛𓏏𓏏) and **Romet Kemit** (𓂏𓂛𓏏𓏏) = “men of the black country.”

Our Ancestors, who have names took our being **black** as a matter of course, but needed other names for themselves because of intra-ethnic social, political, and economic relations, such as that which existed between the black nations of **Ta-Marrians** and the **Ta-Nehesi** further south up the Nile Valley. Both people had the same ancient Ethiopian origins as the **Ta-Seti** who came before them. It is Evident that the Egyptians did not make any distinctions between themselves and the **Ta-Nehesi** as can be demonstrated by their own writing on papyri and monuments left as testimony against the lies by white scholars that want to suggest these two groups of black people are of different races (one Caucasian and one Negro) as shown in one example below:



Legend: The hieroglyphics to the right of each figure labels each one (Left to Right = A, B, C, and D)

Notice that the Egyptians had a clear visual understanding of ethnic groups differentiated by race. The Egyptian had a clear idea of what a “European” looked like, and what a “Semite” looked like, and of course are less confused than the makers of the classic movie the “Exodus” with their host of white actors playing the part of Egyptians and Moses, a Hebrew (i.e. Semite). Most importantly notice that there is no difference between the racial type the “Egyptian” and the so-called “African” describe in this papyrus pictorial representation. Both are black and African, including both dressed the very same way indicating that not only were they black but their cultures were similar or the same. What will become evident is that these two groups are of the same black race but with two different nationalities indicated by their names in the hieroglyphics. Those who provided the caption under the racial types are trying to obscure this information the Egyptians are clearly providing in a painting from the tomb of Ramses III (1200 B.C.). According to Dr. Anta-Diop “shows that the Egyptians saw themselves as Blacks, and painted themselves as such without possible confusion with the Indo-European or the Semites. It is a representation of the races in their most minute differences, which insures the accuracy of the colors. Throughout their entire history, the Egyptians never entertained the fantasy of portraying themselves by types B or D.”²³⁶ This can be seen in the painting above and made explicit below, where the hieroglyphs right next to the racial types are written to explain who each racial type is according to the Egyptian observation and understanding. The hieroglyphics to the right of each figure labels each one (Left to Right = A, B, C, and D):

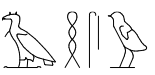
- A. = **Reth-Romet** (abbreviated; Ret-na-Romet) - Ancient Egyptians: “Men of Men” = **Divine Men of God (from Upper Egypt) = divine men resulting from the tears of Ra**. We also have “romé na romé” or “Men above men (mankind).” This means that there are actually only three races represented here; Black, White, and Semitic, noting that the Egyptians considered themselves in a class of their own

²³⁶ Ivan Van Sertima, editor (1986). *Great African Thinkers: Cheikh Anta Diop*, Vol. 1, p. 217.

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= MEN, while at the same time still showing that they belonged to the same black race as the Nubian = Namu. To the Egyptians they themselves were the original MEN = *The Man* = The Men of Men, superior in every way (e.g. intellectually, spirituality, culturally, highest civilized men, etc.)

- B.  = **Aamu** – Asiatics, nomads of the Eastern Desert; also shepherds, headsmen, farmers, so-called Fellahin (See Budge, An Egyptian Hieroglyphic Dictionary, Vol. 1, p. III).

- C.  = **Nehesu** - Other Africans = Nubians = Blacks who were not Black Egyptians = **Black men resulting from the masturbation of Ra**. (See Budge, p. 386). Demonstrates that Egyptians believed they and the Nubians come directly from the Divine Being of the Ra = the Hidden Creator God. The Egyptians were created from the *tears of Ra* and the Nubians were created from the *semen of Ra*. The Aamu (Asiatics) and Tamhu (White People) do not have any such divine origin.

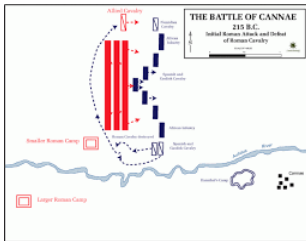
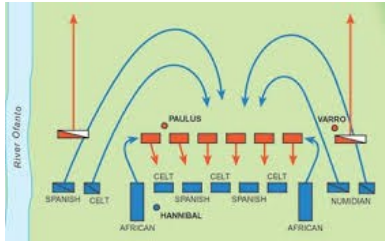
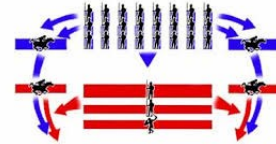
- D.  = **Themhu** – Libyans = **Red/pale yellow peoples**. (See Budge, Vol. II, p. 855).

Among the nations that existed at the zenith of Egyptian power the belief was that the Egyptians were 'gods' and not mere men. How the Egyptians saw themselves and their actual *materia ad satis* = self-sufficiency in the attributes of material civilization (e.g. political, economic, military power, as well as superior state administrative organization, etc.) helped this idea along. The Jews who were born out of the belly of Egyptian civilization held to these notions from Moses down to the exilic period. Despite all of these proofs from the Egyptians themselves demonstrating that they well understood that they were black among other black Africans and were not confused about their racial identity in respect other racial groups and peoples they met and minutely described when you read about the intra-political conflicts between **Ta-Merry** and the **Ta-Nehesi** you might wonder about the truth of the claims by white scholars and almost believe them when they say the **Ta-Merry** were white and the **Ta-Nehesi** were black simply because the **Ta-Merry** were able from time to time to enslave members from the **Ta-Nehesi** nation whom they happened have defeated in battle. However, they never tell you of the tribute the paid to the **Ta-Nehesi** by the **Ta-Merry** when the shoe was on the other foot. Nor do they tell you that **Ta-Nehesi** rulers (when they happened to defeat Egypt) were just as acceptable on the throne of **Ta-Merry** as would be a ruler from their own country. The black priests of **Ta-Merry** did not care much what black ruler reigned as long as they were strong enough to maintain **Ta-Merry's** borders against the *white Asian hordes from the North*. White historians will never explain our history in these simple terms so that we can understand our true heritage.

The grand movies of white people playing the part of black Egyptians in classic movies like "The Exodus" has helped matters either; nor has the outright dishonesty of this industry that has studiously avoided during a grand movie on "Hannibal" and his African army over running Europe and nearly defeating the Roman Empire. For them it would be no problem in trying to paint Hannibal as a "white man" but they cannot tell a story where a Carthaginian and Numidian black African armies crossed over from Africa during the Second Punic War (218-201 B.C.E.) and miraculously took African Elephants across the frozen Alps into the valley of Northern Italy to surprise the Roman armies and defeat them every turn until the famous battle of Cannae in the summer of 216 B.C.E. where the blood thirsty Africans hamstringed both animals and Roman soldiers to bring about one of the greatest defeats of modern military history using an ancient African military strategy that is still taught in both European and American military academies. "The army of Carthage under Hannibal, surrounded and decisively defeated a larger army of the Roman Republic under the consuls Lucius Aemillius Paulus and Gaius Terentius Varro. It is regarded both as one of the greatest tactical feats in military history

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and as one of the worst defeats in Roman history.” The strategy is simple based on the metaphor of bull butting its head against its enemy and as the enemy presses forward (confident with a larger force) against the center that begins to give in but allows the flanks (the horns of the bull) to surround the superior force and gore them from the right and left flanks and eventually surround the enemy from behind for the kill as illustrated below:



This is a coin depicting General Hannibal Barca as a child. Hannibal likely had Amazigh and Punic (Afro-Phoenician) roots. hannibal amazigh punic



Triumph Coin of Hannibal (203 B.C.)
Note: There are no known authentic images of Hannibal, and there is no proof that Carthaginian coins show his likeness. However, these coins do exist, and logically who else but the great Hannibal would they but on a coin? Certainly not an ordinary Elephant rider.



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The numismatic data and historical documentary evidence is not overwhelming that Hannibal a black man but what evidence there is more compelling than the claim he was a white man. The busts that appear of him in Italy and elsewhere after he was defeated and committed suicide are fanciful because no Roman who ever saw him at the point of sword never lived to tell about it because he was always first into battle and the last to leave the battle, and he never left until the enemy he was facing was completely annihilated. We have not information about who his mother was, whether she was African or Ethiopian or Punic = Carthaginian. Fortunately, we have the important Latin work of Livy, that is, *The War with Hannibal* but it is a replete military history concentrating in details on Hannibal's battles, strategies, and victory after victory against the mighty Roman army but he spends little time on the back drop to life, such as his birth, who his mother was, but only about his father and brothers. Although we can say Livy left us some important hints about the racial makeup of Hannibal's armies, the main army he led in particular, which tells us something about his own race. We will get that that information presently. We will cover the numismatic data shortly but just to say up front the argument that the coins represented above is not the image of Hannibal but rather is elephant mount rider is ridiculous. If coins had been made of George Washington can you imagine that he would allow the head of his black servant to place on the coin rather than his own visage, especially after an important military victory. That is what detractors who claim Hannibal is white would have us believe. The coin of above was struck in honor of Hannibal's victory of the Roman's in 217 at the great battle of Lake Trasimene.²³⁷ So what hints or forensic evidence did Livy leave us about Hannibal's race? First, he tells us that Hannibal's father was Hamilcar *Barca*, a Carthaginian, who fought the First Punic War with the Romans. Before Hamilcar died he made nine year old Hannibal swear to go to war and defeat the Romans. Hasdrubal, the son-in-law of Hamilcar and took over the Carthaginian armies when Hamilcar died. Hasdrubal had taken Hannibal under his wing giving him vast opportunities to prove his abilities on the battle in Spain and it turned out he was just short of being deadly and a brilliant strategist. Livy leaves us with this information when Hasdrubal suddenly died and Hannibal was called to become the Carthaginian supreme commander of the armies. Livy states:

The question of Hasdrubal's successor was quickly decided. The military vote was in favor of the young Hannibal, who was at once escorted to headquarters, where he was unanimously and enthusiastically acclaimed, and there is little doubt that the army's choice was supported by the mass of people in Carthage. . . . Hannibal was sent to Spain, where the troops received him unanimous enthusiasm, the old soldiers feeling that in the person of this young man Hamilcar himself was restored to them. *In the features and expression of the son's face they saw the father once again, the same vigour in his look, the same fire in his eyes.* Very soon he no longer needed to rely upon his father's memory to make himself belloyed and obeyed; his own qualities were sufficient. . . . Mounted or unmounted he was unequalled as a fighting man, always the first to attack, he was last to leave the field. So much for his virtues – and they were great; but no less great were his faults; inhuman cruelty, *a more than Punic perfidy*, a total disregard of truth, honour, and religion. Such was the complex character of the man who for three years served under Hasdrubal's command, doing and seeing everything which could help to equip him as a great military leader. From the very first day of his command Hannibal acted as if he had definite instructions to take Italy as his sphere of operations and to make war on Rome.²³⁸

Now we know (1) that Hannibal's father was Hamilcar; (2) that Hamilcar was Carthaginian, and (3) that Hannibal not only had his father's qualities for military leadership but that *"in the features and expression of the son's face they saw the father once again. . . ."*; that Hamilcar was a member of the *Barca* clan, faction or party; and finally that while Hannibal's African nationality was

²³⁷ Livy. *The War with Hannibal*. (Middlesex, England: Penguin Classics, 1965), pp. 98-102.

²³⁸ Livy, pp. 25-26.

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“Carthaginian” his ethnic background and race was *Punic*. In respect to the last name he were with his father and brothers, that is *Barca*, will find out later that this so-called “Barca clan” or “faction” had connections with the Senegalese people in West Africa from an unimpeachable source. Nevertheless, these are important hints and clues about Hannibal’s race besides the important numismatic evidence that has been (and still is) disputed. We should briefly ask ourselves these questions: (1) What race do the Carthaginians belong, since Hannibal’s father belonged to this nation, but ethnically he and his father were *Punic*?; (2) are there any numismatic data (i.e. coins) that allows us to see what Hamilcar might have looked like since his son Hannibal looked like him, or resembled him *in his features*?; (3) who are the *Barca* and where does this clan name and the nation-state or city-state name “Carthage” come from since we know that at the foundation of the “Carthaginian” colony in about 814 B.C.E. it did not have the name **Kart-hadasht** = “New City” because it took decades if not scores of years before any such *new city* arose but its inhabitants were called at least by the Romans *Punicus* or *Poenicus* by the Canaanite or Afro-Asiatic language or dialect of Phoenician they spoke. After a while the name *Punic* stuck in historical writing and had a derogatory meaning given to it by the Romans to refer to someone to someone’s character as “tending to betray” a trust, having a “treacherous character” as attributed by Livy to Hannibal in the above quoted material. We begin to answer these questions with work of Dr. Yosef-ben-Jochannan (1973) in *Black Man on the Nile and His Family: African Foundations of European Civilization and Thought*. Dr. ben-Jochannan identifies ethnically who the Carthaginians were but explaining who the “Punic” People are. He states:

Between c. 242 and c. 241 B.C.E. a somewhat uneasy peace ensued between Carthage and Rome. This was only possible, because the Romans had forced certain restrictions on Carthage after the Africans were defeated. For example: Rome compelled Carthage to surrender Sicily and other neighboring islands; and to pay an almost impossible sum of 3,200 talents [over three and one-half million – 3,500,000 dollars] within a period of ten years – by c. 231 B.C.E. Thus, after more than twenty-three [23] years of fighting, from c. 259 to c. 241 B.C.E., the first battles of the struggle between Carthage and Rome were concluded. This victory gave Rome her first colony outside the Italian Peninsula. It was the beginning of a series of wars which were later to be called the “FIRST PUNIC WARS.” Note that “PUNIC” is Latin word for Phoenician, the name the Romans called the dominantly African-Asian mixed peoples of Carthage. One has to remember that the original group in the area came to Khart-Haddas and amalgamated with the thousands of indigenous Africans – the so-called “NEGROES” they met there; the Asians being less than 200 to 300 men, women, and children. However, in less than 100 years after the arrival of the Phoenicians with Princess Elissar [Dido], the two groups had become one African-Asian people, their African characteristics being most pronounced due to the overwhelming amount of the indigenous Africans against the Asian settlers. By any sense of RACIAL STANDARD in the United States of America, the Carthaginians would have been classified as the BLACKS, AFRICAN-AMERICANS, who are otherwise called nefariously “NEGROES.” ²³⁹

With this understanding we can answer one question “Who were the Carthaginians?” The answer is that they were originally ethnically Phoenicians who spoke a dialect of the Punic language who came and set a small Punic colony in a sea of black people or African and over hundreds of years mixed with the indigenous population to become ethnically African-Asian, that is, a highly mixed African and Asian people. That means that Hamilcar and his son Hannibal were at the least African-Asian and that by any racial standard we would recognize today would be African-Asian and black men no longer colonist but indigenous to North-East Africa especially Hamilcar and Hannibal’s generation. So when Livy says that Hannibal was “Punic” beyond the derogatory insinuation he must mean that he was now ethnically mixed African and Phoenician. This rules out any consideration (without the need for numismatics) that Hannibal was some kind of white man. Noting that busts of ancient figures are

²³⁹ Yosef ben-Jochannan. *Black Man on the Nile and His Family*. (New York: Alkebu-lan Books Associates, 1972), pp. 300-301.

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rarely reliable if the one shown here happens to be the accepting then this but of Hamilcar *Barca* shows a person of mixed African ancestry where the flat nose has worn off but still you can tell it is not a hook nose or a thin nasal with a wide mouth, attribute belonging to the black race. Even though we are not examining the numismatic data right now it is worth noting that the coin set next to the monument carving of Hamilcar shows the flat nose and the thick lips that is a giveaway that Hamilcar was no white man, and so neither was his son Hannibal no matter *the great white hope* trying desperately to make it so, like saying the coin represents the image of Hasdrubal.



I am still interested in discovering enough plausible data about Hannibal's mother. The silence on who she was or might have been is deafening. If she was pure black African or Ethiopian it would explain why nothing is said about her and why Hannibal on coins has a stronger African appearance than his father Hamilcar. But delving into the question of where the Punic colon got the name for its city-state Khart-Haddus = Carthage and why the family of Hannibal and his father Hamilcar along with Hannibal's brothers where the name *Barca*. The argument I will be making here is both the name for the Punic city-state and the name *Barca* are neither Greek, Latin or Punic but West African, and has to do with Hanno's naval expedition down the West African coast with a fleet of 60 ships and 30,000 men, women, and children in an effort to establish a Punic colony's along the coast, which included of all place Senegal around the 5th Century B.C.E. (before 400 B.C.E.) when the dedicatory stele was carved of the event. This Punic expedition would have happened some 153 years before the birth of Hannibal in 247 B.C.E. The following information on the origins of the name Khart-Haddas and *Barca* coming from Senegal comes from one of the greatest black African scholars, scientists, and Egyptologist of the 20th Century, Dr. Cheikh Anta Diop (1981) in his *Civilization or Barbarism: An Authentic Anthropology* :

Finally, let us interpret a Senegalese oral tradition to which no attention has ever been paid, and which, in our opinion, would militate for a Carthaginian presence in antiquity on the Senegalese shores: this would be strong confirmation of Hanno's expedition. It is said that **Barka** was Nidadjan Nidaye's brother and that his mother, Farimata Sall, Lam Toro's daughter, was of the Peul race of the **Belianke**. It is from his name, **Barka**, that the word "**Barka**," or "**Barak**," designating the king of Walo, a region of the Senegal River's estuary, which the Carthaginians sailed (according to the very controversial interpretations of some Roman historical documents) to Bambuk, near **Kaarta**. There is in this story a constellation of Carthaginian names that may not be a matter of chance; but only well-conducted excavations all along the Senegal River up to the **Kaarta** country could one day confirm this hypothesis, with the discovery of characteristically Punic objects. In fact **Barka** is not of Arabic origin; *it is Carthaginian and it designates the royalty there where the Carthaginians had landed*, if they ever came to Senegal. **Belianke** is a compound term which, in the Peul or even the Soninke languages, breaks down as follows; **Bel** + **nke** = *the men of Bel or Bal (Punic god)*. And we know that Bal is still today a proper name of the Tukulors, the ethnic group that lives in the river region above. **Kaarta** is practically the exact term that the Carthaginians used to designate their town, which the Romans called *Carthago*, or Carthage. According to the controversial text of Hanno's long and complicated journey, the Carthaginians supposedly left a colony (sixty person or thirty couples) on Cerne Island, which is a strip of land near the Senegal River's estuary. The term **Belianke**, formed in the same manner as Soninke, Mali-nke,

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Fourtanke, etc., necessarily precedes Islam and goes back to the sixth century B.C. during the time when the cult of Baal was still in force.²⁴⁰

It is evident that the Bel-Nke = the men of Bal = the Punic worshipers of the god Bal very likely refers the men of Hanno's expedition (for the Carthaginians did worship the god Bal). Two things stand out in Dr. Anta-Diop's examination of the oral tradition of the Senegalese concerning Hanno's expedition. First there was already territory near Bambuk where the expedition sailed named **Kaarta** same name given to the city-state of **Khart-Haddus** ("New City"). This is no coincidence so that the name could not have originated with the "Carthaginians" = Khart-Haddians. It is likely has a name the expedition adopted from their African hosts, **Barka**, King of the Walo, who let Hanno settle some of his people, and then on his return he gave the name "Khart-Haddus" to the their colony in North Africa. It is interesting to note that the Ethiopians name their capital Addis Abba () "New Flower" and that "Addis" and "Haddus" both sound the same and have the same meaning, and usage being applied to respective African city states. The only thing you need to do to bring "Haddus" closer to "Addis" is make the "H" silent and you have Addus = "new." The origin of the name *Khart-Haddus* likely then is of African origin and not Punic or Phoenician. A more significant find is that Hannibal's family name and his tribal clan are called *Barca*. Why is this name associated with the ethnic sub-group *Barca* that both Hannibal and his father belonged to?

It is no coincidence that the name *Barka* existed among the Peul race of Senegal *before* Hanno arrived to set up a Punic colony in the area of *Kaarta* and more importantly it was a *royal name* of the King of Walo from whom he needed permission to establish the colony. Is it coincidently that 150 years later you would find a important ethnic group in Khart-Haddis called *Barca* and the most important family in that group, leading the nation were Hamilcar *Barca* and Hannibal *Barca*? Here is the speculation that suggests that both Hamilcar and Hannibal have racial links to the royal family of the Peul Senegalese, which if true would make both then have black ancestry from West Africa of all places! How could this have happened? It is quite possible that some of the royal family of the Peul went back with Hanno, the Navigator and established themselves in the Punic colony and influenced having it called Khart-Haddus = "New City" reminiscent of the home they left called "Kharta" or "Kaarta." All of this would make sense if you knew the Punic practice of establishing a colony in another land and guaranteeing their safety and well being by taking "hostages" of members of the royal family as is suggested by some of the salacious Greek or Latin literature showing Hanno probably tried to do just that, while degrading the Africans he met as "barbaric" and worst "gorillas." This method of political control was practice by Eastern monarchs, such as the Babylonians (Hebrews forced to go to Babylon and Babylonians or other capture peoples forced to Israel, where they would become Samaritans (mixed Jew and Gentile), and more importantly by Hannibal himself, being applied to his military strategy, as Livy points out saying

To obviate the danger of a Roman invasion of Africa by way of Sicily while he was marching for Italy through Spain and the Gallic provinces, he took the precaution of stationing a powerful force in the island. As this necessitated reinforcements, he asked for a fresh contingent of African troops, mostly light-armed spearmen, intending to employ African troops in Spain and Spanish troops in Africa in *the belief that service by each in a foreign country would provide a sort of mutual guarantee of good behavior.*

It therefore is not farfetched to speculate that members of the Peul Senegalese *Barka* royal clan would come back with Hanno, influence of the name of their "New City", that is, their new home, from which both Hamilcar *Barca* and Hannibal *Barca* have their mixed African = Black and Punic origins. If this hypothesis turns out to be true then when can say that Hannibal's mother was probably

²⁴⁰ Cheikh Anta Diop. *Civilization or Barbarism: An Authentic Anthropology*. Translated from the French by Yaa-Lengi Meema Ngemi. (Brooklyn, New York: Lawrence Hill Books, 1991), pp. 182-183

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of Peul Senegalese origins, making him a black man, a black African.²⁴¹ One other important finding before we examine the data associated with numismatic evidence that Hannibal was a black man even thought his parentage on his father's said was originally Punic with no admixture of African blood. We are compelled to speculate on who Hannibal's mother might have been in terms of her ethnicity, because if the numismatic data is correct then Hannibal had a heavier mix of African blood in him than did his father as we will demonstrate. One thing is important at this point is to show that Livy understood very well that Hannibal's army was made up of different ethnic groups and races and that the largest contingent were black Africans, the deadly and devastating troops he had. We will briefly cite this information to put Hannibal ethnic group the African-Phoenician Carthaginians within the context of the other ethnic groups most indigenous to North Africa who would be the shock troops to invade Europe and fight against and nearly defeat and destroy Rome, which would be the greatest imperial world power and longest lived Empire since Egypt. Livy stated this about the ethnic and racial make-up of Hannibal's army directly under his command:

The troops under his command were mainly African: 11,850 African foot, 300 Ligurians, and 500 from the Balearics. To these were added 450 Libyphoenician horse – men of mixed blood, half Punic half African – about 1,800 Numidians and Moors from the Atlantic coast, and a small force of 200 horse from the Ilgerstes in Spain. Finally, there were twenty-one elephants, to make the land-forces complete.²⁴²

We can see clearly that Livy himself recognized that the Libyans were half African and half Punic whom described as Libyan-Phoenician as I have like-wise described the Carthaginians as half African and half Punic whom we can say are men of mixed blood, that is, African-Phoenician. No matter which way you slice it Livy is not talking about any white people here. The white people involved were in Europe, Rome, Italy and the white enemy of by-in-large an African army of black men and men of mixed parentage having half African blood and have Phoenician blood running through their veins. Why then the paranoid need to make Hannibal white *by any means necessary* in order to maintain the white superiority *in everything* and avoid a story that shows black African army invaded Europe and *winning* against all odds against a superior force of white men. Livy also mentions 1,800 Numidians in Hannibal's army. They were black men as well. As a matter of fact Joel A. Rogers in his book *Sex and Race* declares that both Numidians and original Phoenician people that colonized Khart-Haddus and spoke the Punic language (a dialect of Canaanite) were black men. Rogers states:

The Numidians of classic antiquity were a Negro people. Sir William Smith, say that the word "Mauri" from which comes Mauritania (Morocco), means "black" and adds "These Moors must not be considered a different race from the Numidians, but a tribe belonging to the same stock." The most noted figure of Numidia was King Massinissa, who provided the balance of power whereby Rome was able to defeat Hannibal. Massinissa, it will be recalled, deserted his natural ally, Carthage, because the beautiful Sophonisba, with whom he was in love, was given as a bride to Syphax. In Cabiria, Gabriel D'Annunzio's moving-picture, Massinissa, is portrayed as a Negro. The ancestors of the Carthaginians were the Phoenicians, who, as was said, were Negroid, their founder being Queen Dido. Dido is said to have refused to marry Larbus, the black King of Morocco. . . . If Dido and her subjects were black then would it be "unnatural" for them to wish their queen to marry a black man? Besides there are several versions why Dido killed herself, assuming that she did. According to Virgil, she committed suicide because her lover, Aeneas, deserted her.²⁴³

²⁴¹ Livy. *The War with Hannibal*, p. 45.

²⁴² Livy. *The War with Hannibal*, p. 45-46.

²⁴³ Joel A. Rogers. *Sex and Race*, pp. 89-90.

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Unfortunately, for the numismatic evidence and arguments we still have very important and otherwise brilliant black writers supporting the thesis favoring the notion that the coin showing the image of a black man on the front and an elephant on the back is not Hannibal but a representation in honor of his famous mounted troops who rode them in battle, on which he himself also rode. This is the case with the work of Frank M. Snowden, Jr. (1970), Professor of Classics at Howard University, in his *Blacks in Antiquity*. Snowden makes the following argument:

There is no reason to doubt that Hannibal employed Negro mahouts. Although neither Livy nor Polybius makes specific reference to Hannibal's use of Negroes as mahouts, references to the skill and experience of Ethiopians in handling elephants are numerous. Arrian states that Indian and Ethiopian armies used war elephants before the Macedonians and that the Carthaginians employed them for military purposes. . . . The evidence as a whole, then, seems to indicate that the Negro depicted on the coinage was one of the black mahouts who survived the rigors of the Alps; that the Plautine reference to *Aegyptini* was contemporary testimony of Roman knowledge of blacks in Hannibal's army; that Silius Italicus was following a well-authenticated tradition in listing Ethiopians and Nubae in the Carthaginian army; and that a Pompeiian terra cotta of a tower-bearing elephant with a Negro driver. . . may have been inspired by the artists' acquaintance with the role of Ethiopian mahouts in the Second Punic War. It is not necessary, however, to conclude that Hannibal employed blacks only as mahouts, because the use of other types of Negro auxiliaries it says, there were in the Mediterranean is well attested. As far as the coinage and the Pompeiian terra cotta were concerned, it was the black mahouts who made the most lasting impression.²⁴⁴

Fortunately, we also have strong arguments by equally brilliant black writers who support the notion that the representation of a "Negro" on the coinage is none other than Hannibal. Taken with the other evidence we have provided this argument is compelling. Joel A. Rogers, who spent "fifty years of his life researching great black personalities and the roles they played in the development of nations, civilizations, and cultures, believes that head on the coinage is *the* Hannibal. Joel A. Rogers (1946) in his *World's Great Men of Color* makes the following arguments:

There are no less than eight supposed portraits of Hannibal, none of which resemble another. Colonel Hennebert, a leading authority on Hannibal says, "There exists no really authentic portrait of Hannibal." . . . A bust found at Capua 2000 years later is believed to be his, but as Hennebert says, there were several Hannibal's in the Carthaginian army and navy at various periods. As for the most widely accepted portrait of him, Francis Pulzky, noted iconographer, says that it was not of him at all but of "the ideal representation of a hero" from the silver coins of Darius of Persia and Pharnabazus of Phrygia and Lydia. . . . On the other hand, coins issued by Hannibal after the battle of Trasimene show a Negro on one side and an elephant on the other. Hannibal before that battle had lost all his elephants except one, and one that he rode. (*Polybius*, Book III, 79, 82). Of these coins, Ernest Babelon, noted numismatist, says: "The Negro of the coins in question has a definite characteristic which leaves no doubt of the ethnographic intention of the engraver; he has rings in his ears, a flat nose, thick lips, and hair arranged in rows of knots. "Hannibal, who has lost an eye – commanded his troops on the single elephant that remained to him . . . Hannibal was victorious on the spot where the money was struck, and it was contemporaneous with the battle. . . . It seems to me, then, it is difficult not to recognize in the type of the head of the Negro and the elephant, pieces struck in honor of the victory of Hannibal, perhaps to pay his troops. . . . Thus, one ought not to accuse me of giving a picturesque twist to a conclusion rigorously scientific when I propose to recognize in these little coins of bronze the elephant that carried Hannibal and his Negro driver." I go further and suggest that the effigy on the coins was that of Hannibal himself. The coin would very likely be struck in honor of an

²⁴⁴ Frank M. Snowden, Jr. *Black in Antiquity*. (Cambridge, Massachusetts: Harvard University Press, 1970), pp. 130-131.

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important person, and was not Hannibal the most important? Take, for instance, the case of General Eisenhower and his chauffeur. Which of the two would more likely be selected for communication on a coin? And finally, what proof have we that the mahout of Hannibal's elephant was a Negro? Furthermore, Hannibal was an African, and therefore, why not a Negro? In fact, until the rise of the doctrine of white supremacy, Hannibal was traditionally known as a black man. Peter the Great so christened his Negro favorite, later a general.²⁴⁵

We give the last word on Hannibal in project to Juvenal, a Latin satirist who seeks to show that however great Hannibal was it was his unwarranted passion to destroy Rome and claim territory in Europe (i.e. Spain) and destroy *by any means necessary* his eternal enemy to his ambitions Rome that lead to his death by suicide. Juvenal says this in his *Satire X*, lines 147-67:

*Put Hannibal in the scales: how many pounds will that peerless General mark up today? This is the man for whom Africa Was too small a continent, though it stretched from the surf-beaten Ocean shores of Morocco east to the steamy Nile, To tribal Ethiopia, and new elephants habitats. Now Spain swells his empire, now he surmounts The Pyrenees. Nature sets in his path High Alpine passes, blizzards of snow; but he splits The very rocks asunder, moves mountains with vinegar. Now Italy is his, yet still he forces on: 'We have accomplished nothing,' he cries, 'till we have stormed The gates of Rome, till our Carthaginian standard Is set in the City's heart.' A fine sight it must have been, Fit subject for caricature – the one-eyed commander Perched on his monstrous beast! Alas, alas for glory, What an end was here: the defeat, the ignominious Headlong flight into exile, everyone gawping at The once-mighty Hannibal turned humble hanger-on, Sitting outside the door of a petty Eastern despot Till His Majesty deign to wake. No sword, no spear, No battle-flung stone was to snuff the fiery spirit That once had wrecked a world: those crushing defeats, Those rivers of spilt blood were all wiped out by a Ring, a poisoned ring. On, on, you madman, drive Over your savage Alps, to thrill young schoolboys And supply a theme for speech-day recitations!*²⁴⁶

Juvenal need not have worried about any educational system “thrilling young school boys” with the tragic history of Hannibal, the mad military genius, especially black school boys nor has his successful invasion of Europe with an African army been “a theme for speech-day recitations” so effective has the *white-out* been to erase the idea that black men for over three years devastated the greatest white city-state in European history, Rome. Even if white scholars could prove Hannibal was white *still not one of them would want to see an accurate telling of this story in movie or otherwise of a black African army defeating white people on their own soil*. Considering that Nu Africans are kept in the dark by the public education system they are wedded to about the black race of one of the greatest generals in military history to hide not only his race but to prevent us from knowing that a black army defeated a white army on European soil. No one is going to tell our young people these things but us. But we have first get past the elementary questions about our black identity not to mention studying the African military strategies of this black general and ancient African military history. We are really behind when you think about the fact that white cadets are studying Hannibal's military strategies even today and applying them on the modern battle field while we are still talking about who and what we are. The white boy knows who he is and he is moving through history and civilization to demonstrate and prove it. The African-American People in our struggle for self-determination will also find the term **black** as a political appellation wholly inadequate, leaving much to be desired. Try calling a Nigerian “black”, and no doubt he will agree with you, but he would be puzzled that you would not wish to know anything else about him or the diversity of black cultures in Nigeria; namely that there are Hausa, Yoruba, and Ibo people among many others, all **black**, which that term along not telling you much else. Try going to Africa and saying “I am black” and they would look at you and say that is quite obvious, but still that says nothing about you politically. It only says

²⁴⁵ Joel A. Rogers. *World's Great Men of Color*, pp. 107-108.

²⁴⁶ Juvenal. *Satire X*. Lines 147-167 Translated by Peter Green in Livy. *The War with Hannibal*, Introduction, p. 7.

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that you are a member of the black race of nearly a billion black people, one fifth of all mankind. What we are after here is simply a matter of using a name that accurately states our geo-political place of origin, socio-economic condition, and political-historical experience in the American Hemisphere. So the next time you go to Africa try telling someone you African-America or Nu African and you will get a different response than that of puzzlement, a more positive response of wanting to know more about you, the culture and how your experience your geo-political environment. The collective name “African-American” would immediately identify you as a person of African descent, a member of the black from some place in the American Hemisphere, recognizing that the term “African-American” applies to all black people in this part of the world, not just to those in the United States Empire & Imperium.

The collective name “Nu African” would at this junction in our history present some puzzlement to a Continental African or others unacquainted with political movements originating in the United States Empire & Imperium. However, its use would prompt questions which would allow the Nu African to explain that this name refers to those black people within the confines of the U. S. Empire who live under the influence of multi-national white state, dominated, controlled and rules by Euro-Americans. It would indicate that Nu Africans are black people whose political status is that of a “captured black nation and subject people” but who no longer (unlike African-Americans) hold any subjective loyalty to the white rules or people within that political body; that Nu Africans desire to have a separate autonomous existence either through some autonomous arrangement within the union of that political body or if possible complete separation with territory granted in the South-East portion of that Empire. This territory is historically known as the Black Belt, a name given to that territory because originally over 90 percent of black slaves were domicile there and almost 54 percent of black ex-slaves still live there. Simply saying “We are black” will prompt no exchange of questions or ideas, but only amazement from our brothers and others at our political backwardness. Maybe this is the reason our **Mababa Weusi** (black ancestors *who have names = the People of Heaven*) will not answer our calls for help, because we come to them with no name, an enigmatic entity, a phantom and ghost people with no apparent future. Why should they help us since we don’t even recognize who we are? From a socio-political point of view the name “African-American” will serve us well for the time being, because it states that our *ancestral homeland* is Africa. This puts us on par with other national minorities and ethnic emigrants domiciled in the U. S. Empire who can make a claim to their land of origin. The name “African-American” will never let us forget where we came from and as a double appellation will never let us forget what we suffered at the hands of white people in the Americas as a whole. It also allows us to share a common history of oppression with all “African-Americans” in the American Hemisphere. However, the name “African-American” may become inadequate as a descriptive of black people under the administrative authority of the United States Empire (U.S.E.) if and when this name obtains a wider meaning and use throughout the Americas as both *Shahidi* Malcolm X and Nacimiento proposed. In a speech entitled “Not just an American problem, but a world problem” delivered at Corn Hill Methodist Church—Rochester, New York on February 16, 1965, just five days before his assassination *Shahidi* Malcolm X stated:

Many of us fool ourselves into thinking of Afro-Americans as those only who are here in the United States. America is North America, Central America, and South America. Anybody of African ancestry in South America is an Afro-American. Anybody in Central America of African blood is an Afro-American. Anybody here in North America, including Canada, is an Afro-American. So when I speak of the Afro-American, I’m not speaking of just the 22 million of us who are here in the United States. But the Afro-American is that large number of people in the Western Hemisphere, from the southernmost tip of South America to the northernmost tip of North America, all of whom have a common heritage and have a common origin when you go back to the roots of these people.²⁴⁷

²⁴⁷ Bruce Perry, Editor. *Malcolm X: The Last Speeches*. (New York: Pathfinder Press, 1989), pp. 152-153.

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The late Afrikan-Brazilian scholar-nationalist, Abdias do Nascimento shared this same view with Malcolm. Dr. Nascimento said that he avoids using the term "**Black American**" exclusively to mean *only* those black people living in the U.S. Empire. Dr. Nascimento states the following:

The reader in the U. S. may have noticed that I avoid using the term "Black American" to mean Blacks in the U.S.A. --- this is in an effort to affirm and establish the fact that the U. S. is not the only America: Black Americans can be found from Canada to the southern tip of Argentina, and the monopoly of the term by those in the U. S. tends to obscure your remembrance of those of us in the rest of the continent. The First Congress of Black Cultures in the Americas was a solid step toward the bonding of our unity as Black people in *all* of America. There was a fruitful climate of discussion and a productive rhythm of work, and the Congress was conducted without intervention or influence of governments. The Brazilian government, however, by means of bureaucratic manipulations typical of the traditional reactionarism of the country, prevented the Afro-Brazilian delegation, headed by historian Clovis Moura, from attending. It was to have been the strongest contingent at the Congress, in due proportion to the Afro-Brazilian presence in the Black population of the Americas, by far the largest Black community in any country of the new world – a fact which may surprise Africans in the U. S.²⁴⁸

Dr. Nascimento reveals these facts to assert and establish that North Amerika is not the *only America* and that African-Americans in the North America (U.S.E. and Canada) are not as large in population as the African-Brazilian people, but we are kept from knowing that (See my population data above that probably confirms his claims). Dr. Nascimento notes that **Afrikan-Americans** can be found in all parts of the Amerikan Hemisphere from Canada to the southern tip of Argentina. Dr. Nascimento infers that the non-recognition of this fact obscures the recognition of African-Americans in the U.S. Empire of those African-Americans in the rest of the American Hemisphere.²⁴⁹ So once we step outside the territorial boundaries of the United States Empire further definition of who we are will be required as we meet and talk with Africans on the Continent or meet and talk with other African-Americans from other countries here in the American Hemisphere. The name "African-America" does tell us something about where we come from, what history we share with other African-Americans in the American Hemisphere, but unlike the propose name "Nu African" designated specifically for "African-Americans" within the territory of the United States Empire & Imperium it says nothing about where we are in that socio-political context and historical milieu. *Our Ancestors Have Names* believes that the historical process to claim a collective and national identity around our ethnicity and face, and our *life-world* and *lived-experience* of slavery and oppression is a good thing, though painful as the struggle may be. It is a matter of building a socio-political consciousness that will not let us rest until these questions are answered and resolved. Whether one persists in calling themselves "African-American" or "Nu African" for the moment does not matter. What matters is that we have advance toward defining who we are her in the Americas and in the United States Empire & Imperium, while at the same time maintaining our connection with our *ancestral homeland* in Mother Africa. However, in this process old baggage persists that needs to be thrown out and is now being

²⁴⁸ Abdias do Nascimento, *Brazil: Mixture or Massacre, Essays in the Genocide of a Black People*, second edition [The Majority Press, 1979], p. 15.

²⁴⁹ Nascimento, *Brazil: Mixture or Massacre, Essays in the Genocide of a Black People*, p. 15.

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slowly eradicated and replaced. Even now some of our black institutions still carry the appellation **NEGRO** in their titles and those that still use this descriptive are careful to write it with a capital “N” as if capitalization gives this derogatory name some kind of special dignity. “Negro” is a Spanish word. According to *Cassell’s Spanish Dictionary* compiled by Edgar Allison Peers, et al “negro” means “black,” “jet-black,” “blackish,” and when combined to “Negro” person describe the various shades of complexion of a black person meaning “boneblack” (*negro de hueso*); “lampblack” (*negro de humo*); “ivory black” (*negro de marfil*); “ochre black” (*negro de plomo*); and “platinum black” (*negro de platino*). While these are accurate descriptive terms for our race in various shades of black; other connotations suggest a derogatory sense or meaning. “Negro” also carries derogatory meanings such as “murky,” “gloomy,” “dismal,” “melancholy,” “unfortunate,” and “wretched.”²⁵⁰ The later are just the meanings for the name of our people or nation we can do without.

As an aside I could not find related to “Negro” skin complexion Spanish term or phrase for “blue black” (as in “*he so black he blue*” as we children made fun of really dark complexioned blacks; meaning when the sun shone on them their skin hue appeared to be “blue”). Grammatically such a term or phrase should be *negro de azul* but no such application is a made for the Spanish word(s) for blue. In Spanish “blue” is as indicate *azul* and “dark blue” is *azul oscuro*. There is a Spanish word for a shade of “blue” “bluish” which I think is closer to what we children meant when we described somebody as being “blue black.” “Bluish” in Spanish is *azulado* (mas) or *azulada* (fem) so that if such phrase as “blue black” did exist in Spanish it would be *negro de azulado*.²⁵¹ Earlier in our history describing somebody as “blue black” never meant as being mean in the sense of being racially derogatory it was crude and rude (if the person got wind of the fact they were being described that way). However, later to my surprise this phrase and usage “blue black” may have come down through the generations from our ancient history. This information comes to us from the work of Joel A. Rogers (1967) in his book *Sex and Race: Negro-Caucasian Mixing in All Ages and in All Lands*, Vol. 1 *The Old World*. In Chapter Ten *Race-Mixing Under Islam* Roger’s asks the question “Of What Race Was Mohamet? He states the following:

Mohamet, himself, was to all accounts a Negro. A contemporary of his describes him as “larged-mouth,” and “bluish-coloured, with hair that was neither straight nor curly,” that is, hair that was probably frizzly like that of the “Fuzzy-Wuzzy.” “Bluish,” also, happens to be the precise color of certain very Negroid natives of the Sudan. Mohamet’s mother was also African. His grandfather, Abd el Mottalib, is spoken of as being “very dark.” He might have been a slave, “Abd” or “aabd” originally meant “slave.” Therefore when Dermengham says that the Negro strain “seemed scarcely perceptible,” in Mohamet, he is evidently wrong.²⁵²

As to whether the contemporary of Muhammad intended “blue black” by “bluish” as a way of describing the darkest shade of black or hue as in “*he so black he blue*” is assured by the description of Muhammad as being a black man from a black family from no less an authority than the ancient black Muslim theologian and scholar, al-Jahiz (الجاحظ, H776-H868) of Basra in his ancient work “*The Superiority of the Blacks over the Whites*” (*Kitab Fakir al-Sudan alay al-Biyadan*; title in Arabic: *البيضان على السودان كتاب فخر*). According to Bernard Lewis (1970) in his *Race and Color in Islam*

²⁵⁰ *Cassell’s Spanish Dictionary*. Compiled by Edgar Allison Peers, et al. (New York: Funk & Wagnalls, 1959), p. 580.

²⁵¹ *Cassell’s Spanish Dictionary*, p. 110.

²⁵² Joel A. Rogers. *Sex and Race: Negro-Caucasian Mixing in All Ages and All Times*. Vol. 1. *The Old World*. (New York: Helga M. Rogers, 1967), pp. 95-96.

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al-Jahiz was “one of the greatest prose writers in classical Arabic literature and said by some of his biographers to be of partly African descent” and that he “insists that black is beautiful—in nature, in the animal kingdom, and in man.” Lewis states the following:

Entitled “The Boast of the Blacks against the Whites,” the essay purports to be a defense of the dark-skinned peoples—and especially of the Zanj, the blacks of East Africa—against their detractors, refuting the accusations commonly brought against them, and setting forth their qualities and achievements, with a wealth of poetic illustration. They are strong, brave, cheerful, and generous—and not, as people say, “because of weakness of mind, lack of discernment, and ignorance of consequences.” Another false charge is stupidity. To those who ask, “How is it that we have never seen a Zanj who had the intelligence even of a woman or of a child?” the answer, says Jahiz, is that the only Zanj they knew were slaves of low origin and from outlying and backward areas. If they judged by their experience of Indian slaves, would they have any notion of Indian science, philosophy, and art? Obviously not—and the same is true of the black lands. . . . Another point is that the blacks are more numerous than the whites—if, with Jahiz, one includes the inhabitants of India, South East Asia, and China (!). A curious quotation follows: “There are more blacks than whites, more rocks than mud, more sand than soil, more salt water than sweet water.” In conclusion, Jahiz argues against the common equation of blackness with ugliness, and insists that black is beautiful—in nature, in the animal kingdom, and in man. In any case blackness is not a punishment as is commonly alleged, but a result of natural conditions. . . .²⁵³

It is against this backdrop of arguments and apologetic defense of blackness and black people that al-Jahiz begins to talk about Prophet Muhammad’s black family and thus his racial heritage and origins. Joel A. Rogers (1946) notes in his *World’s Great Men of Color*, Vol. 1 that al-Jahiz was “Born at Basra in Asia Minor, he studied philology, philosophy, and science there under the noted Mu’tazlite teacher an-Nassam. Of an independent spirit, he was not long in striking out on an intellectual path of his own, and founded his own school of thought, known as the Jahizite.”²⁵⁴ After setting out a series of arguments and boasts as to why black people are superior to white people he begins to talk about the noble stock of Muhammad’s family because they belong to a noble black race because “Everyone knows that the Negroes are amongst the most generous of mortals—a quality that is found only among noble character.”²⁵⁵ Al-Jahiz goes on to say according to Joel Rogers the following:

No other color is as durable as black. When it is said that such a one is of “white, noble, and distinguished breed” it is not whiteness of skin that is being praised but spotlessness of character. The men of the tribe of Beni Mogira pride themselves on their dark color. The Beni Moghira are a dark-skinned clan amongst the Beni Makhsoum. One of them, Omar ibn Abdallah said, “I am black and I am famous, I belong to a family celebrated in Arabia. Whoever crosses swords with me will find one who is noble and strong.” The tens sons of Abd el Mottalib [the grandfather of Mohammad] were all black and strong; so was Abdallah ibn Abbas, Mohamet’s cousin. The members of the family of Abu Talib [a relation of Mohammed

²⁵³ Bernard Lewis. *Race and Color in Islam*. (New York: Harper & Row, Publishers, 1970), pp. 16-17.

²⁵⁴ Joel A. Rogers. *World’s Great Men of Color*. (New York: MacMillan Publishing Co., Inc, 1972), p. 164.

²⁵⁵ Rogers, p. 166.

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and the father of the Sultan Ali] were all more or less Negroid in color.²⁵⁶

There is a lot of old baggage we need to throw out about being black, that is, following the ancient black Egyptian dictum “Man, Know Thyself” put in modern terms understanding our *black life-world* and our *lived-experience* of suffering and oppression that has and is making us into a *Nation within a Nation*. Thankfully we are slowly moving in this direction and beginning to eradicate and replace our negative self-images with black pride and elevated black consciousness that will propel us forward in the 21st Century and in advancing black civilization, mainly by building *life-giving, life-saving black institutions dedicated to black power and black empowerment*. But still we have some ways to go in that even now some of our sable black institutions still carry the name “Negro” in the titles of their organizations. We have already explained the meaning of the word “Negro” and that it is a Spanish word that according to *Cassell’s Spanish Dictionary* that does not simply mean “black” but also means something “murky,” “gloomy,” “dismal,” “melancholy,” “unfortunate,” and “wretched.” These are all terms indicating defeat, something unwanted, undesirable, to be done away with. That is why the white man gave us this name, which is all the more reason to seek out a nomen (national name) suitable for the black nation growing from infancy to manhood and womanhood. Yet “Negro” i.e. “negra,” “negrillo [little nigger],” “negrilla,” “negrito,” “negroids” *ad infinitum* still hangs around, needing to be thrown out lot stock and barrel just like the white pictures of Jesus that still persists in our black churches, whether African-America or African, as if these anti-black implements of slave control are too sacred to be tampered with. Black people do not generally recognize names and symbols as instruments of control. Some Nu Africans that are religious and follow forms of “Hebrew Religion” are happy to promote throwing out the baby with the bathwater. Christianity must go because we cannot and should not serve a white Jesus that was given to us by our white Setian masters during the Colonial Period in Africa and the Maafa Period of Slavery. With selective ahistorical memory they dismiss the fact that African Orthodox Christianity was in Africa centuries (and is still alive and well) before the European white man ever stepped foot in Africa. Read the works of Thomas C. Oden’s *The Rebirth of African Orthodoxy: Return to Foundations* (2016); Salim Faraji, *The Roots of Nubian Christianity Uncovered: The Triumph of the Last Pharaoh* (2012); and also the work of an Ethiopian scholar, who is the product of Yemeni Jewish Father and Oromo Ethiopian Mother, Ephraim Isaac, *The Ethiopian Orthodox Tawahido Church* (2013); Lisa Ann Bargeman, *Egyptian Origin of Christianity* (2002); Moutafa Gadalla, *The Ancient Egyptian Roots of Christianity* (2007) and getting real deep the numerous classical works of Gerald Massey detailing the both the mythological and cosmological roots of Christianity buried in ancient Egyptian religion (before the white man emerged from his caves) to be convinced of the truth of the previous statement. These so-called black Hebrews use Hebrew Religion as a badge of black intellectual religious superiority (we know, you don’t) and so deny the reality of *Rabbi Jesus* as Hebrew and a Jew, *black according to the flesh*. Yes *Rabbi Jesus*, a Hebrew teacher, prophet, and Son of the Living God, Yahweh!!! Yet Hebrew Religion allows them to have Judaic faith and religion without being encumbered with Jesus Christ, who like the Pharisees looked down on the disciples of Jesus Christ for not “*following the tradition of the Black Pan-African Elders*” denying what they do not understand and lying about the rest like their Father of the Devil. Finally with Hebrew Religion they say we can worship Yahweh without *Rabbi Jesus*. Finally, free from the white man and his white Jesus!! Finally, free from the delusions of black Christians still living in *Nigger*

²⁵⁶ Rogers, p. 168.

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Heaven with their white Savior. Nevertheless, black Christians have to face squarely the denunciations of our black Hebrew brother. *Our Ancestors Have Names* declare that the *white pictures* of Rabbi “J” (i.e. Jesus = Jedus, [Gullah, Sea Island, SC, See the Gullah Biblical text *De Good Nyews Bout Jedus Christ wa Luke Write = The Gospel according to Luke*] = Iyasus [i.e. ዮሐንስ, Amharic in Ethiopia]) that you find displayed in black churches of nearly every denomination are just such an instrument of continued black *mentacide*. That is because black Christians like as black Hebrews do not understand the ancient roots of Orthodox Christianity in African before the white man was ever thought of. The practical application for the white man is to give the black man a weekly dose of inferiority because the Son of God is presented to him as being a white man. The concealed or subjective message is “God is white and since man was made in the image of God the white man must be in some way superior to men of color.” African tradition prohibits [i.e. something taboo] the destruction of icons of authority and some are believed to have mystical essence and/or are venerated because of the high regard or role they played in sacred texts and stories that support the faith of the believer. This African belief system worked well for the white man and is still working well. We believe icons of authority or sacred icons (i.e. pictures of white Jesus, the names our mothers gave us, the names the white man gave us, etc.) are inviolable because they (for us) carry the essence of the persons we either revere like our mothers, grandmothers and fear like the white man and “God.” To destroy these icons that are a part of our *life-world* and *lived-experience* (i.e. remove, replace, deprecate, speak against, and God forbid *make black*) would in our belief system bring bad luck or worst the unending wrath of “God” and eternal damnation for the *really scared Nigger!* So “White Jesus” and “Negro” persists in our black culture to our detriment, being trappings of mentacide (i.e. mental oppression, mental death) where the *Enemy Mine = My Enemy* is in fact now *Enemy Mind = the Enemy of my Mind*. Some of Nu Africans on the street still call each other “niggah” or “niggas” [i.e. plural] with a small “n”, as in “niggah please!” meaning “come off it!” (off your high horse) or “you don’t know what you talk’n bout,” or a saying like “You can’t bless a niggah” said within the context of the black community, and as such is crude and maybe even rude but not racial and you can easily say in the right context “He my nigger” as in “He my loyal friend” of “confidant = someone I can trust (to a point). Some would beg to differ because of the offensive and pejorative nature of the term that has hurt the dignity of our race so badly; nevertheless, according to Clarence Major’s (1970, 1994), *Juba to Jive: A Dictionary of African-American Slang* “In the nineties members of the black your culture say that “nigger” is no longer derogatory. Even white people can be niggers, too, they say, “nigger” does not imply race. . .”

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Unfortunately, for older Nu Africans like myself this is an unfortunate turn (where we have to deal with the reality of changes in our culture for good or ill) in regard to derogatory terms and usage of those terms “becoming acceptable” or “hip” within the context of Nu African street colloquialism, shameful and degrading as the usage is. The reader can hardly miss my own use of the term in this work for effect and its shock value to “wake us up” to descriptive terms that are anti-black African-American as we seek to acquire the essence and glory of black civilization we once attained you but now lost. On the whole in politic conversation avoid these terms in contextual situations like church where “off the street language” is generally inappropriate and looked down on. Such language (while not denying their usage in certain context) does something to the atmosphere. In political discourse these derogatory usages are considered divisive and so PC referents often used besides “African-American” are “colored people”, “non-white,” and “minorities” (a term the white man now loves just as much as he use to love using the term “Nigger.” The white man loves to use “Minorities” as a

²⁵⁷Clarence Major, Editor. *Juba to Jive: A Dictionary of African-American Slang*. (New York: Penguin Books, 1994), p. 320.

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descriptive and not even more “People of Color” which terms and phrase obscures and mixes our racial identities with that of others so that we become *Invisible Men* with no national history of our own, no specific unique issues apart from that which affects *all Minorities* or so-called “People of Color” whoever they are! This has the obvious effect of obscuring our particular ethnic demands and our black national interests and claims by lumping us into a group with a bunch of other “minorities” that may or may not share our views, needs, and certainly not our *life-world* and *lived-experience* of oppression because we are black. At least when we were called “Nigger” we were uniquely defined now we are just a “Nig” (part Negro and part everybody else they can fit into this non-national category), which I am sure violates international law that the special racial and national identity of peoples should be preserved and protected at the hands of more powerful national groups who wield national state power and authority. The argument for the use of “Minority” is its seemingly non-pejorative character and the fact that it is used by nearly all members of the international community in official communication and policy documents (noting this is never done without mentioning the name of the specific national group so classified). In the United States Empire “Minority” could mean any so-called powerless class or group from the physically impaired (PC = physically challenged) to of all things the second most privilege group in America, *white women*. Now everybody is claiming they are “minorities” and we are hearing more about the “powerless” and “marginalized” white male, who wants his nation back and is seeking to MAKE AMERICA WHITE AGAIN!

The term “Minority” includes all white ethnics, Asian, Mexicanos, and Middle Easterners domiciled here in the United States Empire, excepting the Anglo-American Majority males, who are scrambling to get in the *oppressed white male group* in order to add their competing claims for “Civil Rights” largess, such that the special claims of the Nu African People based on an extensive history of oppression, genocide and muted, stifled and denied in favor of *everybody else’s superior claims*. Under these circumstances the usual *special measures* that international law allows to address the claims of historically oppressed national groups like the Nu Africans are called “quotas” or “handouts” and “special measures” in respect to our claims for reparations for instance will never be recognized *without a black national emancipatory struggle*, which must be part of our struggle for political autonomy by a grant of land or territory inclusive of our right to have *economic democracy* (the foundational ability to take of ourselves, and children and posterity). The use of the term “Minority” is just another slick way used by the Anglo-American Majority to avoid addressing the just claims of the Nu African People, and we are ourselves are falling into the trap by constantly referring to ourselves as “Minorities”, where “diversity programs” are now the rule of the day diluting any ethnic specific demands we made as a black collective group. With this new arrangement the white man can hire *any* “Minority” and meet the requirements of most civil rights legislation, allowing him to still discriminate against black people that show up to his door for a job.

We represent almost one fifth (17.9 percent) or 952,656,547 million of the planet’s 5,330,943,460 billion people. This represents nearly one billion black people; where 135,160,002 million are in the American Hemisphere, and sixty percent [59.7 %] or 579,297,287 million being domiciled on the African Continent; the rest in other parts of the world; while Western Europe’s white population represent less than ten percent [7.3%] of the world’s population, that is, 384,165,000 million people. This is not to obscure the fact that whites in Eastern Europe total 921,572,732 million of 17.3 percent of the world population. The whites in Eastern Europe may even be obscured further by calling them “Eurasian” but there is no need for that, because the whites who enslaved Nu African and kidnapped us from the Motherland are Western Europeans and white Americans, and black people worldwide far outnumber them even if you add in the total white American population. Nevertheless this population data Nu Africans still persist in calling ourselves **the black minority** not realizing that our status as a “minority” is contextual (i.e. within the territory of the United States Empire) and is not true as against the white populations of Western Europe and America *the White man* who captured us, enslaved us, benefited from our enslavement, lynched us, and is still *murdering us under the color of law*. When we call ourselves a “minority” it goes further in our minds than the geo-political reality that we are surrounded by a sea of white people here in the U. S. Empire; *we really believe we are a*

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minority discounting the wider geo-political reality of the Western white man's minority status in the world. Even "Minority" is given a capital "M" to give it more weight and permanence. I know of no race called **MINORITY**, and I know of no land called **MINORITY-LAND** from where these **X-PEOPLE** hail, containing the secrets of their culture traditions and history. The term "minority" applied to us dilutes the central part race plays in our continued oppression because everybody, and everybody's mama from white women to "oppressed" white males are included in this "group" unrecognized by any standard of international law. Often overlooked in all of this is the economic implication of making white women some sort of "minority" needing civil rights statutory protection, which further limits the economic largess of civil rights, i.e. jobs, etc. that could be allocated to Nu Africans to satisfy some of their claims by means of *special measures*. The white man laughs all the way to the civil rights bank, for not only does he maintain his position of economic power; his woman (who participated and gladly so in our lynching) is also taking a large share of its largess, leaving the African-American (once again) in terms of economic empowerment worst off than we were before civil rights. This is a little known fact but when Civil Rights bill of 1964 (with discrimination of blacks as its focus) was first being voted on a white male representative of Congress included a provision for the protection of women believing that its passage would certainly fail; but lo and behold it passed and this same representative came out to take credit for introduction a far sighted measure that advanced democracy *for all Americans*. "The **Civil Rights Act of 1964** (Pub.L. 88-352, 78 Stat. 241, enacted July 2, 1964) is a landmark **civil rights** and US labor law in the United States that outlaws discrimination based on race, color, religion, sex, or national origins." "The provisions of this **civil rights act** forbade discrimination on the basis of sex as well as race in hiring, promoting, and firing. *The word "sex" was added at the last moment.*" And now we know why the word "sex" was added at the last minute. The legislative history behind preceding this act of Congress is as follows:

Just one year earlier, the same Congress had passed the Equal Pay Act of 1963, which prohibited wage differentials based on sex. The prohibition on sex discrimination was added to the Civil Rights Act by Howard W. Smith, a powerful Virginia Democrat who chaired the House Rules Committee and who strongly opposed the legislation. Smith's amendment was passed by a teller vote of 168 to 133. Historians debate Smith's motivation, whether it was a cynical attempt to defeat the bill by someone opposed to civil rights both for blacks and women, or an attempt to support their rights by broadening the bill to include women. Smith expected that Republicans, who had included equal rights for women in their party's platform since 1944, would probably vote for the amendment. Historians speculate that Smith was trying to embarrass northern Democrats who opposed civil rights for women because the clause was opposed by labor unions. Representative Carl Elliot of Alabama later claimed, "Smith didn't give a damn about women's rights. . . he was trying to knock off votes either then or down the line because there was always a hard core of men who didn't favor women's rights," and the *Congressional Record* records that Smith was greeted by laughter when he introduced the amendment. Smith asserted that he was not joking; he sincerely supported the amendment and, indeed, along with Rep. Martha Giffiths, he was the chief spokesperson for the amendment. . . . The amendment passed with the votes of Republicans and Southern Democrats. The final law passed with the votes of Republicans and Northern Democrats. Thus, as Justice William Rehnquist explained in *Meritor Savings Bank v. Vinson*, "The prohibition against discrimination based on sex was added to Title VII at the last minute on the floor of the House of Representatives. . . the bill quickly passed as amended, and we are left with little legislative history to guide us in interpreting the Act's prohibition against discrimination based on sex." ²⁵⁸

With this by means of a failed political maneuver (as some historians believe and some jurist doubtful its motives) white women received "by accident" civil rights benefits whose original focus and impetus was for Nu Africans by provisions in the civil rights acts that address "sex" discrimination

²⁵⁸ *Civil Right Acts of 1964 – Women's Rights*. In *Wikipedia*. (<https://en.m.wikipedia.org>).

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in employment H.R. 7172 that category of persons whom the bill prohibited discrimination passed by the House of Representatives. These kinds of things continue to happen to us down through history because we have let the white man define the national issues that affect our black national interests and on his terms. For instance if our national focus was on **reparations** and **land** in payment for black enslavement, we would not have to worry about any “other” so-called “minority” such as white women jumping on that bandwagon with any competing claims, but those claims are unique to our own national interests and they nor any other “minority” saving the Native American People make any claim to the National Territory [N.T.] that we claim in the South-eastern part of the United States Empire, including the Sea Islands along its coasts, because it is related uniquely to payment for our black enslavement for centuries in this country. For this reason no other “Minority” including white women could demand this ethnic specific right. Lastly, a new effort at mental and racial death has arisen among the Nu African People to further attack our efforts toward a achieving a national name that is congruent with our history of oppression within the territory of the United States Empire & Imperium. Some of the erstwhile “members” of our race are now requesting that there birth records show in answer to the question for race that they are “mixed-race”; a throwback to the way South African “Colored” indicate race on their records. I guess this new mental regression back into slavery is suppose to erode the old white man definition claiming that any amount of black blood in an individual makes one black or a member of the black race based on the old “One-drop rule.” Accordingly:

The **one-drop rule** is a social and legal principal of racial classification that was historically prominent in the United States asserting that any person with even one ancestor of sub-Saharan-African ancestry (“one drop” of black blood) is considered black (*Negro* in historical terms). This concept evolved over the course of the 19th century and became codified into law in the 20th century. It was associated with the principle of “invisible blackness” and is an example of hypodescent, the automatic assignment of children of a mixed union between different socioeconomic or ethnic groups to the group with the lower status. The social and legal concept of the “one-drop rule” does not exist outside the United States. The “one-drop rule” is defunct in the United States and was never codified into federal law.²⁵⁹

Shari Dworkin and Kari Lerum (2009) in their essay “Race, Sexuality, and the “One Drop Rule”: More Thoughts about Interracial Couples and Marriage,” states:

In a recent post, we discussed the case of a Louisiana justice of the peace who refused a marriage license to an interracial couple. In the words of the Justice, he “just doesn’t believe the races should mix that way.” . . . In that post we suggested a connection between this case and the “one-drop rule,” an historical justification for race-based slavery in the U.S. In this post we elaborate on the history of this rule, how it underscores the social construction of race, and how this rule provide and historical basis for intertwining racial and sexual inequality. We will also briefly elaborate on assumptions undergirding the “mixing of races” . . . For readers unfamiliar with the “one drop rule,” this refers to how U. S. courts and law books historically declared that a mixed race person with “one black ancestor” or “one drop of black blood” should be characterized/viewed/treated as black. The rule shows us the arbitrary nature of racial classifications. In their book *Racial Formation in the United States: From the 1960’s to the 1990’s*, Michael Omi & Howard Winant describe how even a “drop” of “black blood” was difficult to define (is it 1/32 of “negro blood?” 1/20th? less? more?):

“. . . in 1982-1983, Susie Guillory Phipps unsuccessfully sued the Louisiana Bureau of Vital Records to change her racial classification from black to white. The descendent of an 18th century white planter and a black slave, Phipps was designated

²⁵⁹ *One-Drop Rule*. In *Wikipedia*. (<https://en.m.wikipedia.org>).

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as “black” on her birth certificate in accordance with a 1970 state law that declared anyone with at least 1/32 “Negro blood” to be black.”²⁶⁰

Unfortunately for our black race there are many more like Susie Guillory Phipps trying to get out of the African-American black racial group for various reasons given. While some want the benefits while avoiding the stigma (wanting the cake and icing too) and the dilemma it poses; others simply don't want to be discriminated against. Today with identity politics on the rise many may identify with the race of their white father or mother and of course that is their choice and their right to move in the direction of their blood call to either be “white” or “mixed”; but let it be clear it was not the black race that set up these racial classifications. These people can look toward their chosen *kith and kin* for artificial barriers to equality that ought to be a matter of human rights and civil rights legislation should not even be needed to either repeal these laws or advance others that support the God-given human will to power and freedom (that is, *the right to one's own life plan* as long as it does not unjustly violate that same freedom of choice by others). Nevertheless, it is important to note three things about the “one-drop rule”: (1) it is unique to the racial socio-political climate of the United States *and nowhere else* because it is grounded in the notion and belief in white superiority; (2) the “one-drop” of black blood is “hypodescent” meaning that the progeny of mix unions is given the race of the group of lower status, where in the case of the United States the child is given the race of the black mother, who was generally a slave and not the father, who was generally the “Massa”, treated differently in Europe like among the Spanish and French aristocracy when such unions between a white male and a black female took place the child was designated “white” because of the father's higher socio-economic and class status. It would have little to do with race *per se*; (3) even though such laws governing white and black sexual unions (and marriage) was never codified in Federal law at the state level it was prevalent not only in the South but the North as well; and finally “invisible blackness” could hardly be any other than being recognized as “mixed” by race but perhaps subject as to not being fully accepted by or integrate into either the white race or black race. I guess this new mental regression into slavery (meaning a certain loss of pride in one's race or a revulsion of belonging to a race *down so long* is supposed to erode the old white man definition claiming that any amount of black blood in an individual makes one black or a member of the black race. Nothing like being part of a race with some kind of status (even if you are some so-called minority); for example people now trying to prove that they have 1/16th Native American blood in them in order to share in their new found wealth from the casino industry.

Black people often have been treated as being the “Invisible Man” looked over, passed over, passed by as insignificant (as having little to no worth); but the hurt and pain from being treated like this by both races of a person's mixed origin must go further than that kind of hurt and pain; for at least a black person so treated has a definite group and culture they belong too. Nevertheless, the mixed race person like Ralph Ellison's character in *The Invisible Man* may feel rebuffed by “his own” for trying to ride the fence between two groups white and black from one of his own so that the experience of being a *invisible man* because of one's blackness (or lack *thereof*) may be an equivalent experience of being stigmatized with *invisible blackness* that makes one's loyalty to either group suspect. Ralph Ellison's *Invisible Man* (because no one respects who he is on the inside) questions his loyalty to his black *kith and kin* because he (being a black man) is advancing the cause of a white group rather than his own people, as the “Exhorter” exclaims:

“Why you with these white folks? I been watching you a long time. I say to myself, ‘Soon he get smart and get tired. He get out of that t'ing.’ Why good boy like you still with them? . . . And you, mahn,” the Exhorter said, “a reg'lar little black devil! A godahm sly mongoose! Where you think *you* from, going with the white folks? I know, godahm; don't I know it! You from

²⁶⁰ Shari Dworkin and Kari Lerum. “Race, Sexuality, and the “One Drop Rule”: More Thoughts about Interracial Couples and Marriage.” In *Sexuality & Society*, October 18, 2009. (<https://thesocietypages.org>).

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down South! You from Trinidad! You from Barbados! Jamaica, South Africa, and he white mahn's foot in your ass all the way to the hip. What you trying to deny by betraying the black people? Why *you* fight against us? You *young* fellows. You young black men with plenty education; I been hearing your rabble rousing. Why you go over to the enslaver? What kind of education is that? What kind of black mahn is that who betray his own mama? . . . I talk! Bust me with the pipe but, by God, you listen to the Exhorter! Come in with us, mahn. We build a glorious movement of black people. *Black People!* What they do, give you money? Who wahnt the dahm stuff? Their money is shit, mahn. Money without dignity --- That's *babd* shit!" ²⁶¹

On the *Oprah Winfred Show* [August 1991/Taifa Weusi 475], there were "mixed race" children present who had made the decision to deny their "blackness" and who were demanding the legal recognition as a "New Race" with the racial nomen established as "Mixed-Race" for their "Nation." If it wasn't so sad to see what this country has done to our people, what they were saying would have been funnier than hell. But I could not bring myself to laugh for their hope to escape being black is sad; something like the confused message "*We are the Rhythm Nation*" that is symptomatic of a anti-black and racial universalism, which notion purports to except both a black and white heritage (because black and whites can share in the human phenomenon of certain *crossover* music gazes) but which is really ashamed to own a black racial heritage that is more identifiably black. People who think like this seek to escape into a wider or even smaller ethno-racial definition of self, as long as it is not black. Where is this so-called "Rhythm Nation" domiciled? No one can answer that because no such nation exists. The tendency to deny one's black heritage and affirm white heritage as if it is one's own is evident in the life style, culture and racial preferences of many minstrel dancers. The underlying corollary thought is always that black culture is somehow illegitimate, a relied of one's past because it is not tied to concrete reality (like having land under one's political control, a flag, government, other institutions, etc.), and does not have universal application, and real essence, like other national cultures in the world. *Our Ancestors Have Names* says along with Dr. Chancellor Williams of such people so minded *if their blood-call is to the white race, so be it!*

Even though I regard "African-American" as an adequate socio-political appellation for our people, it may not turn out to be adequate for the Nu African Majority, as they begin to accept the political orientation and black consciousness of the **Nu Nationalism**. Those of us that adhere to the tenets of the Nu Nationalism will want to differentiate ourselves from the African-American Minority mis-leadership who will *forever* remain loyal to the rulers of the United States Empire. Like Uncle Tom on his death bed they in their pathetic attitude (against everything black and for everything white *no matter how they or their people are treated*) will be *forever* loyalty to the "good" Massah (young Mas'r George) come to free him from his bonds and take him home; while the bad Massah ("old satan" Mas'r Legree) stands over him and says "*After all, what a fuss, for a dead nigger!*" :

Tears which did honor to his manly heart fell from the young man's eyes, as he bent over his poor friend. "O, dear Uncle Tom! Do wake,---do speak once more! Look up! Here's Mas'r George,---our own little Mas'r George. Don't you know me?" "Mas'r George!" said Tom, opening his eyes, and speaking in a feeble voice; "Mas'r George!" He looked bewildered. Slowly the idea seemed to fill his soul; and the vacant eye became fixed and brightened, the whole face lighted up, they had hands clasped, and tears ran down the cheeks. "Bless the Lord! It is,---it is,---it's all I wanted! They haven't forgot me. It warms my soul; it does my heart good! Now I shall die content! Bless the Lord, on my soul!" "You shan't die! you! *mustn't* die, nor think of it! I've come to buy you, and take you home," said George, with impetuous vehemence. "O, Mas'r George, ye're too late. The Lord's bought me, and is going to take me home,---and I long to go. Heaven is better than Kintuck." "O, don't die! It'll kill me!---it'll break my heart to think what you've suffered,---and lying in this old shed, here! Poor, poor fellow!" "Don't call me poor fellow!" said Tom, solemnly, "I *have* been poor fellow; but that's all past and

²⁶¹ Ralph Ellison. *Invisible Man*. (New York: Vintage International, 1980), pp. 370-371.

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gone, now. I'm right in the door, going into glory! O, Mas'r George! *Heaven has come!* I've got the victory!—the Lord Jesus has given it to me! Glory be to His name!" George was awe-struck at the force, the vehemence, the power, with which these broken sentences were uttered. He sat gazing in silence. . . . At this moment, Legree sauntered up to the door of the shed, looked in, and with a dogged air of affected carelessness, and turned away. "The old satan!" said George, in his indignation. "It's a comfort to think the devil will pay *him* for this, some of these days!" "O, don't!—oh, ye mustn't!" said Tom, grasping his hand; "he is a poor mis'able critter! it's awful to think on 't! Oh, if he only could repent, the Lord would forgive him now; but I'm 'feared he never will!" "I hope he won't!" said George; "I never want to see *him* in heaven!" . . . He began to draw his breath with long, deep inspiration; and his broad chest rose and fell, heavily. The expression of his face was that of a conqueror. "Who,—who,—who shall separate us from the lover of Christ?" he said, in a voice that contended with mortal weakness; and, with a smile, he fell asleep. . . . He [Mas'r George]: Legree was standing, sullenly, behind him. Something in that dying scene had checked the natural fierceness of youthful passion. The presence of the man was simply loathsome to George; and he felt only an impulse to get away from him, with as few words as possible. Fixing his keen dark eyes on Legree, he simply said, point to the dead, "You have got all you ever can of him. What shall I pay you for the body? I will take it away, and bury it decently." "I don't sell dead niggers," said Legree, doggedly. "You are welcome to bury him where and when you like." . . . "After all, what a fuss, for a dead nigger!" said Legree.²⁶²

We have to separate ourselves from any misplaced loyalty to the white "Massah" (good or bad) who are, nevertheless, still ruling over us (because they still "Mas'r" whether sympathetic to our plight or not) and subjecting us to various forms of oppression including *murder under the color of law*. Indeed while the "Mas'r" may appeal to his "God" to forgive him his black heart that has slaughtered so many of us *without cause* as men once did to Jesus, we need not so quickly rush to forgive their atrocities as they feign repent while showing no serious efforts to pay reparations for what they have done and seek to meet our just claims and demands. Our problem is too quickly letting bygones be bygones, which seems to be in our nature as the posterity of black men who build empires and civilizations based cooperation rather than force. Our [Uncle Tom] mistake unlike that of "Mas'r George" is a failure to recognize *a devil* = and "old satan" when we see one and be willing to bring that to the light rather than refer to this *Setian being* as "a poor mis'able critter" because he is a slave to his own false sense of racial superiority and greed that is willing to treat other human beings with contempt, malice and hatred. At least Uncle Tom did not talk about personally forgiving this white Setian devil, but believed the old Mas'r could be forgiven if he repented, which Uncle Tom deplored he would not. Whatever our level of empathy for our enemy, we have to cut ties with this kind of thinking within this context DOMINATION and oppression because we are *by and large* are not dealing with civilized men but men who stand against any human standard of decency advance by either God or man. In doing so we may have to more clearly differentiate ourselves from "African-Americans" who see this differently so that calling ourselves "Nu African" will become more paramount. This political differentiation will cut down a lot of confusion as we engage in the *internal emancipatory struggle* against our African-American mis-leaders; the kind of confusion that *just* calling ourselves "black" , or even "African-American" causes. This names without qualification of "What do you mean?" is being use to advantage by the anti-black *anything* African-American Minority mis-leadership, to keep a veil over their treacherous activities against the Nu African Majority. We must never forget that every people struggling for freedom has had their *Uncle Toms', Uncle Remus', and Aunt Janes'*, and that everybody that calls themselves **black** or looks **black** are not our friends and that to deal with these people is the very first step required in our emancipatory struggle for black national liberation. They will always tell us like their leader "Mr. Lincoln" that this is a "Nation of Laws" while we are daily *murdered under the color of law*. They will like him say and say often that we are a

²⁶² Harriet Beecher Stowe (1852). *Uncle Tom's Cabin or Life Among the Lowly*. (New York: Penguin Books, 1981), pp. 589-592.

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“Nation of Immigrants” dismissing our history of enslavement and so the basis of our claims in one phase as the *Invisible Men* are due. They will like him say that all citizens are “Equal under the Law” while some citizens are worth breaking or changing the laws in favor following the Progressive dictum of *rule makers and law breakers*. If “Mr. Lincoln” upheld the laws of the land DOMA would still be recognized as the governing principle of marriage and the *Obamanations* that now govern the land would not be a reality. Shamefully, it was a black man who opened this *Pandora’s Box* that violates the holiness of God in respect to the divine institution of marriage *between a man and a woman*.

We must not let these people keep turning us toward the *unholy desires* of the *Setian* white man along with those of his black *minstrel dancers, devotees, and acolytes* as our *eternal* (Elijah Muhammad) and *natural enemy* (David Walker) so as to take the search lights off them. We already know that the white is our *natural and eternal enemy* and we will have to deal with them from that horizon of thought; but first we must “correct” *the enemy from within* because the way is clear and we are ready to effectively deal with the *enemy without*. Within this process of emancipatory struggle our people will evolve a **NU NAME** and also being to adhere to the principals, objectives and goals of the **NU NATIONALISM**. These process and development will become apparent taking on not only black national cultural particularism but new meaning and even may take on predictive qualities. Out of this emancipatory process the question of our identity will find an answer and the Nu African People will advance far beyond **African-American** as the name for their nationality because in the American Hemisphere that name will belong to all blacks in many American nations, including South America, Mexico, Canada, Jamaica, the Caribbean, etc. This will begin to happen as we come to accept the tenets of the national political philosophy of the **Nu Nationalism**. The Nu Nationalism will made us conscious of the fact that while our *Ancestral Homeland* is on the Continent of Mother Africa, our *Historic Homeland* is in the Black Belt South, i.e. the Nu African Nation [the NAN], the National Territory [N.T.], located in the South-East portion of the United States Empire & Imperium.

The rise in our black national consciousness will cause us to envision new national goals and direction other than, i.e. just jobs, the American Dream = Nigger Heaven. It will cause us as well to differentiate ourselves politically from those still pursuing those anti-black goals, thus the acceptance of this political view, coming out of a search for a Nu black nomen and a better life will tend to reinforce our desire for self-determination and culminate in a new direction toward an autonomous existence in the black national territory we struggle for. The **Nu Nationalism** is territorial in orientation, and such orientation will cause us to identify the Black Belt South, the core Kush District and Region as our National Territory belonging to the Nu African People by right of birth, suffering and the spilling of the blood of our black ancestors.

For centuries our African-American mis-leaders have wasted our precious heritage and birth-right on the unattainable and unrealistic goals of integration that neither the white man or the black man really wants. The Nu African people only subscribe to those aims because they promised equality. Now our people have seen and it is becoming clear that integration in the U. S. Empire is a dismal failure except for some rich and famous black minstrel dancers at the top of the heap that keep feeding us the lie that what happened for them can happen for us. *Our Ancestors Haven Names* and the Nu Nationalism responds to these fiction **NO MORE!** The Nu African People are ready for a new course of action; a new direction; and that new direction is black self-determination, geo-political separation and autonomy. When we as a collective people fully realize that integration is a failure and cannot possible produce equality and self-determination for our people, we will come closer to seeing the political philosophy of the Nu Nationalism as the only answer to the **Nu African Question**. The Nu Nationalism will force Pan-Africanism to become a two-way street, i.e. support for autonomous existence for Africans on the African Continent and Nu Africans in the United States Empire & Imperium. For those Africans and African-Americans who do not want to support a two-way Pan-Africanism, the pillar for a re-emergence of World Black Power, with Africa as the black center, a Black Super Power State and smaller autonomous black nations spread throughout the rest of the world, there will be painful separation between us and them. The differentiation between Nu African and African-Americans will be particular painful, because the African-American Minority separating

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from us will forever remain with and fighting against us on the side of the Anglo-American because of their special loyalty and bond, i.e. slave mentality to these people as demonstrated by Uncle Tom in *Uncle Tom's Cabin*. As Jesus once noted in the battle between good and evil, between advancing the Kings of Light and the Kingdom of darkness "*Whoever is not with me, is against me, and whosever does not gather with me, scatters*" (Luke 11:23). At critical moments in history men have to make a decision one way or the other. There is no such stance that allows one to *sit on the fence* in matters of life and death, right and wrong, truth and lies, etc.

For Nu Africans this will also be painful because these are our *kith and kin*. We might as well face these facts before we go too far down the road toward separation. However the pain, it will ease and turn to joy when we begin to achieve glory in the emancipatory struggle and our brothers and sisters accept our right to be who we are, Nu Africans. For Nu Africans frightened of these possibilities, thinking that differentiation means complete separation, they should not be. Differentiation only means that we have a different political orientation than those African-Americans still loyal to the rulers of the United States Empire. Differentiation means that we have accepted the **accident of history** that made us a distinct and unique nation of African People, a black *Nation within a Nation*, no different in race than other African peoples, especially those in the rest of the Americas. And our cultural differentiation is little different than that between that exist between Africans in Senegal and Nigeria or Ethiopia and Somalia, or Kenya and Uganda, etc. Because our Nu African culture has been influenced by the white man's touch, i.e. Euro-American cultural matrix, makes our culture no less **African** in essence. No **African culture** even on the Mother Continent has remained untouched and pure as white greed, political and cultural imperialism, and cultural aggression has attempted but failed to subjugate the African People. Nu African culture has adapted itself to Euro-America just as African culture on the Continent has adapted itself to European influences; yet the essence of the culture remains **African**. By race and origin we will always remain bonded to the African-Americans, whose blood call at present tends toward loyalty (misplaced as it is) to the white race, in particular to the Anglo-American Euro-American People, and align politically with the Progressive ilk among them who are leading a subversive cultural PC war against the holiness of God, the very God that delivered from slavery. Because of their choice and ours culturally, socially and politically there will be ever widening degrees of difference in our views and aims. The Nu African political view will tend toward the idea of separation and the African-American will continue in the dim hope of integration and *unfeigned* acceptance *at long last* by their Mas'r (i.e. their *Nigger Heaven*), the promise now being made via the Progressive rainbow coalition politics. The Nu African People's dictum and slogan will be **Race First!** The African-American anti-black stance will be **white first and then maybe us!** After this conscious acceptance of this new socio-political reality and the acceptance of the name **Nu African** it will be an easy jump to a truly African nomenclature and appellation for our people. This will be especially true after we are able to establish our nation in the National Territory [N.T.] with some kind of autonomous regional arrangement, hopefully by peaceful agreement between ourselves and our former white masters, however unlikely that eventually under those conditions. Form the generic term **Nu African**, i.e. the **Nu African Nation** [the **NAN**], the **People of the NAN**, we can then using the Swahili grammar, derive for our new name, the appellation the **WaNani**. The word **Wa** in Swahili is the plural prefix to the root **NAN** [Nu African Nation] and ending with a vowel, in this case the vowel letter "i" with **Wa** having to do with the idea of "becoming," existence as in **Watu**, i.e. "the People," "the People Live," "the People exist," "the People are becoming," so that **WaNani** simply refers to the "*the People of the Nu African Nation that are in process of becoming, or coming into existence*" which fits with the reality of our emancipatory struggle. We are not there yet; but our black consciousness and circumstances in the United States Empire were we are subject daily to **murder under the color of law** is compelling us to go or propelling us toward this awesome eventuality. This derived our **Nu** name belongs to the **M-Wa Class** of Swahili nouns, the "m" singular prefix to the root **NAN**, i.e. **mNani** ["a Nu African"], the **wa** plural prefix to the root **NAN**, i.e. **WaNani** [Nu Africans], as in **mwamerika** for an **Amerika** and **wamerika** meaning **Amerikans**. Our **WaNani People**, i.e. **People of the Nu African Nation** will then have a recognizable African name no different than say that of the **BaKongo People**

i.e. **People of the Kongo**, the **Kongo Nation**. The **BaKongo** undoubtedly have derived their name from their own the Central African cultural matrix; and other African nations have derived their new names from their own emancipatory struggles for freedom and independence, some harking back to the names of ancient kingdoms like “Ghana,” “Mali,” or “Zimbabwe.” These names for their nations were needed to give these black nations cohesion resulting from the existence of many ethnic-cultural groups within them that were created by artificial divisions of the Euro-colonial empires that carved Africa up into spheres of influence that bore little resemblance to ethnic realities or historical boundaries. Africa was carved up to serve the national and colonial interest of white people. Even though the **WaNani People** have no ancient kingdom we can clearly identify, since we all come from various African kingdoms and empires primarily located in West Africa from which we can derive our name; we can claim the **Black Belt South** as our **Historic Homeland**, and like other African nations we will give it our name, which name will be politically derived, resultant from our emancipatory struggle for equality, self-determination, and territory in the United States Empire & Imperium. It will be the same process of struggle that brought into being the name **Ghanaian** for the **People of Ghana** (who took the name from an black Empire that was geographically distinct from what Ghana is located).

In ancient African history names of various African people were derived from the migratory struggle for survival and the maintenance of the nation after the Asian and European invasions of the Nile Valley dispersed many of the original **Ta-Merry** and **Ta-Nehisi** people. The **Kare’ Kare’** of Northern Nigeria derives their name from the Egyptian hieroglyphic words **Ka** and **Re** or **Ra** indicating their

Nile Valley origins. The word **Ka** (, or ) means “image”, “genius”, “person”, “double”, “character”, “disposition”, “the vital strength.” Interestingly enough **Ka** also means “name” as in describing or *naming* the vital essence of who or what a person is with the hieroglyphic word () derived from the same semantic domain, and roughly means “Man towards the Soul” suggesting that man is going toward/being transformed in the likeness or image of his soul, his Ka. The word **Re** or **Ra** () or it can simply be spelled  using just the determinative for the god Ra. If the later is the case then the word  already spells **Ka-Re** and suggests with the doubling **Ka-Re** (as in *Kare’ Kare’*) that these migratory people were identifying themselves as “**People of the Soul of Ra**” in a desperate attempt to hold onto their national identity as they were being forcibly displaced from their Nile Valley homeland for one reason or another. How they ended up with this name in West Africa is therefore a story of struggle to survive as a nation and become a new people.²⁶³

Our struggle for a new identity and a new name in essence will come from the same process of struggle and we need not be ashamed as a collective people that we are still in the midst of this struggle unlike so many other black people around the world who long ago surpassed this infant stage of development. Once we reach the state of complete national consciousness, we won’t have to suffer the embarrassment we had to deal with during the nineteen seventies at the *Black Cultural Festival* held in Nigeria, with members of our black delegation marching around the stadium carrying signs saying “**We are African People too!**” We had to print these signs in the context of other black nations because **we had no national name** and **no national territory** under our feet that would could identify with and call our own and so “We are the ‘*so-in-so*’ people from ‘*so-n-so*’ land.” We could not very well say, “We are black too!” because everyone there knew that. We could not even say, “We are the Black Nation!” because there were literally hundreds of **Black Nations** represented there. That slogan would only work in the context of Euro-America, surrounded by a sea of white people, to who we seem to be *forever tied*. At this black cultural festival we were in a dilemma, so we ended up with the only mental elocution we could arrive at; that being “We are just like you, we are African people too!” We had to join in a sea of distinctly defined nations of black people in order to merge our identities

²⁶³ See Diop “Migrations and Formation of Present-Day African Peoples” in *Pre-Colonial Black Africa*, pp. 212-234.

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with theirs and so find a part of ourselves, our identity *in theirs*, a difficult proposition because their names were derived from their unique African struggles in different territories and regions on the Mother Continent. This should have told us something. Our national name must be derived from our unique struggle, that is, from our own black *life-world* and *live-experience* of oppression. Yet when we left that stadium, how could we feel anything else but a sense of indistinctiveness, only feeling whole as a people when we were with our own kind, who had control in large part over their political destiny because *they had already achieved their name through national liberation struggle*.

This kind of embarrassment will end for us when we can proudly say to white people and black people in whatever geo-political context, in the United States Empire among a sea of white people or on the Continent, among a sea of black people, that *we are the WaNani People* from the *Republic of Nu Africa*! That name both telling of our emancipatory struggle, engendering respect from our former masters and oppressor and from other peoples; portending our future as another member of the World of African Nations and Nations of the World. When we are able to say and sustain this we will have a national black nomen for the black people of the U. S. Empire & Imperium and a land [i.e. National Territory] to associate that name with. In reality this absence of a land to identify with other than Africa, an identity association which is problematic given our history of slavery and the geo-political reality of never being able to return there as a collective body en mass, is the root cause of our identity crisis. It is the reason why our nationalism has not worked, being near moribund and laughable because it does not identify a definite political space that the Nu African People belong to. A black nationalism that does not have as its aim territory has no sincere goal and no concrete aim. Merely stating and making the claim is insufficient and non-effective as well. One thing we can do while stating this ultimate goal and aim (which is necessary to do even from an international law perspective) is advance our desire for black self-determination is begin to build (where we are presently domiciled, i.e. various black communities) *life-giving, life-saving black institutions*.

In my undergraduate days at Xavier University studying political science (sometime around 1976-77) I heard a young black poet, thinker and scholar from Chicago speak at a campus convocation. His name at the time was Don L. Lee, better known today as Haki R. Madhubuti. He spoke about the need for both creating and taking-over *life-giving, life-saving institutions* in the black community as an intermediary and sophisticated drive toward controlling our own space so that we can make vital decisions for ourselves in areas of health and education, etc. I did not take any notes that I can remember but fortunately since then I have acquired and read his most important works *From Plan to Planet-Life-Studies: The Need for Afrikan Minds and Institutions* (1973); *Enemies: The Clash of Races* (1978); and *Black Men-Obsolete, Single, Dangerous? : The Afrikan American Family in Transition* (1990). It is his thoughts laid out in *From Plan to Planet* that concerns us here. He makes two important statements that explains what he means by *life-giving, life-saving institutions* and how either building new ones and/or securing control over the ones we already have in the black community is the intermediary step toward black autonomy and black self-determination vital to our bid for freedom. Madhubuti (Don Lee) states:

In our new wisdom it is fundamental that we begin to institutionalize our thoughts and actions and we need institutions for that. Yet, even beyond institutions we need more realistic association between brothers and sisters in the diaspora and Afrika. Afrika must exist for us like Israel exists for the Jews; every Jew realizes that his future, realizes that his raw existence, is dependent upon the continuation and growth of Israel, which doesn't mean that every Jew will migrate to Israel, but every Jew—Zionist or not will—will support Israel. Because they understand the necessity for a land base away from their enemies, even if they plan to live among their enemies for tactical and economical reasons. . . Our relationship as brothers and sisters must become automatic so that we automatically—consciously or unconsciously — work toward the same goals: The unification and empowerment of Afrika and its people. We must begin to build toward this end while understanding that white people (Europeans) are the world's chief obstructionist and will invest all available time, money and energies keeping *us* apart. The major thing that the European-American fears is Afrikans coming together.

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They fear that worse than *anything*. On the other hand European-Americans (all white people) have always acted in their best interest vis-à-vis *everybody else*, whether they be black, brown, yellow, or red people. . . . However, we must not define our selves or our struggle on their evil. We can't build a movement on anti-white man, anti-capitalism or anti-Europe/America. No! We build on pro-black people, pro-Ujamaa (Co-operative Economics), pro-Pan-Afrikanism, thus defining ourselves in the positive and not only giving direction by our definitions, but values—values that would not be evident if we defined in the anti-traditions. Also, by defining in the positive, the negative is defined. If we're for Co-operative Economics we're by definition against anything that is opposed to that.²⁶⁴

In his chapter on “*Institutions: From Plan to Planet*” Madhubuti states:

In the 1970's the question that is elementary to our predicament is, can we *create* or *re-create* and Afrikan (or Black) mind in a *predominantly European-American setting*? This is critical. One cannot expect change unless one creates a climate for change. One cannot expect a sincere revolutionary movement of thirty-five million Afrikans outside of Afrika unless we create an Afrikan mind that dictates such movement. No European can create an Afrikan mind. Only an Afrikan can do that. Yet, Afrikans cannot be created out of a vacuum. We need structure. Before you can institutionalize *thoughts* and *actions*, you need institutions and as we say at IPE [Institute of Positive Education; Chicago, Illinois] institutions are built around a plan of action and we need to act in concert in a working plan in order to take the planet. You cannot re-order one mind without a plan; you cannot take a block without a plan; you cannot re-shape a school system without a plan; and to nationalize, organize, and mobilize a people you need—a plan. You need institutions that are based upon sound and practical reality, based upon a sound ideology. And, our ideology is just that, a working set of directives based upon an historical and futuristic assessment of our situation using Afrikan tradition and logic. . . . Nobody takes bloods seriously because we don't take ourselves seriously. When we begin to re-order life in our image for our future, and *life-saving institutions* [my *Italics*] in our community, then and only then we'll be taken seriously by our brothers and the world-runners.²⁶⁵

My earlier notes written in the margin of his book shows that I put up a serious objection to what he even thought was a critical circumstance and test to creating black consciousness within a Euro-American politico-cultural, socio-economic matrix without creating or controlling black *life-giving, life-saving institutions*, saying “the question that is elementary to our predicament is, can we *create* or *re-create* and Afrikan (or Black) mind in a *predominantly European-American setting*? This is critical.” It is critical when the basic question is “which comes first, the chicken or the egg?” How can you create black institutions without elevated levels of black mind or black consciousness; and how is black consciousness or black mind developed without black institutions defined to so effect that change or movement of the mind? This becomes even more critical when this has to be done in a European-American context where power relationships between black and white people are imbalanced based upon a master/slave relationship. At the time I took fully the Garveyite position and wrote: “*That's questionable Brother! I believe it is impossible to create a mass Afrikan mind in a European cultural setting; therefore we end up with Marcus Garvey as a solution. We must not only transplant our minds but our physical selves to an African setting, otherwise we run the risk of crippling would be Afrikan minds always aspiring to things Afrikan but never getting there.*”

I have since modified my stance to accommodate Madhubuti's Pan-African-Jewish model outlined in the first statement above with the notion that building *life-giving, life-saving* black institutions in communities *right where we are* [in Black No-Centers] as we work toward securing territory and control over our political and economic destiny in the Black National Territory where *Our Ancestors Have Names* were lynched, raped, brutalized, and dehumanized; essentially where they spilled their blood. This modified position allows me to

²⁶⁴ Don L. Lee. *From Plan to Planet-Life Studies: The Need for Afrikan Minds and Institutions*. (Detroit, Michigan: Broadside Press, 1973), pp. 23-24.

²⁶⁵ Don Lee. *From Plan to Planet*, 45-46.

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advance to the Nu African People that we adopt a three prong strategy that accommodates three lines of black national emancipationist thought: (1) *Pan-African activism*; (2) *Black control over our own communities in black urban No-Centers via the creation and control of black life-giving, life-saving institutions*; and (3) *Black Nation Program of Repatriation to and control over the Black National Territory as we seek Reparations for past wrongs*. We can start with *creating our own educational institutions* at the K-12 levels sorely needed because of the failure of the public educational institutions that have failed our people miserably. Not only this we must get involved in adult education to help our older black men and women acquire the skills in reading, math and technology that gives them competitive skills for employment so we can take care of ourselves and our own *kith and kin*. We are also too dependent on the white medical institutions and heal/healing systems, which has separated us from the home care that black traditional medicine use to provide for us with little charge, especially Midwifery (a lost art among our older women for the young women) that also gave the younger women life skills of how to deal with their bodies in relationship to their men and children, just a vital aspect for growing a powerful black nation of people grounded in respect for our women by their men at every age level. The lost arts surrounding how we acquired knowledge and healed ourselves must be recovered so that we can disengage as much as possible from the costly medical and pharmaceutical institutions that are not advancing our overall health and at the same time bleeding us dry of vital financial resources we can ill afford to part with as we need every dime (in many cases) to survive on day to day. Relying on "Mr. Lincoln" [i.e. the "Government" whoever is in charge] has been one of the biggest tragedies that has happened to our people [besides lynching] since the end of the Civil War and the failed promises of the Reconstruction Acts. To begin building these black *life-giving, life-saving* institutions we can begin in *every black community* to holding informal adult educational workshops and/or seminars around to get acquainted once again with *traditional black medicine and practice* including getting some of people interested in research of these topics using such works as *Afro-Caribbean Folk Medicine* by Michel S. Laguerre (1987) and *Yoruba Religion & Medicine in Ibaden* by George E. Simpson (1980). For those who reach the level of practice in black healing arts certainly will have to be careful and be knowledgeable about drug laws (i.e. what is a drug and what is not; what can be administered and what cannot is of course part of our self-education) but we must get away from the white *Voodoo* that we cannot do anything to heal ourselves without getting a prescription or permission from a physician or have to use the costly drugs to get healed which makes the pharmaceutical companies way beyond being rich. And at any rate most of the traditional healing for our people came from black men and women who knew the *properties of herbs* and therefore a firsthand knowledge of *herbal science* to deal with some of the ordinary everyday ills that we get running to white medical institutions for. Our traditional herbal sciences has little or nothing to do with using drugs which is really a *white thing* as the use herbal science to *extract the essence of healing properties in herbs* to turn them into *costly drugs*, which is how they started but they have advance to synthetic drugs that are not based on herbs at all, making the most dangerous kinds of drugs which of course the state and government must and will regulate to help protect us and our children from death dealers on our streets. Black herbal science and practice has nothing to do with this death otherwise we could not be calling it a *life-giving, life-saving institution*. I remember at about nine years old that I had an awful fever. My grandmother wrapped me up in two flannel shirts and put pour a bottle of Morgan David wine in a sauce pan with onions. She made me drink that and covered me up to the neck under a quilt. Not only did it anesthetize me and put me to sleep but when I awoke in the morning I was drenched and had sweated through both shirts *but the fever was gone! Didn't need a doctor for that! Didn't need the emergency room or a shot!* All I needed was my grandmothers "home grown" knowledge about what would heal me. Along these lines we need to get back to learning *herbal science and the properties of herbs* and *how and what they tend to heal in our bodies*. Too bad this knowledge is nearly lost because are old parents are died or dying and of course never wrote anything down accept a few "recopies" they learned from their parents. However, with such works as *The Old Herb Doctor: An Old Catalogue of Traditional Folk Remedies* (1981). However, we can start the recovery. Please note here that being afraid to learn herbal science and make supplements from it has never affected white folk who are making millions and millions of dollars doing so. In many cases our ancestors taught

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them about the healing properties of herbs but just like everything else we generously have shared with them they take it and make an industry out of it to help and advance financially their *kith and kin*. What the hell is wrong with our thinking? Even if we are “afraid” to relearn *traditional African* or *Traditional African-America medicine* which is grounded primarily in understanding the *natural properties of plants* because we are afraid of the white man and what he thinks (and perhaps merely because we have groused this knowledge within magical systems or mystery systems and so we are “embarrassed” to bring to light and use it for the good it actually did in healing); we certainly should not be so afraid of what the white man says or “will do to us” if advance the knowledge of *traditional black food preparation*. Surely a *Nation within a Nation* has the right to determine what they eat what is good for us and not good for us. Have we lost our minds and every ounce of self-respect left to us as a national group. Should not we ask ourselves the question why is it that every nation in the world develops to perfection its national foods and makes plenty of money doing it? It not just for the money even though for them that is a great motivator they have national pride is making their traditional foods, improving on them, studying them, and making them more appealing to the modern palate. We should be doing the same. We can start by studying and practicing the art of black food preparation by researching the following works: *How to Eat to Live* by Elijah Muhammad (1967); *African Holistic Health* by Laila O. Afrika (1983); *Foods that Heal: A Guide to Understanding and Using the Healing Powers of Natural Foods* by Dr. Bernard Jensen (1988); *200 Years of Black Cookery* (1978); and *Stirrin’ the Pots on Daufuskie* compiled by Billie Burn (1985).²⁶⁶ Not having a true black nomen and a land to associate it with is also the reason for our political disorientation and the confusion over the national goals we should be pursuing, and is the reason why we have chosen African-American as a name and reached across the sea to claim Africa, which belongs to us just as much as it belongs to our Continental African brothers; but the political reality of geo-political distance makes it all but impossible to do much with Africa in the way of nation building, unless we are both willing and able to go back there; that being the chief problematic. Thus the identity crisis remains until the emancipatory struggle and national liberation process begins, predicated on the **Nu Nationalism** and the national liberation struggle is completed, we then reaching the promised land of national peoplehood. For some of us all of this is too fantastic to even contemplate, but contemplate we must for this kind of thinking is what nations are made of. We must begin thinking along black national lines; that the claim to geo-political space in the Black South-land is closer to reality than the claim to a home in Africa.

We must remember that we are closer to the National Territory in the Black South than we are to Continental Africa and more importantly the majority of the Nu African People are still located in the Black-South land. Fully fifty-one to fifty-six percent [51% o 56%] of our people still live in the **Black Belt South-land**, which is a testimony to the fact that forced migrations brought about by economic deprivation and White Terrorism that was unleashed on us after the Compromise of Asiento 1876/Maafa Period 360, did not turn all of us into political refugees escaping to the North or to the so-called Indian Territories out West. Most of our people stayed in the National Territory, where our Black Ancestors (i.e. the People of Heaven) = the Mababa Weusi suffered, bled and died. There is evidence that the reduction in our numbers in the National Territory = the Kush Region from about 90% to about 54% was no accident and due to a number of forces; much of it intentional the seeming goal and aim of White Terrorism organized under the *Mississippi Plan* during the Red Period of daily lynching of newly freed black people. For Dr. Yussuf Naim Kly the evidence he presents in his *Anti-Social Contract* for this goal is clear. Kly states:

²⁶⁶ Please note here that everything that I am talking about here in *Our Ancestors Have Names* which focuses on the genocide of lynching we suffered is seeking to present us with ideas and notions of how to begin or advance past the hurt, pain and fear this horrific episode in our history that still makes us afraid to what other nations think is so natural and their right to do in every areas of life, including political, cultural, institution building, etc.

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For a period of more than 7 decades, the once-enslaved Africans and their descendants lived in the South in a condition billed as “separate but equal”. It wasn’t until 1954, when African-American protest combined with developments in the international arena, that the U. S. government was led to effectively accept the legal citizenship of the African-American population. Historical geo-political changes had, by this time, permitted the white ethny in the U. S. to secure a numerical majority in all significant geo-political areas before pressure from the Civil Rights Movement and the United Nations obliged the government to assure the right of the African-Americans to vote and hold office. In important areas of the South such as Mississippi, where this was not the case, the white ethny resorted to new politico-economic or terrorist tactics to encourage African-American movement into areas of the northern U. S. where their numbers would be politically insignificant, thus assuring that their numbers in the South would be significantly reduced. When this process of balancing the populations to suit the maintenance of Anglo-American political dominance in each state was achieved, the right of African-Americans to participate in the voting process became a reality, though obviously a relatively meaningless one. Today, in national elections, the boycott of the polls by African-Americans would probably be more politically effective than their use of the election process.²⁶⁷

White Terrorism during the Red Time of lynching our black ancestors was *intentional* and as indicated by Dr. Kly had concrete geo-political goals that were most clearly outlined in the Mississippi Plan beginning around 1870-71 to organize “democratic secret societies” to *correct* and *discipline* “corrupt” Reconstruction governments (run by Northern carpetbaggers) and to re-establish white control and governments run by white men *once again*. The only way to do this was to undermine Reconstruction governments *by any means necessary* and terrorize black people through murder,

²⁶⁷ Yussuf N. Kly. *The Anti-Social Contract*. (Atlanta, Georgia: Clarity Press, 1989), pp. 44-45. Undoubtedly Dr. Kly is right when he states that “*Today, in national elections, the boycott of the polls by African-Americans would probably be more politically effective than their use of the election process.*” All one need to do is look at the 2016 national elections to see that *black people* “*voted with their feet*” after Obama could not get them to move in favor of Clinton with the result that Trump won; because black “boycotted” this election disenchanted that Obama, the “First Gay President” who failed to do little if anything but visit a few prison cells where black men are locked up in the millions at the very end of his eight years and presided over the daily killing of black men by *any white citizen* whose defense was that they were *standing their ground* and white police who routinely *murdered black men under the color of law*. While he was doing his level best to assure the *gay rights* and the *rights of immigrants* he told African-Americans to “*stop whining and complaining.*” African-Americans saw Clinton taking the black vote for granted and that she would more than likely continue “Mr. Lincoln’s” failed racial policies and so they for the most part stayed home. Trump recognize this (knowing that most African-Americans would not vote for him) thanked black people for staying home. This allowed Trump’s outraged white voters to put him in office with the slogan MAKE AMERICA GREAT AGAIN! There has been little political analysis of the phenomenon of how black people *voting with their feet* help put Trump in office. It is too embarrassing for the Progressive Movement to acknowledge because then they would have to *out* Obama for his studied failure to address the unique needs and demands of the African-American People.

It should be noted that over ninety percent [90%] of the Nu African People lived in the National Territory prior to MP360/A1876, even though a few had escaped to the North, even as far away as Canada and other had followed the Native American People to the so-called Indian Territories in Arkansas and Oklahoma during and after the period known as the “Trail of Tears,” some others leaving as camp followers with Union forces traveling through the South eventually taking man with them to the North. It is the contention of Yussuf Naim Kly in his *The Anti-Social Contract*, in an essay on “White Nationalism,” that it was the intention of the rulers of the United States Empire & Imperium during this crucial people of Nu African History to reduce the population of Nu Africans in the Kush District, Kush Region, the Black South-land to a population of about thirty percent [30%] in each of the Southern states with near majority black representation. As it turned out this goal was nearly achieved through efforts at genocide, socio-economic deprivation and white terrorism, forcing hundreds of thousands of Nu Africans to flee for their lives becoming economic and political refugees. This was done so that they [white people] could maintain control over the land, newly won from the Confederate South, over the increasing demands by Nu African People for confiscation of these lands to be given them as their right by blood and suffering as a formerly enslaved and oppressed people. The whites saw far into the future that where black had comparative majorities in each Southern state they might someday be able to make claim to the entirety to such land, claiming regional autonomy or even separation. The whites had to reduce this geo-political threat to numerical insignificance if all possible. See Kly, *The Anti-Social Contract*, p. 44, and note 78 on p. 100.

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lynching, rape, and intimidation. Allen W. Trelease (1971) in his book *White Terror: The Ku Klux Klan Conspiracy and Southern Reconstruction* states the primary goal of the *Mississippi Plan*:

It must have come as a surprise to *Clarion* readers in March 1871 to learn that belatedly that combinations of armed men were possibly committing acts of violence in the eastern counties. The paper made this concession while seconding the stalwart efforts of Governor Alcorn to prevent more federal troops from being sent to the state. If any violent or extralegal measures had been resorted to, the *Clarion* explained, it was purely a defense against the corrupt, incompetent, and vicious government Mississippians had been subjected to. Now that the *governor* promised to reform these abuses to stave off another army of occupation it behooved all Mississippians to give him a fair chance. For this reason the paper appealed to the alleged terrorists to stop. It denied any knowledge of "Ku Klux combinations," however. "If they really existed we could not recommend their disbandment so long as the Loyal League conspiracies whose operations they must have been designed to circumvent, are in full blast." . . . Once having admitted the possibility of Ku Klux organization in Mississippi, the *Clarion* henceforth was a little freer in referring to it. . . . The *Clarion's* appeal for a suspension of violence had little immediate effect on the workaday Klansmen in the field. . . . There is evidence that considerable reorganization took place, or at least was attempted, in the Mississippi Klans in 1871; it may have begun earlier. The movement was well under way when E. P. Jacobson, a United States district attorney, reported it to Washington early in August. A new Democratic secret society was forming in the state, he said, "which must resemble in its purposes somewhat the 'Ku Klux' organization as originally instituted. Its purposes are political and do not embrace any violation of the letter of the law. . . . It is intended through this organization, to form a 'white man's party,' with an eventual prospect of a 'white man's government.'" The reorganization extended to at least eight eastern countries, probably more. It took different names and forms, with at least four new societies organized in that region.²⁶⁸

All of this makes for a sobering reality of geo-politics and could contribute to the emancipatory struggle if we would only change and modify our political orientation from Civil Rights ["Job-ism", Careerism, etc.] and Pan-Africanism [i.e. manifested as the "Jewish Model"] to the Nu Nationalism [i.e. geo-political autonomy and land for black people right here in the United States Empire [the U.S.E.] as the *only economic and political guarantee of our democratic rights!* Even our black ancestors who legally and effectively freedman by operation of military occupation of the South understood the need to own land as an economic and political guarantee of their continued freedom, even if they did not think of land the same political terms presented by the Nu Nationalism today. Allen W. Trelease pointed out above what the goal and aims of white men (terrorist) wanted but he also points out in his book *White Terror* what the newly black freedmen desired and why they thought it essential to their freedom. He points out a distinction between the educated class of black men and leaders who wanted to guarantee our freedom by civil and political rights and the *masses* of poor black men who believed our freedom and democratic rights would be guaranteed by *owning land* and *acquiring education*. Trelease states:

Negroes wanted the same freedom that white men enjoyed, with equal prerogatives and opportunities. The educated black minority emphasized civil and political rights more than the masses, who called most of all for land and schools. In an agrarian society, the only kind most of them knew, landownership was associated with freedom, respectability, and the good life. It was almost universally desired by Southern blacks, as it was by landless peasants the world over. Give us our land and we can take care of ourselves, said a group of South Carolina Negroes to a Northern journalist in 1865; without land the old masters can hire us or starve us as they please. A major failure of Reconstruction was that, except for a favored few, they never got it. Not only did they lack money or credit, but the government made no substantial

²⁶⁸ Allen W. Trelease. *White Terror: The Ku Klux Klan Conspiracy and Southern Reconstruction*. (New York: Harper & Row, Publishers, 1971), pp. 297-298.

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effort to help them obtain it. Whites in many areas refused to sell, lease, or even rent land to Negroes when they did not have the means to buy, and often actively conspired to keep them from acquiring it. Negro landownership would have enhanced the economic and social well-being of the entire section, but it smacked too much of equality and independence. Some Negroes who did acquire farms of their own were driven off by mobs or Ku Klux Klan. A Negro state senator in Florida believed that there was a general understanding among whites to deprive blacks of a great part of the income and property they had rightfully acquired. In many places this was correct.²⁶⁹

Trelease comments makes it clear as a bell that black men sought equality and freedom by ownership of land but that this was prevented by white people *by any means necessary* because “it smacked too much of equality [with them] and independence [from them]. Once our efforts to own land so that “we can take care of ourselves” was largely stifled our black educated class lead us down the road seeking only “civil and political rights” and made no further attempts to pursue land as the *only real guarantee of our freedom and democratic rights*, the same freedom and rights the white man claimed from himself that was largely and initially guaranteed by ownership of land, which for many years was the basis of establishing a man’s right to vote and so to make economic and political policies that guaranteed the furtherance of his *kith and kin*.

It is evident that our African-American mis-leaders have taken us down *one road* which is seeking equality by means of civil rights and the political apparatus of voting. That is all well and good if you already have power, wealth, ownership of land, governing authority over *life-giving, life-saving* institutions that naturally favor one’s *kith and kin*. However, when you don’t then merely being protected by civil rights statutes and having the right to vote does not give one the ability to gain the basis for real power. If this were not true then someone must be making a complete fool of us as we can see clearly the world over that people and nations must have land (a *real* territory) of their own in order to sustain the freedom they have acquired. Somehow the African-American People have been otherwise side-tracked into believing what it good for all other peoples of the world is bad or impossible for them simply because it has been denied to them by white people and misdirected by African-American misleaders. This is not to say that only a political thrust toward autonomy and ownership of land in the *National Territory* is the complete answer to the Nu African Question. I have already mentioned the kinds of things we can be doing now in our black communities advance are aims for black self-determination such as in the area of educations and building other *life-giving* and *life-saving institutions right where we are*. But we must bring ourselves back to the fundamental notions and desire for land ownership that our black ancestors once had even though we are no longer agrarian in our outlook. While this original notion is sound it has to adjust to new political realities and of course adjust its aims, goals, and methods for attaining those ultimate ends since we are no longer agrarian but essential urban in our outlook. Just a curious look at the trend in young black grassroots leadership today would suggest that the question of separation is not the paramount issue for them today; they being the proponents of a thrust toward more economic gains for black people, believing that the Civil Rights War, which was chiefly a legal and constitutional battle, is largely won. However they forget that economic empowerment alone will not guarantee the democratic gains of the Nu African People. The Jews found that out in Germany and Russia that economic empowerment alone was no guarantee of their democratic rights against white German fascism and racist who saw them and their supposed economic and educational preeminence as a threat to the White German Nation. Just listen to the racial antipathy and loathing in the voice of Aldoph Hitler (1925) in his *Mein Kamph* (“My Struggle”) as he talks about the Jews:

Once, as I was strolling through the Inner City, I suddenly encountered an apparition in a black caftan and black hair locks. Is this a Jew? was my first thought. For, to be sure, they

²⁶⁹ Trelease. *White Terror*, p. xvii.

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had not looked like that in Linz. I observed the man furtively and cautiously, but the longer I started at this foreign face, scrutinizing feature for feature, the more my first question assumed a new form: Is this a German? . . . Yet I could no longer very well doubt that the objects of my study were not Germans of a special religion, but a people in themselves; for since I had begun to concern myself with this question and to take cognizance of the Jews, Vienna appeared to me in a different light than before. Wherever I went, I began to see Jews, and the more I saw, the more sharply they became distinguished in my eyes from the rest of humanity. Particularly the Inner City and the districts north of the Danube Canal swarmed with a people which even outwardly had lost all resemblance to Germans. . . . In a short time I was made more thoughtful than ever by my slowly rising insight into the type of activity carried on by the Jews in certain fields. Was there any form of filth or profligacy, particularly in cultural life, without at least one Jew involved in it? If you cut even cautiously into such an abscess, you found, like a maggot in a rotting body, often dazzled by the sudden light—a kike! What had to be reckoned heavily against the Jews in my eyes was when I became acquainted with their activity in the press, art, literature, and the theater. All the unctuous reassurances helped little or nothing. It sufficed to look at a billboard, to study the names of the men behind the horrible trash they advertised, to make you hard for a long time to come. This was pestilence, spiritual pestilence, worse than the Black Death of olden times, and the people was being infected with it! It goes without saying that the lower the intellectual level of one of these art manufacturers, the more unlimited his fertility will be, and the scoundrel ends up like a garbage separator, splashing his filth in the face of humanity. An bear in mind that there is no limit to their number; bear in mind that for one Goethe Nature easily can foist on the world ten thousand of these scribblers who poison men's souls like germ-carriers of the worse sort, on their fellow men. It was terrible, but not to be overlooked, that precisely the Jew, in tremendous numbers, seemed chosen by Nature for this shameful calling. Is this why the Jews are called the 'chosen people'? I now began to examine carefully the names of all the creators of unclean products in public artistic life. The result was less favorable for my previous attitude toward the Jews. Regardless how my sentiment might resist, my reason was forced to draw its conclusions. The fact that nine tenths of all literary filth, artistic trash, and theatrical idiocy can be set to the account of a people, constituting hardly one hundredth of all the country's inhabitants, could simply not be talked away; it was the plain truth. And I now began to examine my beloved 'world press' from this point of view. And the deeper I probed, the more the object of my former admiration shriveled. The style became more and more unbearable; I could not help rejecting the content as inwardly shallow and banal; the objectivity of exposition now seemed to me more akin to lies than honest truth; and the writers were — Jews.²⁷⁰

If the preeminence of the Jews over literature, art, and media was not enough of a threat to German purity and civilization the Jews in Hitler's now suspect as the culprit behind the trash and filth that was infecting the German nation and keeping it from being *great again* was his determination that the Jews were using progressive propaganda to liberalize German immigrant laws to allow Negroes to come into Germany with the result that black blood would eventually destroy the pure blood of the German race and so cause it downfall as a result. Hitler stated:

With satanic joy in his face, the black-haired Jewish youth lurks in wait for the unsuspecting girl whom he defiles with his blood, thus stealing her from her people. With every means he tries to destroy the racial foundations of the people he has set out to subjugate. Just as he himself systematically ruins women and girls, he does not shrink back from pulling down the blood barriers for others, even on a large scale. It was and it is Jews who bring the Negroes into the Rhineland, always with the same secret thought and clear aim of running the hated white race by the necessarily resulting bastardization, throwing it down from its cultural and political height, and himself rising to be its master.²⁷¹

²⁷⁰ Adolf Hitler. *Mein Kampf*. (Boston: Houghton Mifflin Company, 1971), pp. 56-58.

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This perceived threat of the Jews to German civilization sealed the Jews fate once Hitler got into power. The Jews economic empowerment via control over national media, literature, art, even billboards, including the banking industry in Germany did not saved them. The reason! They did not own the land. Once they discovered that they needed land and territory that they could seize and call their own they then were able to provide more protection of their people from programs of genocide by those who hated them. This is when Zionism began to grow and develop and a program to secure the land of Palestine the viewed as rightfully theirs based on biblical history and scriptural injunctions. The goals and aims of Zionism began to bear fruit in 1948. Hopefully, the Nu Africans in the United States Empire won't wait until a second and more successful program of genocide is advanced against us before we realize that we need a territory of our own (like the Jews) that we can defend and govern ourselves. We have to understand that Civil Rights legislation and economic empowerment (while good) will not be sufficient to save us should the white man finally decide on the **Indian Solution** to the **Nu African Question**. We need what the Jews finally understood they needed: a nation-state with a territory under their control with a nation-state and government able to field an army to ably defend us from those who hate us. The Nu African People (*WaNani*) have won a semblance of political equality as a national minority but all that means in the U.S. Empire (the U.S.E.) is *one man, one vote = we have a right to vote* but that does not allow us to make policies that serve the black national interest. It only allows us to vote for those politicians *who say* they will put in place policies that will address our concerns and interests. We are still waiting for these kinds of promises to be kept. We won't hold our breath. We suffer via the weapon of economic deprivation and what under President Nixon was called a program of *benign neglect*. Economic deprivation under a policy of "benign neglect" is used by racist white America to slow our progress toward economic empowerment. The whites know what a people can do if they have economic power (if they understand its limitations as explained above) as long as they understand it as a means to a more secure end such as political autonomy. That is why the whites do not intend to stand by and watch us develop economic power to those ends without a severe conflict, as they once did in 1871 when they saw the possibility that the Reconstruction governments giving both educating and wanting to give Southern land to black men as an economic guarantee of their democratic right to freedom and equality fostered by the growth of white *resistance* groups under the *Mississippi Plan* to overthrow "corrupt" government stating in the way of creating a "white man's government." There is no such thing as *economic democracy* in the United States Empire & Imperium. Economic democracy is or should be our current thrust and when we get into conflict with the whites over scarce resources they believe belongs only to them, we may come to see that a political thrust toward autonomy is necessary before we can enjoy and consolidate the gains Civil Rights legislation and any other gains via local grassroots "Black Economic Democracy Movement"; if we may call it that.²⁷² Our young up and coming black leaders must see that racist whites did not want them to have their own culture, economic power nor political power. They do not want them to have anything independent of them that may threaten their existence no matter how much the Nu African's thrust is toward pacific sharing of the earth's wealth. They must begin to see that the Nu African People have to fight them in every instance. I hope that is clear enough to understand. That understanding will cut through a lot of illusion and dis[ill]usion, i.e. mental illness that allows Nu Africans after 476 years of white domination to believe in the ultimate fairness of the white man and that we can and have to work out our destiny in conjunction with him, while a master slave relationship exists. We have to end that relationship and I am sorry to say that economic empowerment is not the complete answer. We need economic empowerment to gain "the good life"

²⁷¹ Hitler. *Mein Kampf*, p. 325.

²⁷² See *CBS Sunday Morning*, program segment on "The Voices of Change" [26 July, Asiento 1992/16 Ojobo, Maafa-Period 476] for the trend in the direction of black economic democracy. Its commentator Charles Kuralt underscores the segment with sixty-three cents in his hand, showing what black people make in this country on the dollar as compared with white people. The emphasis being that what black people make in this country is mere "pocket change." *Our Ancestors Have Names* says to this that we don't need "pocket change", we need "change" emphasizing political, economic and cultural autonomy, for **"WE CAN DO BAD BY OURSELVES!"**

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our people so desperately need, which gain was the logical thrust of the Civil Rights Movement. However, economic gains can and will be undermined in racist white America just like the legal gains unless we also acquire autonomous political power to ascertain those gains.



RACE FIRST

Race First is a non-racialist affirmation of our desire to take care of our peoples collective needs first; our own **black national interest**. While we recognize and respect the legitimate needs, claims, and desires of other peoples, races, and cultures in the United States Empire & Imperium besides our own, the Nu African Majority do not as a matter of national direction and policy wish to place other people's needs, claims, and desires above those needs, claims, and desires that legitimately belong to us. In point of fact, we were captured and enslaved to serve to the needs and desires of the Euro-American Majority and we still occupy this same historic position, role, and relationship in the minds of these people as a **captured and subject nation within a nation**. It is time now that this historic position be vacated unilaterally by us; and it is time that this subordinate role [our so-called place] and slave/master relationship be irrevocably reversed through a clear separation of our special needs, claims, and desires as a people from their needs, claims, and desires (more often than not needs, claims, and desires) diametrically opposed to ours down through the ages of our long history together *always* on terms that satisfy them. *Race First* is not novel idea or philosophy original to this project and work. It had its beginning in the *Philosophy & Opinions of Marcus Garvey* as presented to us in a work compiled and edited by his wife Amy Jacques-Garvey (1923, 1925). In a topic and set of aphorisms on nationhood Garvey stated:

NATIONHOOD is the only means by which modern civilization can completely protect itself. Independence of nationality, independence of government, is the means of protecting not only the individual, but the group. Nationhood is the highest ideal of all peoples. . . . If we are to believe the Divine injunction, we must realize that the time is coming when every man and every race must return to its own "vine and fig tree." . . . Let Africa be our guiding State -- -OUR STAR OF DESTINY. . . . We of the Negro Race are moving from one state of organization to another, and we shall so continue until we have thoroughly lifted ourselves into the organization of GOVERNMENT. No race in the world is so just as to give others, for the asking, a square deal in things economic, political and social. . . . Every man has a right to his own opinion. Every race has a right to its own action; therefore let no man persuade you against your will, let no other race influence you against your own. . . . At no time with the last five hundred years can no point to a single instance of the Negro as a race of haters. . . . The attitude of the white race is to subjugate, to exploit, and if necessary exterminate the weaker peoples with whom they come in contact. They subjugate first, if the weaker peoples will stand for it; then exploit, and if they will not stand for SUBJUGATION nor EXPLOITATION, the other recourse is EXTERMINATION. If the Negro is not careful he will drink in all the poison of modern civilization and die from the effects of it. . . . I am not opposed to the white race as charged by my enemies. I have no time to hate any one. All my time is devoted to the up-building and development of the Negro Race. . . . Day by day we hear the of "AFRICA FOR THE AFRICANS." This cry has become a positive, determined one. It is a cry that is raised simultaneously the world over, because of the universal oppression

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that affects the Negro. All of us may not live to see the higher accomplishment of an African Empire---so **strong and powerful**, as to compel the respect of mankind, but we in our life-time can so work and act as to make the dream a possibility within another generation.²⁷³

It was Dr. Tony Martin (1976), Professor of Black Studies at Wellesley College, Massachusetts, whom I had the pleasure of talking with in Cincinnati, Ohio at *The Association for the Study of Classical African Civilizations* (ASCAC) – 1995 Midwest Regional Conference, hosted by *The Woodburn Center for Cultural Studies* (November 3-5, 1995). Dr. Martin was one of the speakers on Friday, November 3, 1995. He brought out the ideas and philosophy of Marcus Garvey around the focal concept “Race First.” Dr. Martin is an expert on Garveyism and its philosophy and ideology, who at a break in the conference told me that his first manuscript was stolen out of his car (being the age where keeping documents backup on computer did not exist). However, unfortunate that was it allowed him to give more clarity to his thought and begin again with a classic work in black studies, *Race First: The Ideological and Organizational Struggles of Marcus Garvey and the Universal Negro Improvement Association*. In this work Dr. Martin states:

Central to the ideological basis underpinning Garvey’s program was the question of race. For Garvey, the black man was universally oppressed on racial grounds, and any program of emancipation would have to be built around the question of race first. The race became a “political entity” which would have to be redeemed. Against the rival suggestion that humanity, and not the black race, should be the objects of his zeal, he argued that it was not “humanity” that was lynched, burned, jim-crowed and segregated, but black people. The primacy of race characterized the UNIA from its beginnings in Jamaica and by 1919 United States government officials were drawing attention to what they considered his subversive doctrine. Garvey went about the task of converting the disabilities of race into a positive tool of liberation with a thorough aggressiveness. “No man can convince me contrary to my belief,” he declared, “because my belief is founded upon a hard and horrible experience, not personal experience, but a racial experience. The world has made being black a crime, and I have felt it in common with men who suffer like me, and instead of making it a crime I hope to make it a virtue.” Accordingly, the consciousness of Garvey’s followers was saturated with the new doctrine.²⁷⁴

Dr. Tony Martin also told me that he heard that there were recordings extant of some of Garvey’s most important speeches. I was delighted to hear this but doubted that if such recordings did exist it would be difficult to impossible to obtained. Years later (and thanks to Dr. Martin) with the modern miracle of the Internet and other research tools I discovered some of these recordings from YouTube sources and include below one of them along with a transcript of this speech:

“Africa for the Africans”

²⁷³ Marcus Garvey. *Philosophy & Opinions of Marcus Garvey*. Edited by Amy Jacques-Garvey. (New York: Atheneum, 1977), pp. 6-7, 10-11, 13-14.

²⁷⁴ Tony Martin. *Race First: The Ideological and Organizational Struggles of Marcus Garvey and the Universal Negro Improvement Association*. (Dover, Mass.: The Majority Press, 1976), p. 23.

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Fortunately, I have been able to locate two old audio of Garvey's more important speeches and interviews online. I believe both are authentic. What follows is a rough transcript I have made of his speech dubbed by some "Africa for the Africans" via YouTube. The second YouTube is a speech where Marcus Garvey talked about being wrapped in the Red, Black, and Green when he dies and coming back to America with millions of black people who have died in America, the Caribbean and African:

SOME PUBLIC SPEECHES BY THE HONORABLE MARCUS GARVEY



"Harlem History Presents Marcus Garvey Speech"

By Chaz Hill (uploaded 03/31/2020)



<https://youtu.be/mbQrcHd4xwE>

"Africa for the Africans"

Public Speech by the Honorable Marcus Garvey



<https://youtu.be/X1AAACkugbU>

"My mother, my father did not suffer die to give me an education to slight [and] discourage

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my people. For so whatever it is that I acquired from their sacrifice for over three hundred years I shall use for the salvation of the 400,000,000 black people of the world; and the day when I forsake my people may God Almighty say "There shall be no more light for you!" (*rousing applause from audience*). I unequivocally reject the racist assumption of much white American sociality [who] needs a God that created the black man inferior and that He intended Negroes to be a servant class [I grew up on] the doctrine of *Imago Dei* - "All men regardless of color are created in the image of God!" From this point of equality and brotherhood of all men the biblical injunction of Acts 17:26 reminds us that he created of one blood of all nations of men on the face of the earth, and was most interested in his own race; because if Negroes are created in God's image and Negroes are black, then God in some sense must be black (*rousing applause*). If the white man has an idea of a white God let him worship his God as he desires. [If the yellow man's God is of his race let him worship his God as he sees fit. **Note:** this statement not in the original audio but in his *Philosophy and Opinions*]. We have found a new ideal. Whilst our God has no colour, yet it is human to see everything through one's own spectacles, and since the white people have seen their God through white spectacles, we have only now started out to see our God through our own spectacles (*applause*). [The God of Isaac and the God of Jacob let him exist for the race that believes in the God of Isaac and the God of Jacob. **Note:** this statement not in the original audio but in his *Philosophy and Opinions*]. We Negroes believe in the God of Ethiopia, the everlasting God- God the Son, God the Holy Ghost, the one God of all ages. That is the God in whom we believe, but we shall worship him though the spectacles of Ethiopia. For two hundred and fifty years we have struggled under the burden and rigors of slavery. We were maimed; we were brutalized; we were ravished in everyway. We are men, we have hopes, we have passions, we have feelings, we have desires just like any other race. The cry is raised all over the world, "Canada for the Canadians!," "America for the Americans!," "England for the English!," "France for the French!," "Germany for the Germans!." Do you think it unreasonable that we blacks should raise the cry "Africa for the Africans!?" (*rousing applause*). The Negro is a man. We represent the *New Negroe*. [e.g. Nu Africans]. His back is not yet against the wall. We do not want his back against the wall, because that would be a peculiar and desperate position. We do not want him there. It is because of this we are asking for fair compromise. Well the Belgians are controlling the Belgian Congo which they cannot use. They have not the resources, nor the intelligence (*laughter from the audience*). The French have more territory than they can develop. It is certain parts of African in which they cannot live at all. So it is for you to come together and give us a *United State of Africa* ! [U.S.A., my insertion] ("Yes sah", great *applause*)."

Partial Transcript by Clarke, p. 382

Marcus Garvey – "If the white man has the idea of a white God, let him worship his God as he desires. If the yellow man's God is of his race let him worship his God as he sees fit. We, as Negroes, have found a new ideal. Whilst our God has no colour, yet it is human to see everything through one's own spectacles, and since the white people have seen their God through white spectacles, we have only now started out (late though it be) to see our God through our own spectacles. The God of Isaac and the God of Jacob let him exist for the race that believe in the God of Isaac and the God of Jacob. We Negroes believe in the God of Ethiopia, the everlasting God- God the Son, God the Holy Ghost, the one God of all ages. That is the God in whom we believe, but we shall worship him though the spectacles of Ethiopia."

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We no longer serve our former masters as we once did but we are still oppressed and have evidence of the effects of slavery and its aftermath experienced as lynching and rape during the period of the Red Time. There is some current supposedly scientific evidence that the impact of these outrages on our persons as a group have affected negatively our DNA gene pool leaving us and our children forever marked by the Massah's constant rape upon our women and lynching of our men, even though our women suffered this outrage as well. The fact is that we lived under more than 400 years of human abuse and terror on a daily basis and without any science at all who would not be able to conclude that it left us at the least psychological scarred and irreparably maimed right down to the present day. To begin overcoming these disabilities RACE FIRST must be our guiding principle for emancipation, which may at some point call for geo-political separation *within the territory* of the United States Empire & Imperium. While we do not subscribe to Garvey's "Back to Africa" idealism as realistic, in terms of some kind of mass exodus, nevertheless, the principle of self-determination (to be effective) is that we must be able to govern ourselves within a territory we own as a "Nation within a Nation." The special needs of for land as *the only economic guarantee of our democratic rights*. That right has been nearly aborted by the rulers of the U. S. Empire & Imperium through the ruse of the grant of **second class citizenship** and which ruse continued through the implementation of their special system of **indirect rule**, supported by the legal apparatus stating that *all our equal before the law*, when in fact the **JUST-US** system guarantees that will never be true. The Nu Nationalism is inspired by the political philosophy of *Shahidi* Malcolm X (although acquiring land for the Nu African People in the National Territory in the South of the United States Empire was not necessarily but not excluded as part of his vision of the O.A.A.U.). According to Dr. Yussuf Kly (1976) in his *The Black Book: The True Political Philosophy of Malcolm X* in response to the question "Should Afro-Americans attempt to physically return to Africa?" Malcolm's emphatic response was "No!" with the following analysis of what he meant laid out by Kly:

If Malcolm were alive, he would feel that whether or not Afro-Americans physically return to Africa is irrelevant. It is obvious that they remain an African people or nation in the U.S.. It is also true that their nation has developed cultural and economic links with other nations living in the U.S., particularly the Anglo-American nation or the Anglo-Saxonized generally white ethny of the U.S.. The Afro-American has learned much from this ethny or nation, and this ethny or nation has learned much from the Afro-American. Morally, the territory of the U. S. belongs as much to Afro-Americans as it does to Anglo-Americans. Afro-Americans have the right to bring whatever civilization they choose to the U.S., as much as does the Anglo-American to bring exclusively European civilization. Therefore in order to plan realistically in relation to their long history in the U.S., Afro-American may first wish to choose future affiliations in relation to civilizations, and then in terms of peoples within the civilization chosen. That is, moving *not necessarily* geographically, but rather culturally, politically and socially, into a civilization that includes African civilizations and will permit their full development.²⁷⁵

The true needs and desires of our people (undermined by black marionettes and minstrel dancers, acolytes and devotees of *anything white* = the African-American Minority mis-leaders) along even these limited lines of black national development suggested by Kly's analysis of Malcolm X's true political philosophy have never been met. We have given our "free" labor for more than 476 years and have only received in return a unilaterally granted "second class" citizenship shorn of any real meaning in racist white America. We believe we have the legitimate right to say RACE FIRST. *We can do bad by ourselves* is a Nu African colloquialism taken from a black song which has as one of its reframes, *I can do bad by myself*. Until now the phrase as used by African-American women meant little more than an expression denoting *separation* and division that already exists between the black man and the black woman, who find it impossible to make it together because of our incapacity and

²⁷⁵ Yussuf Naim Kly. *The Black Book: The True Political Philosophy of Malcolm X (El Hajj Malik El Shabazz)*. (Atlanta, Georgia: Clarity Press, 1986), pp. 27-28.

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unwillingness to stay with each other under the onslaught of the Euro-American program of economic deprivation, that is, *through thick and thin = for better or worse, until death do us part*. So we *separate* blaming each other for our incapacity to do better or achieve a better life. Given new meaning the phrase *we can do bad by ourselves* calls for geo-political *separation* from our Euro-American oppressors. It says that the Nu African People cannot achieve nor will ever achieve a better life under their rule; nor will we ever achieve an equal status relationship with them as required by all norms of international law, and by and though the right of self-determination of peoples. Since we are doing so badly under this economic system of deprivation and this political system of repression and oppression (which tends to separate the black man and black woman, destroying our black family structures and bringing about a host of other socio-economic problems) then *we can do bad by ourselves* in our own Black Nation.

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OUR BLACK PANTHER TOTEM



In 1964 followers of *Shahidi* Malcolm X could often be found at a black coffee shop called the *Truth* between 127th and 135th Streets, Harlem, New York where a sign hung with the statement: “*A panther walks by night.*” Robert Jabara (1992), then one of Malcolm’s close lieutenants at the O.A.A.U. after his separation from the *Nation of Islam* noted this sign or slogan in his work *The Word: The Liberation Analects of Malcolm X*:

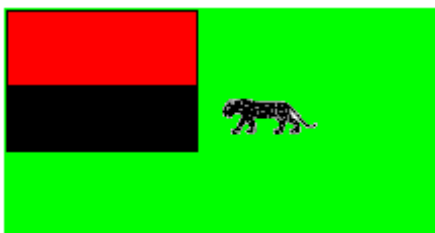
As we left our usual hangout on 125th street and 7th Avenue, the coffee shop just below the Theresa Hotel, about three blocks down from the masjid of Imam Wali and downstairs from the official offices of the O.A.A.U., there was an excitement in the air, one which we had never experienced before. It was the excitement of the feeling of empowerment. For the past few days, there had been what the newspapers called riots in Harlem, but which we and the people of Harlem referred to as insurrections or as war. The black masses were happy; the so-called black leaders and their allies were not. They had lost control. Now a real victory could be achieved by the people. We were headed for a new coffee shop called ‘The Truth’ located somewhere between 127th and 135th streets. Here we would sit for hours to discuss what we had learned in our meetings with our leader and teacher, Al Hajj Malik Al Shabazz (Malcolm X), and what it meant to us. There were no police in sight on the streets; the people seemed animated and alive, proud and happy in ways we had never seen before. This was not the New York of a mere five days ago. Not only was there a festive atmosphere, but people were happily cooperating and communicating in a manner that would have been unthinkable five days earlier. Someone passing with the biggest grin I had ever seen in Harlem, stopped to tell that Newark, New Jersey was on fire. “We are really going to do it this time,” he said in passing. We said nothing, but continued towards “The Truth’ restaurant, thinking of what Brother Malcolm would have to say about Newark, etc. Then the black and white sign announcing our destination appeared on our right, two steps down and into one of the thoughtfully decorated and nicely kept restaurants in Harlem. The song on the juke box was “I am the village ram, I am.” In this atmosphere it would have been impossible to believe that just a short year later, after his assassination, we would be talking Brother Malcolm’s wife, Sister Betty, to eat at the New World restaurant, only a stone’s throw away. As we found our seats, we were mindful of the sign on the wall reading “A panther walks by night.” After listening to the grapevine reports of which brothers had recently been injured, captured or killed, we then turned out attention to each other in anticipation. Tonight’s informal discussion, like the formal discussion at the O.A.A.U. meeting, like the discussions of people on the streets outside, would be about self-defense and civil disobedience, and about the possibilities of victory and freedom.²⁷⁶

Perhaps Robert Jabara and Malcolm’s other followers would not have known or understood it at the time but the sign they were “*mindful of*” the fact that “*a black panther walks by night*” is so ancient and goes all the way back to the organizations our black ancestors created in Egypt and other parts of Africa for the very purpose of promoting “self-defense,” and advancing the “possibilities of victory and freedom” for black people. That black panther symbolism represented as the universal totem of the black man followed us from our African Motherland, and later resurrected itself in the Black National Territory before it gained notoriety in L.A. with the founding of the Black Panther Movement. The **Black Panther** is therefore an indigenous totem that has been with the Nu African People since we came to these shores as slaves. In fact we brought it with us from Africa, the Mother Continent and used it in our struggle for black self-determination and freedom. It was not some symbol that the Black Panthers out in LA made up and began to use for the first time. This totem and symbol was already actively being used by black people in the South as their political totem in

²⁷⁶ Robert Jabara. *The Word: The Liberation Analects of Malcolm X*. (Atlanta, Georgia: Clarity Press, Inc., 1992), pp. 22-23.

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the struggle for voting rights, and thousands of years before that in Africa, where black secret organizations of “panthers” were established to fight against both enemies that threaten the black nation of community *from outside and from within*. We will cover all this below as we go into the African origins and the Nu African origins for use of this totem around which we organized our struggle for freedom. In the meantime we can say that the **Black Panther** represented on our *Nu African national Bandera* = flag, which we will discuss later, as well, emblematic of the phrase “*The panther walks at night*”!



The **Black Panther** as our national totem is the visible symbol of our black nation and carries the idea of an autonomous and free Nu African People. The **Black Panther** is the totem of the Nu African Nation, just as the “Bald Eagle” is the emblem of the Euro-American Nation. The Euro-American stole this emblem from Egypt, which emblem represents (for them, that is, the Ancient

Egyptians) the image of **Horus** =  the *winged Horus*, and  the *eye of Horus* (i.e. the Sun) or “All seeing eye of Horus”; both emblems of one of the most important gods of ancient *Ta-Seti* =  or , “land of the bow” also known as Ta-khentit = “Borderland”); *Ta-Merry* = ; and *Ta-Nehezi* =  = Nubia. These emblems have come down through history to represent the state emblems for both modern Egypt and the U. S. Empire in one form or another based on the national emblems of ancient Egypt as follows:

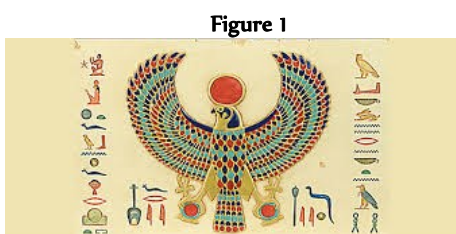


Figure 1



Figure 2



Figure 3

Figure 1 & 2: Winged Horus holding the Ankh Power of Life & Figure 3: Winged Horus protecting his eye



Figure 4



Figure 5

Emblem of Egyptian power with Pan African colors red, white, & black on Horus shield (figure 4) & national flag (figure 5)

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Figure 6



Figure 7



Figure 8



Notice Figure 6 & 7 – the “All Seeing Eye of Horus” – captioned in Latin at bottom “Novus Ordo Seclorum” = “New Secular Order” & on dollar bill “In God we trust” suggesting the tension between Church & State. **Note Figure 8** the U. S. Department of State Seal & on the *image of the dollar bill* the Horus clutching with its talons the symbols for “Peace” = wheat and “War” = arrows, that is, the Power of Life & Death and how these seals resemble the ancient Egyptian emblems of Power over life & death. The talons clutching the 13 arrows represented the 13 Colonies of the U. S. Confederation modeled after the Six Nations of the Iroquois Confederation, known as the “People of the Longhouse” [i.e. their Congress] governing body, consisting of the Mohawk, Oneida, Onondaga, Cayuga, Seneca, and later the Tuscarora. The Senate of the United States recognized that the original thirteen colonies were modeled after the Iroquois Confederation Constitution in a resolution as follows:

Historians held conferences to sift through the evidence, and the U. S. Senate passed a resolution saying that “the confederation of the original 13 colonies into one republic was influenced by the political system developed by the Iroquois confederacy, as were many of the democratic principles which were incorporated. . .”

The use of the 13 arrows in the talons of the “Bald Eagle” was borrow from the democratic way the Iroquois six nations entered and left the confederation which is a loose political body formed for specific purposes, usually military or self-defense of the groups so joined. They submitted an arrow when they joined (each recognized by the feathers on one end) and “broke” the arrow when they decided to leave the confederation. Since the 13 Colonies did not use arrows, then it becomes evident that the 13 arrows is representation of the way the colonists wanted to think about joining and leaving its first government.

The Nu African *Nation within a Nation* whether we have secured at the moment the National Territory under our control must have like all other developing nations symbols and emblems that portend national power and independence. One of the more important symbols for us (just like for modern Egypt and the United States Empire & Imperium) is the **Black Panther** totem or emblem. No one need go any further than Washington, D.C. to see that the white man stole many symbolic

representations from the Motherland, such as the Ta-Merrian Obelisk, that is, the **tekhen**,  = *the Great Obelisks of Ra*, which representation stands in D.C. to this very day a.k.a. the *Needle*,



One need not even go this far to see that the white so-called founding fathers in trying to establish this nation knew they needed national symbols of grandeur to give conception to the greatness they envisioned for the white nation by borrowing such symbols primarily from two of the greatest ancient nations Rome [a white nation] and Egypt [a black nation], since they could find no such symbols in England, excepting a few coat of arms and prehistoric *Stone Henge*. Could you imagine that as a monument in Washington, D.C. as the symbol of the mighty and white nation, considering that they were struggling (like the Nu African is today) to discover their identity as “Americans” rather than “subjects of the King of England” as they were before they began to develop a unique national consciousness called “American.” In an edited work by Karl W. Deutsch and Williams J. Foltz (1966) called *Nation-Building* one the contributors, Richard L. Merritt in his essay “Nation-Building in America: The Colonial Years” states:

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An even better indication of a growing sense of community among the colonists is to be found in their use of self-referent symbols. When did they begin to consider the land they inhabited as “America” rather than as the “British colonies”? When did they begin to think, or at least speak, of themselves as “Americans” rather than as “His Majesty’s subjects”?²⁷⁷

These are good questions that African-Americans should begin to ask themselves: *When will they begin to consider the land they occupy in the South-east, United States [in the Kush Region] as “Nu Africa”, as their National Territory?* And, *When will they begin to think, or at least speak, of themselves as “Nu Africans” rather than as “subjects of the Rulers of the United States Empire & Imperium”?* As this was a process of growing national consciousness developing national symbols toward that end for colonial white America, so it is a process of growing a national consciousness that is Nu African by developing our own indigenous and historic symbols and emblems toward those same ends. This process of nation-building for colonial white America did not end with national symbols that you had to travel hundreds of miles to see, but like other nations placed symbols, emblems and national slogans representing the envisioned nation on coins and dollars notes, all in an effort to build an “American” national consciousness, something of vital importance that the new “Americans” would carry around with them and use everyday as a reminder of their financial/economic power, the basis of their national power and unity as a nation. All one need do in this respect is open your wallet and look at the one dollar bill to see printed on it a Ta-Merry Pyramid with the *all seeing*

eye of Horus shown at the top, that is,  or   

The so-called White Founding Fathers perhaps unwittingly used symbols of black grandeur, black mysticism, and black magical symbols of our ancient black African nation [i.e. Egypt = Ta-Merry] to give expression to “original” ideas for their white nation that would distinguish them from being “subjects of the King of England.” So they had to reach back to both Roman and Egypt to do this. In respect to Egypt they likely had no idea that it was a black civilization since as an educated class of whites they were perhaps convinced of Egyptological and anthropological literature that Egypt was a “White Civilization.” Since they had a poverty of cultural symbols from England they could draw on and wanted to separate from them in every way anyway then the logical thing to do would be to draw these symbols from two supposed ancient “white nations.” So as we have said and demonstrated above they picked one of these symbols the “American Bald Eagle” which they merged with the **Horus** [Heru] symbol of Egypt = Ta-Merry, that is, the Hawk, the Face of Heaven, He who Wears the Triple Crown, the Lord of the Two-lands[Figure 1] Above we also have shown that you may still see the symbol of Horus, the Hawk in Egypt in the form of a large metal plaque above the speakers table in the Parliament House [Figure 2] representing that modern nation.

Figure 1

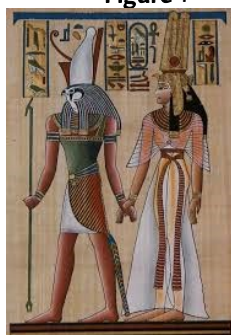
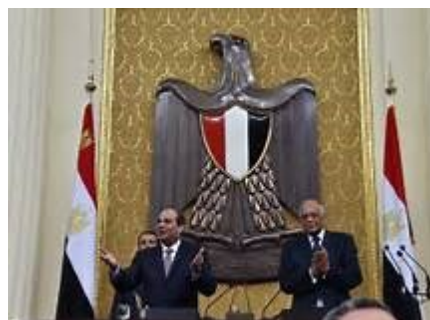


Figure 2



²⁷⁷ Karl W. Deutsch and William J. Foltz. *Nation-Building*. (New York: Atherton Press, 1966), p. 69.

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However, our people could but need not use the national symbol of the Hawk, even though that symbol belongs to us too. We have our won indigenous symbol and representation of the **Black Panther** that goes back near the beginning our history of enslavement when we consciously recognized it as our totem, which we will see below in our exposition of the *Blake* by Martin Delany, the *Father of Black Nationalism*. Contrary to what many of our people may believe, the **Black Panther** is not just something that was thought up by African-Americans in the 1960's and/1970's most notably associated with the "Black Panther Movement" established in California. This symbol or totem is more ancient than that and is uniquely and historically our own. It was born out of our bid for freedom during slavery and it is no wonder that it was *reborn* again during the Black Power struggles of the 1960's and 1970's. It is a historical fact that our people used the symbol of the **Black Panther** in the same way and for the same purpose it has always been used (even in Africa where its totemic birth had its beginning). The symbolism for the totem is the fierce roar of the panther, which roar was imitated by black men as our call to freedom represented by this sable animal who *walks by night*. This was the *Call of the Black Panther*. The *Father of Black Nationalism*, Martin R. Delaney, who first described the Nu African People as a *Nation within a Nation*, in his novel *Blake* [Asiento 1856/Maafa-Period 340] points out our use of the black panther's call during slavery, when he has his chief character, Henry Blake, a runaway slave and organizer of an underground resistance movement, say to one of his co-conspirators:

Now don't forget what I say to you' tell him that a man will meet him tonight below here on the river side, just where the carcass of an ox lies in the verge of the thicket. Tell him to listen and when I'm ready I'll give him the signal of a runaway---the screech of the panther. -- when he must immediately obey the summons. One word more, and I'll leave you. Every one of you as you have so praiseworthy concluded, die before surrendering to such base purpose as that for which this man who holds you wishes to dispose of you."²⁷⁸

In the note attached Delany states: "This outlandish yell is given by runaway slaves in imitation of what they consider the screech of the panther, so as to frighten people, this --- 'Who-wee!' dwelling long on both syllables. This yell was so as to frighten people [white people] while the runaway was hiding. The black runaway like the **black panther** traveled in the night to remain undetected. The black panther being more fiercer than other cats in the leopard family denoted courage."²⁷⁹ The **black leopard** has long been a part of the African and more specifically of Ejagham Traditional Religion. Robert Farris Thompson, author of *Flash of the Spirit: African Afro-American Art & Philosophy* says that contrary to belief Africans were not all separated into different tribes, even here in the United States Empire. He says that there was some continuity of existing for cultural transmission. For example, many Ejagham People from Southwestern Cameroon and Southeastern Nigeria were brought to the Americas, especially to Cuba. They introduced **Nsibidi Writing**. This writing which was purely African and indigenous to the Continent was brought within them into Cuba. In Cuba this writing became known as *Ansforunana*. The knowledge of this writing was generally the special preserve of the *Ejagham Leopard Society*; a society with both men and women branches. It was a secret society whose main focus and reason for existence was to meet out justice to wrongdoers against the established

²⁷⁸ Martin R. Delany. *Blake, or The Huts of America*. (Boston: Beacon Press, 1970), p.79.

²⁷⁹ Less one conclude that black people during slavery could not have possibly known anything about a black panther and confused this animal with that the American cougar, read my discussion on the Ejagham Leopard Society following this section. This discussion will show that black people nowhere completely separated from their culture. Delaney mentioned that Africans were very precise about words and meaning [See *Blake*, p. 215, notes] such that we must, in addition to the knowledge that they kept many aspects of their culture intact, gives our black ancestors credit also for knowing the difference between a black panther and a cougar. A cougar is indigenous to North America and is known as the "false deer" by virtue of its brown color, the jaguar is black spotted yellowish cat indigenous to South Western U. S. Empire down through Argentina. The cougar and jaguar may be considered as part of the *Panthera onca* "large cat" family, but only one animal carries the name **black panther** [i.e. black leopard] know for his large size, color and know to be a fierce fighter able to fight and kill even huge anaconda's.

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norms within the black community, and also to defend against threats to the community from the outside as well. Farris Thompson states:

P. Amaury Talbot, an English author, discovered while traveling through Ejagham country that that *sibi* meant “bloodthirsty”. Consider *nsibidi writing*, then, as *justifiable terror in the service of law and government*. As might be expected, the traditional executioner society—men who killed convicted murderers or launched preemptory strikes against outside enemies—was called the *Nsibidi Society*. [my *Italics*]²⁸⁰

The black men’s branch of this secret society had as their totem the leopard and they were called **Ngbe** meaning “Leopard” Society. It is then no surprise that Delany being widely traveled and understanding something of this socio-political-religious African tradition picked up on black men’s use of the **black leopard** [**panther**]²⁸¹ associated with an secret underground resistance movement and even more interesting he finally centers this movement in Cuba (historically accurate) where the Ejagham slaves continued their **Leopard Society** function within the black community, almost in its original form. Delany giving expression to the idea in his novel of widening this black resistance movement into other parts of the Amerikas (particularly in the United States Empire & Imperium) alluded to the *Leopard Society Death Squads* via *The Call of the Black Panther* as the catalyst for a general slave uprising. Delany has “Henry Blake” his chief character in his apocalyptic novel, speak of the devastation that would be spread by “propagating the measures of the secret organization” with his companions, who began to see the light and come to a fuller black consciousness of the meaning and blessings of freedom that must be acquired (if necessary, and it was) by the spilling of blood:

The scheme of Henry was at once committed to his confidence, and he requested to impart them wherever he went. Richardson was a sportsman and Sampson his body servant, they traveled through every part of the country, thus affording the greatest opportunity for *propagating the measures of the secret organization*. From Portland in Maine to Galveston in Texas, Sampson was as familiar as a civil engineer. . . . “Then,” said Henry, “you are ready to ‘rise and shine’ for ---” “My light has come!---” interrupted Sampson. “But---” “The glory of God is not yet shed abroad!” conclude Henry, who fell upon Sampson’s neck with tears of joy in meeting unexpectedly one of his race so intelligent in that region of country. Sampson and wife Dursie, taking Henry by the hand wept aloud, looking upon him as the messenger of deliverance foreshown to them. Kneeling down in fervent prayer was offered by Sampson for Henry’s protection by the way, and final success of his “might plans,” with many Amen’s and “God grants,” by Dursie. Partaking of a sumptuous fare on ‘ask cake and sweet milk—a dainty diet with many slaves—and bidding with a trembling voice and tearful eye a final “Farewell” in six hours he had left the state of Texas *to the consequences of a deep-laid scheme for a terrible insurrection*. [my *Italics*].²⁸²

What were the “measures” of this secret organization that Delany has “Henry Blake” refer too? They were the same “measures” use by the *Ejagham Leopard Society* that they used to “correct” and “punish” enemies of the black community *both from within and without* in order to guarantee freedom or restore it if it has been compromised or taken away by internal corruptive forces of the just norms of the community within or oppressive forces without the community. Henry Blake, the black insurrectionist, answers this question saying, “. . . such is the character of this organization, that

²⁸⁰ Robert Farris Thompson. *Flash of the Spirit: African & Afro-American Art & Philosophy*. (New York: Vintage Books, 1983), pp. 227-228.

²⁸¹ A black panther is of the leopard family and if you look closely at is black body the leopard spots become visible. It is to noted that “A **black panther** is the melanistic color variant of any big cat species. **Black panthers** in Asia and Africa are **leopards** (*Panthera pardus*), and those in the Americas are **black jaguars** (*Panthera onca*).”

²⁸² Delany. *Blake or The Huts of America*, pp. 84-85.

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punishment and misery are made the instruments for its propagation. . .”²⁸³ If the reader remembers what was said above about the word “*sibi*” meant “bloodthirsty”. Consider *nsibidi writing*, then, as *justifiable terror in the service of law and government*,” then the measures that Delany is referring to through his main character “Henry Blake” is abundantly clear. These indeed were the same measures used by black men of the *Black Leopard Society*, using *justifiable terror* to kill internal enemies, and *peremptory strikes* against outside enemies to obtain their ultimate ends. In this case “Henry Blake’s” aim, [and what Delany mused over and hope for *before* he saw that the Civil War and the *Proclamation Emancipation* might affect the same promise] was “. . . a general insurrection of the slaves in every state, and the successful overthrow of slavery!”²⁸⁴ “Henry Blake” and his co-conspirators would become the **Black Executioner Society** to carry out these fearful plans laid in secret [i.e. seclusions], not only in the United States Empire & Imperium, but in the Caribbean, Central and South America. Henry’s plans even included the Native American People, seeking from them an alliance based on the history of military alliance between the Seminole and Africans in Northern Florida that fought against the U. S. Army for over forty years to hold that land, which African-Seminole War was fought between MP300/A1816 and MP342/A1858.

Delany’s novel takes on real significance because of the historic relationships that the Seminole’s and runaway African slaves shared on the battlefield against the arch enemy of both, the white man! We certainly can’t lay out that history even in brief or summary form but the work of William Loren Katz (1986) in his *Black Indians: A Hidden Heritage* as we tie it to Delany’s purpose in the writing of his novel *Blake* both with the aim in this project to show that once in history within the United States Empire & Imperium black men were willing to go *directly to war with white men, shed their blood in order to secure freedom for themselves, their family and their posterity*. What we have lost is not the will to engage the white man at this level, *it is the very member that we every did so*, which is what the white man prefers. This of course is where his educational system that *white-outs* this story is most valuable and detrimental to the development of our black consciousness of who we have been and are; where the ancient African dictum *Man, Know Thyself* has been discarded by us and where we need to begin *resistance* by building black *life-giving, life-saving* educational institutions in order to teach our children the wisdom and glorious courage our black ancestors demonstrated in direct conflict on the battlefield with the white man. We are afraid to contemplate it because we don’t know we every did so in real history on this very American Continent. Katz points this out in stating:

Black Indians, like other Afro-Americans, have been treated by the writes of history as invisible. Their contributions were denied or handed to others. Where mentioned, their role has been distorted. For example, *The Negro Cowboys*, by Durham and Jones, an otherwise objective study, calls black people who joined the Indians “renegades”—a terrifying term borrowed from Hollywood westerns to describe vicious killers. *The Negro Cowboys* who declares “for every Negro renegade who joined against the white man, a company of Negro soldiers fought the Indians.” This single sentence mangles some important history. It understates the number of Black Indians by hundreds of thousands. It also suggests slaves should remain loyal to their owners and praises those who “fought the Indians.” It is not that U. S. chroniclers of the past have failed to see a Black Indian heritage through the eyes of nonwhites, and that is understandable. Almost all were white. What is unforgivable is that some have insisted on seeing past events through the eyes of a slaveholding and Indian-killing class that has been dead for a century or more. But omission, not distortion, is the far more serious culprit in hiding the story of the Black Indians of the Americas. Observers, not expecting to find Africans among Indians, did not report their presence. For example, artist George Catlin painted a magnificent portrait of Chief Osceola when he and other Seminoles were held captive at Fort

²⁸³ Delany. *Blake*, p. 40.

²⁸⁴ Delany. *Blake*, p. 39.

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Multrie in 1837. Catlin never painted or mentioned that Osceola's personal bodyguard of fifty-five warriors included fifty-two Black Seminoles. Had his artistry captured their presence, he would have contributed vastly to our understanding of anthropology and history.²⁸⁵

Delany when talking about "Henry Blake's" visit to the so-called Indian Territories of course did not have Katz's research and study, but he knew the real story and for us today has become some fanciful tales told by our grandfather's as a way to escape their black heritage or escape being black by saying they had Indian blood running through their veins. I thought the same thing when my grandfather *Henry* told me the same stories that when a child were both *real and true*, not merely *truth-myth* as I grew older to doubt the word and story of my own black ancestor. Although I can prove that my great-grand father *Mr. Brody* on my grand-mother's side was *Gullah* where possibly his father or mother was born on the one of the two *Brody Plantations* in the *Gullah Corridor*, my grand-father Henry's Gullah origins in Northern Florida, where his mother was suggested by him to be Seminole [i.e. "Elias"] and his father Gullah, a runaway slave to their territory; were in held in doubt by me when I discover 1940 Census records that my grandfather Henry was born in Mississippi. How could he be either a descendent of the Gullah or Gullah-Seminole [i.e. a black Indian] until I discover further that as a result of the Trail of Tears Native Americans from Northern Florida [i.e. Seminoles] and the Gullah People that had followed them ended up staying and building black Indians communities in Mississippi along the Mississippi River, that is, those Gullah and Seminole that somehow avoided going across the Trans-Mississippi into the Indian Territory. They are called themselves the *Washitaw Moor* originally from Mississippi. Detail of their origins is given as follows:

Black Seminoles - You mentioned earlier the tribe called Washitaw Moor, was this a Native American tribe and where are they now? The Washitaw were direct descendants of the Olmecs who mixed in with the Malian Moors. The name "Washitaw" comes from the Washita River which flows along Northwest Texas and Oklahoma to the Red River, where the Cheyenne Native Americans lived with the Chawasha, meaning "Raccoon People" . The Washo were a tribe of Negroids who lived above the New Orleans Bayou and were of Tunican linguistic stock. The name "Washitaw" is a derivative of the term "Ouachita" or what is now "Wichita". The term is a Choctaw term which means "Big Arbor" which represented the Grass thatched arbor homes that the people lived in. *The Washitaw was originally from lower Mississippi, Louisiana, and Alabama (named after Nubian-Sudanese Ali Baba).* [my *Italics*] The tribe was officially named Wichita" by the U.S. Government in the Camp Holmes Treaty of 1835. *This tribe were unmistakably a Negroid tribe!* [my *Italics*] The Wichita were also known as "Paniwassaha" or by the French "Panioussa" which means "Black Pawnee." French traders from Illinois called them "Pani Pique" which means "Tattooed Pawnee." The Washitaw or "Raccoon People" were called Raccoons because of their black faces. When describing the Washitaw, the French describes the blacks who lived in large grass houses. The Washitaw called themselves "Kitikitchish" which is an interpretation of "Raccoon Eyed." The term was later shortened to "Coon" which became a term used in reference to blacks in America. The Washitaw were an offshoot of the Pawnee Confederation. When the Moors came to America, they mixed in with the Washitaw Native Americans and became known as "Washo." So the Washitaw Moors are the so-called "Lost" tribe of Indians that are spoken of in the history books? Yes! They are the hidden tribe that were the descendants of the Olmecs and Toltecs of Mexico. *The Washitaw tribe are also the ancestors to such tribes as Pawnee, Osage, Creek, Seminole, Cherokee, Catawba, Comanche, Nez Perce, Tuscarora, Gingskin, Mattaponi, Powhatten, Micmac, Lumbee, Mandan, Blackfoot, Natchez, Chickasaw, and many more tribes.* [my *Italics*] Were the Black Indians ever sold into slavery? The misconception is that Black Indians were never taken into slavery. This is not the case. Black Indians were also captured and sold into slavery along with their African cousins. The land of the Black Indians were taken. *Louisiana, Georgia, Alabama, Texas, Oklahoma, Mississippi, Illinois, Florida, Delaware, Tennessee, Kansas, Iowa, Indiana all belonged to the Washitaw Moors.* [my *Italics*] The land was invaded by the French and British. The women were sold as sex slaves and the men were sold into slavery as "Negros." The U.S.

²⁸⁵ William Loren Katz. *Black Indians*, p. 5.

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Government even persuaded the red Indian tribes to own slaves. The Cherokee, Choctaw, Creek, and Chickasaw tribes all agreed to slave holding of black Indians and Africans. *The only tribe to resist the idea of slavery was the Seminole tribe. The Seminoles rejected the idea because they were the descendants of African explorers who settled in Florida and mixed with Muskogee refugees who had mixed in with the Spanish. They called themselves "Runaways."* These black Seminoles who settled in the swampy terrain of Florida established cultivation methods that were identical to that of the methods of Sierre Leone in Africa. Georgia slave holders were soon invading Florida looking for runaway slaves and were soon met with opposition with Seminoles. The Seminoles tried to live a peaceful life in their own territory but Georgia militias were preparing to raid Florida looking for African slaves (many whom had already sought refuge with the Seminoles and blended in perfectly since both Africans and Seminoles were black.) The Seminoles, African runaways, and the Spanish all aligned with each other to fight off the slave holders. [my Italics] In 1739 slave fugitives in St. Augustine built a fort to protect themselves and the Home . . . British. Black Seminoles led the coalition against slavery in the North. Black Seminoles even planted "spies" posing as African slaves being sold by Creeks to the British just to gather information. Eventually the red Seminoles began to join the resistance. This is when the U.S. Government became worried. The government never anticipated the well working relationship between the reds and blacks. Georgia slave holders soon realized that the Seminole Nation could put an end to slavery. This caused the first Seminole War. Seminoles struck U.S. slave plantations. When the St. Augustine blacks joined in the Seminole raids were destructive and the Seminoles could not be stopped. General Andrew Jackson of the U.S. Military vowed to wipe out the Seminoles. The Seminoles took control of a British fortress and re-named it "Fort Negro" which was manned by black Seminole officers. The Seminole army consisted of 300 Seminole men in which only 34 were red Indians.²⁸⁶

Lower Mississippi Delta Region Area Map: The Lower Mississippi Delta Region is a large and diverse area encompassing all or parts of seven states bound together by their ties to the river. Broadly defined, the Delta region spans the entire lower portion of the river beginning in southern Illinois, covering portions of Missouri, Kentucky, and Tennessee, and including all of Arkansas, Mississippi, and Louisiana.



²⁸⁶ Black Seminoles - Lost Feather <http://lostfeather.weebly.com/black-seminoles.html>

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MEMBERS OF MODERN DAY GULLAH-SEMINOLES WHOSE ANCESTORS ARE THE WASHITA MOORS

Figure 1



Figure 2



Figure 3



Figure 4



Figure 5



Figure 6



Figure 7



Figure 8



Notice Figure 5 the young Gullah-Seminole carrying a flag with their national emblem “WEBE GULLAH GEECHEES – ANOINTED PEOPLE. This fact has past by most African-Americans but the Gullah/Geechees came together on July 2, 2000 with international observers and media present declared themselves a nation within the Gullah Corridor. The young woman holding the flag is Queen Quet, the first elected Chieftess and Head-of-State for the Gullah/Geechee Nation.

After discovering the research that has been done on the Black Indians I never doubted the origins of my grandfather again. His constant references about his mother “Elias” and his claim of seeing “dragons” as big as refrigerators in the swamps (that intrigued me enough to believe him and tell my friend to laughed at me and my crazy old man), and his “hollering” as he banged on string guitar, along with putting bones around our house and in window seals to ward off evil spirits made no sense then and was kind of scary but did begin to make sense to me later after my grandfathers death, and being a mall in Cincinnati, Ohio off of Reading Road, I observed a traditional Native American dance troupe that had come to town from somewhere out west. The black Indian dancing in traditional dress had smooth reddish brown skin and raven black waved hair tied down with a band, with the typical flat nose and full lips, a black man anthropological speaking and by *one drop standard* so loved by white census takers. I had never seen (or so I thought a black Indian before) and is the reason I doubted that this was a real Indian group from out West; but when he began to increase his steps in dancing to the beat of the drum, bell sistrum, and rattles (faster and faster). As he danced he began that familiar “hollering” that I had heard all of my early life living with my grandfather, and the beating of the drum was significant as well, because my grandfather could not

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actually play the guitar, but he “beat on it” like a drum or “strummed and beat on it” the strangest combination, because he did not have a drum, but used the guitar like it was. That did it for me! But I needed to know more. Later I would find out that Native American people indeed had and played stringed instruments with *some of them* looking like and functioning like acoustic guitar. Below are some images of the varied types of stringed instruments the Native American both made, invented, and used during various periods of their musical history:



We are so use to white produced “Westerns” with Indians as the enemy that the only time we saw them play instruments was during war parties, and the only instruments “drums”, “rattles”, and bell “sistra.” The white man would never allow us to see the Indians playing flutes or percussion instruments like acoustic guitars. That would make them look more civilized than we were given to believe they were. This Native American tradition of making and using various stringed instruments is probably why my grandfather was attracted to the acoustic guitar. However, I had to catalogue all of this in my mind until I could found out more. What I have presented above is some of the things I have discovered about my grandfather and believe without doubt that he is Gullah-Seminole and a descendent of the Washita Moors and likely he memory of his mother “Elias” has to do with his childhood being raised up in lower Mississippi in and around those tribal members. Speculative? Yes! But compelling enough for me to keep on searching.

As we said earlier in Delany’s novel “Henry Blake’s” plans even included the Native American People, seeking from them an alliance based on the history of military alliance between the Seminole and Africans in Northern Florida that fought against the U. S. Army for over forty years to hold that land, which African-Seminole War was fought between MP300/A1816 and MP342/A1858. In Chapter 20 “Advent Among the Indians” Delany presents a narrative conversation between “Henry Blake” and “Mr. Culver” the Chief of the United Nations near Fort Towson, Arkansas, with some interesting observations of what black men during Delany’s time believed about the close relationship and bond of blood ties and war against a common white enemy between the African American People and the Native American People. “Henry” is there in the Indian Nations to tour and search out the possibilities for alliances with the Indians against the white man to enlist them in his “seclussions” only to find out

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that the Indians had been operating “secret societies” which is the reason for the long and sometimes successful war against the U. S. Army in Florida. “Henry Blake” makes his way to the Indian Territories and finds himself in conference with an old Native American warrior by the name of Chief Culver, his main aim being to get the chief’s cooperation in an alliance between the tribes and his *secret organization* (i.e. “seclusion”). The narrative for Chapter 20 begins as follows:

From Texas Henry went into the Indian Nation near Fort Towson, Arkansas. “Make yourself at home, sir” invited Mr. Culver, the intelligent old Chief of the United Nations, “and Josephus will attend to you,” referring to his nephew Josephus Braser, an educated young chief and counselor among his people. “You are slaveholders, I see, Mr. Culver!” said Henry. “We are, sir, but not like the white men,” he replied. “How many do you hold?” “About two hundred on my two plantations.” “I can’t well understand how a man like you can reconcile your principles with the holding of slaves and---” “We have had enough of that!” exclaimed Dr. Donald, with a tone of threatening authority. “Hold your breath, sir, else I’ll stop it!” in rage replied the young chief. “Sir,” responded the Doctor, “I was not speaking to you, but only speaking to that Negro!” “You’re a fool!” roared Braser, springing to his feet. “Come, come, gentlemen!” admonished the old Chief. “I think you are both going mad! I hope you’ll behave something better.” “Well, uncle, I can’t endure him! He assumes so much authority!” replied he. “He’ll make the Indians slaves just now, then Negroes will have no friends.” Donald was a white man, married among the Indians a sister of the old Chief and aunt to the young, for the sake of her wealth and a home. A physician without talents, he was unable to make a business and unwilling to work. “Mr. Bras---” “I want nothing more of you,” interrupted Braser, “and don’t---” “Josephus, Josephus!” interrupted the old chief. “You will surely let the Doctor speak!” Donald stood pale and trembling before the young Choctaw born to command, when receiving no favor he left the company muttering “nigger!” “Now you see,” said Mr. Culver as the Doctor left the room, “the difference between a white man and Indian holding slaves. Indian work side by side with black man, eat with him, drink with him, rest with him and both lay down in shade together; white man even won’t let you talk! In our Nation Indian and black all marry together. Indian like black man very much, only he don’t fight ‘nough. Black man in Florida fight much, and Indian like ‘im heap!” “You make, sir, a slight mistake about my people. They would fight if their own country they were united as the Indians here, and not scattered thousands of mile apart as they are. You should also remember that the Africans have never permitted a subjugation of their country by foreigners as the Indians have theirs, and Africa today is still peopled by Africans, whilst America, the home of the Indian---who is fast passing away --- is now possessed and ruled by foreigners.” “True, true!” said the old Chief, looking down reflectively. “Too true! I had not thought that way before. Do you think the white man could’nt take Africa if he wanted?” “He might by a combination, and I still am doubtful whether then he could if the Africans were determined as formely to keep him out. You will also remember, that the whites came in small numbers to America, and then drove the Indians from their won soil, whilst the blacks got in Africa as slaves, are taken by their own native conquerors, and sold to white men as prisoners of war.” “That is true, sir, true!” sighed the old Chief. “The Indian, like game before the bow, is passing away before the gun of the white man!” “What I now most wish to learn is, whether in case that the blacks should rise, they may have hope or fear from the Indian?” asked Henry. “I,m an old mouthpiece, being puffing out smoke and talk many seasons for the entertainment of the young and benefit of all who come among us. The squaws of great men among the Indians in Florida were black women, and the squaws of the black men were Indian women. You see the vine that winds around and holds us together. Don’t cut it, but let it grow till bimeby, it git so stout and strong, with many, very many little branches attached, that you can’t separate them. I now reach to you the pipe of peace and hold out the olive-branch of hope! Go on young man, go on. If you want white man to love you, you must fight ‘im!” concluded the intelligent old Choctaw. “Then, sir, I shall rest contented, and impart to you the object of my mission,” replied Henry. “Ah hah! Exclaimed the old chief after an hour’s seclusion with him. “Ah hah! Indian have something like that long-go. I wonder your people ain’t got it before! That what make Indian strong; that what make Indian and black man in Florida hold together.

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Go on young man, go on! may the Great Spirit make you brave!" exhorting Mr. Culver, when the parties retired for the evening, Henry rooming with the young warrior Braser. By the aid of the young Chief and kindness of his uncle the venerable old brave, Henry was conducted quite through the nation on a pony placed at his service, affording to him an ample opportunity of examining into the condition of things. He left the settlement with the regrets of the people, being the only instance in which his seclusions were held with the master instead of the slave.²⁸⁷

In "Henry's" explorations along these lines we must see the serious purpose of Delany in seeking a means grounded in real history for an end to slavery. He did this in novel form exploring and trying to plant these ideas in the minds of his serial readers (who could not wait to receive the next chapter). It is unlikely that Delany would have written *Blake* if he could had any notion at the time that the outcome of the Civil War would end slavery as he knew it and result in freedom for over 4,000,000 black men, women and children with the *Emancipation Proclamation*. A brief analysis of the points and outcomes of "Blake's" *seclusion* with the Chief Culver seems to be the following: After a brief discussion on comparative strategies of the Africans and Indians faced with the same white enemy in their own native soil, Chief Culver sighs, "The Indian, like game before the bow, is passing away before the gun of the white man!" After proclaiming to the old Choctaw Chief the fighting history and traditions of the black in his native country, Africa, Henry gets to the point of his coming to the Indian Territories: "What I now most wish to learn is, whether in case the blacks should rise, they may have hope or fear from the Indian?" The Chief gives Henry an affirmative answer for alliance between the Indian and Black People should they resort to armed liberation struggle. The Chief says in answers pointing out the reasons why such a "seclusion" and alliance is possible based on the *ties that binds*, that is blood ties from inter-marriages between Indians and black women and between black men and Indian women. The Chief states:

I'm an old mouthpiece, been puffing our smoke and talk many seasons for the entertainment of the young and benefit of all who come among us. The squaws of the great men among the Indians in Florida were black women, and the squaws of the black men were Indian women. You see the vine that winds around and holds us together. Don't cut it, but let it grow till bimeby, it git so stout and strong, with many, very many little branches attached, that you can't separate them. I now reach to you the pipe of peace and hold out the olive-branch of hope! Go on young man, go on. If you want white man to love you, you must fight 'im.²⁸⁸

This is precisely the stories = *truth-myth* that many old black men, including my grandfather claimed was true for them, that is, that they had Indian blood in them, because one of more of their ancestors were Indian My grandfather with smooth brown skin and waved hair (no longer raven black but silver) claimed that his mother "Elias" was Indian and his father a black man never doubted his own *life-world* and *lived-experience* no matter the doubts and shade cast on it by others and by white history that needed to destroy *the ties that bind* between the Native American People and the Nu African People *until it all has faded from memory and the last of our black ancestors can no longer testify to its truth-myth in fantastic stories they tell to their grand-children*.

²⁸⁷ Martin R. Delany. *Blake*, pp. 85-87.

²⁸⁸ Delany, *Blake*, p. 87.

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With the assurance from Chief Culver that the Indians would join in fighting the white man if the black man rose up against him “Blake” in “seclusion” with the Chief tells him about his *secret organization*. The Chief in amazement of Henry’s description and mission exclaims: “Ah hah! Indian have something like that long-ago. I wonder your people ain’t got it before! That what made Indian strong; that what make Indian and black man in Florida hold together. Go on young man, go on! may the Great Spirit make you brave!”²⁸⁹ It is clear here that Delany is making reference to some early tradition among the African and Seminole of Northern Florida, whom had established a *secret society* much like the Ejagham slaves did in Cuba. Such a fighting tradition based on guerilla warfare tactics may have been based on his knowledge of the **Black Leopard Society** in Cuba as well as in Northern Florida. This knowing that Delany used historical examples to weave his novel it highly probable that black people at least in Florida had established in conjunction with the Seminole a “seclusion” or *secret society* much like the **Black Leopard = Black Panther Society**. The Black Panther then is both culturally indigenous for the Nu African People having its origins in Africa and passed through to places like Cuba and even Northern Florida used to help the black man fight for freedom against *enemies within and enemies without*. Our people used an African animal totem and its characteristics of *walking at night* to ensnare its prey (i.e. enemies) as best they could in their collective memory.

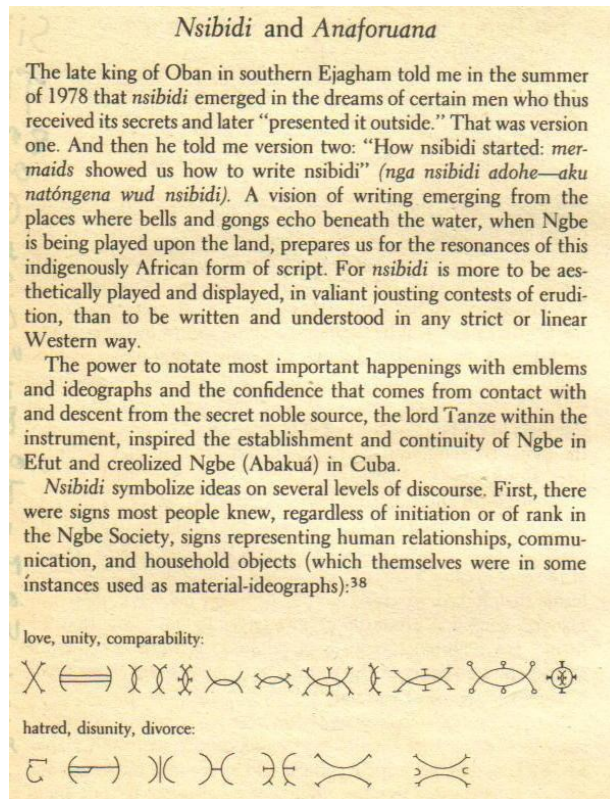


This was the way black men both in Africa and in the New World kept moral order in their society using what Robert Farris Thompson calls “*justifiable terror om the service of law and government.*” Do you think if we had “Leopard Men” in our black communities today that we would have wanton mayhem of black on black crime, random drive-by-shootings killing our innocent children

²⁸⁹ Delany. *Blake*, pp. 86-87.

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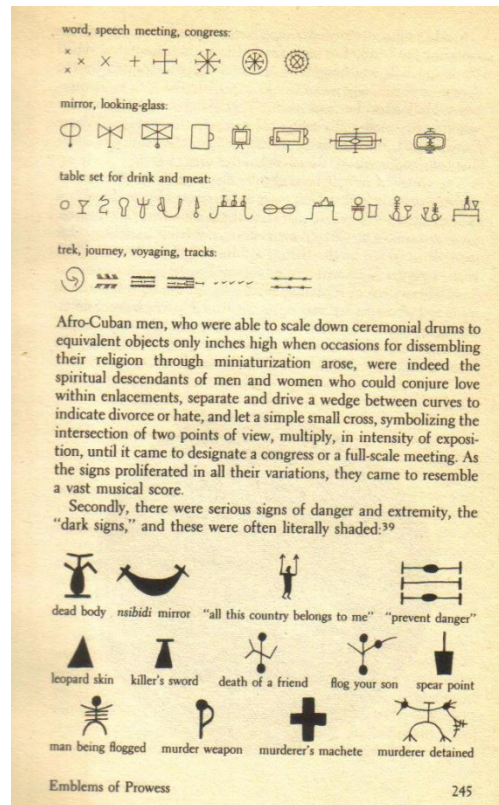
at home in in playgrounds? Not very likely Ejagham hieroglyphic writing and symbols called *Nsibidi* is the best expression of this societal notion. In the word N+Sibi+di, where **Sibi** means in Ejagham “cruel” or “bloodthirsty” so that Nsibidi roughly can be translated “cruel letters” according to Thompson.²⁹⁰ Below Thompson gives examples of these *cruel letters* from Southeastern Nigeria and those used by Afro-Cubans in the New World.²⁹¹



²⁹⁰ Robert Farris Thompson. *Flash of the Spirit: African & Afro-American Art & Philosophy*. (New York: Vintage Books, 1983), p. 227.

²⁹¹ Thompson. *Flash of the Spirit*, pp. 244-245.

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It is fitting that the symbol of the **Black Panther** first arose as a national totem or symbol for freedom in the Black Belt South, when the *Lowndes County Freedom Organization of Alabama* [LCFO] adopted it as the symbol of its organization and political party in MP449/A1965. The **Black Panther** was to be the symbol of the black man's Independent Political Party centered in the Black Belt South similar to the **Elephant** for the Republican Party and the **Ass** for the Democratic Party. It was SNCC who originally used the **Black Panther** as its symbol and then gave the LCFO the right to use it in its party campaigns and political struggle in the Black Belt South.²⁹² In Maafa-Period 450/Asiento 1966, Huey Newton and Bobby Seale, two black nationalist students, organized the *Black Panther Party for Self-Defense*, insisting that the black man had *the right to bear arms* under the U. S. Constitution *Second Amendment* as well as the white man. They in turn ask the LCFO of Alabama for the use of the symbol for the organization.²⁹³ Here instead of being associated with a "seclusion" or *secret organization* as with the Ejagham and in the story of *Blake*, it became a national and international sensation because of their emphasis on the principle and right of self-defense for black people in their own communities, and the fact that they put this into action and practice with black berets and *openly and publicly* carrying long guns displayed in the streets. The fact that black men dare to carry weapons openly and claim the right of self-defense under the *Second Amendment* caused a sensation and fearful stir among the white power establishment and for this reason the people have forever associated the black panther symbol with this organization in California thinking it originated with them; but it did

²⁹² James Forman. *The Making of Black Revolutionaries*. (Open Hand Publishing Inc., 1985), p. 443, and E. Tani & Kae' Sera. *False Nationalism, False Internationalism*, p. 175.

²⁹³ Forman, **Sawa**, "The Black Panther Party", pp. 523-543; and Tani & Kae', **Sawa**, p. 175.

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not, as we will demonstrate below. It in fact did not originate with either SNCC or the LCFO but is an ancient black symbol and totem originating with the black man in Africa and was always resurrected for the same reason, the pressing need for *freedom* from oppression and domination, when black people got tire and had it up to here with the White man's S.H.I.T. (i.e. a boat load of it). While the **Black Panther Party** both in its purpose and aim were sincere their passion and youth saw little point and a lack of courage in running this organization underground and thus brought down on them the full power of **JUST-US** system that worked to destroy this organization, so that some of its leaders were killed like Bobby Seale for *openly* asserting their *right to bear arms* under the U. S. Empire Constitution. The wisdom of our black ancestors was ignored, which called for organizing "seclussions" and operating as a Black Panther Society *underground as a secret organization* as the best way to survive and carryout the aims of freedom, building from within *life-giving, life saving institutions*, and *institutions of power and empowerment* that once known would not be easily overturned. Our black youth then as now do not see any wisdom in such secret organization but likely regard it as cowardly, even if the wisdom it conveys requires one to operate in this fashion (for the time being) when you are *out numbered & gunned*. The wisdom of our black ancestors in organizing "seclussions" speaks to this foolish scenario of *one last great act of defiance* by a mouse fed up with being preyed upon by the eagle *openly and bravely standing his ground for the last time!!!*



Do you get the picture? Nothing "cowardly" in avoiding this scenario of certain death, do you think? Nevertheless, the **Black Panther** symbol has again arisen *above ground* by the *Black Panthers* in California been once again resurrected by Milwaukee Councilman, Michael McGee, with his revival of the **Black Panther Party** with an apocalyptic message portending disaster in MP479/A1995 for both white and black unbelievers in that oppressive city. This move is a testament that the symbol of the **Black Panther** and the **Call of the Black Panther** is enduring and has not died in the hearts and mind of the Nu African People. It shall call black men against and again as long as we are an oppressed, captured and subject people of the rulers of the United States Empire.

More on the African Connection for the Black Panther Totem

Going further into what appears to be a combined Efut and Eja-Gham cosmology is the fact that King Ta-Nsi as the Fish Spirit captured by the woman, also had as his *ka = spirit double*, the *leopard spirit = leopard double*, so that when the woman captured him, he gave to her some of his power in the form of the sacred writing of Nsibidi for the benefit of the people because she was receptive to the spirit, but he also showed his ability not to be totally dominated by the woman, showing his ability to escape from her hands or danger and avoid total co-option by the woman

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through the power of his leopard double, using that power to leap from that danger, thus displaying his military and athletic prowess. The Efut explain this in the fashion of a poem, *"Fish of the river, Fish of the sea, Sacred Sounding Voice....Who melts into a leopard's body"*²⁹⁴ We note here that in Kamau Religion that the *spirit double* of the Son of Osiris, Heru = Horus, the Son of Light who destroys Set and his armies of darkness, is that of the *cat = Mau*, i.e. as in *Mau* during the Kenyan

Revolution against British rule. Heru is called in Kamau hieroglyphics



, *abu shematu = the southern panther*, the dispenser of justice. In Egyptian the word of the sacred

fish and the leopard or panther has the same root **aab = fish =**



[notice the symbol for

sacred writing in the word for *fish*] while the word **aabi = panther =**



Another sequel to the legend of the Efut People says that the Ekpe Leopard Society was founded by a Efut priest, who took the *calabash of power* from the head of the woman Sikan. After the fish in the vessel died, the priest took the skin of the fish and made out of that the head of the *talking drum*, with which drum he initiated the *seven elders of the society, i.e. the founding sons of the black leopard society*. We know the names or titles of the office holders in the Ejagham black leopard society, which organization obviously developed out of the same or similar black cosmology, they being the ones who initiated the Efut in the *mysteries of Nsibidi*. The seven founding sons of the black leopard society (e.g. seven deacons of the early church who were filled with the Holy Spirit and noting the *Deacons for Defense and Justice* within the Civil Rights Movement)²⁹⁵ were the [1] *MoKongo*,

²⁹⁴ sawa, p. 242.

²⁹⁵ The *Deacons for Defense and Justice* was founded in 1964 in Jonesboro, Louisiana (led by Robert F. Williams) based on the internationally recognized principle of self-defense. This organization for lack of another phrase was the armed wing of the Civil Rights Movement (even though many in that movement denounced it because of its policy of non-violence). The Deacons for Defense inspired the founding of the original "Black Panther Party" in 1965 in Lowndes County, Alabama that over 98% black but ruled by a minority of white 2% of the population. The blacks in that county wanted to build a political party that upheld the right and principle of black self-defense and so founded the *Lowndes County Freedom Organization*. This organization chose as it



emblem for their party the black panther and so was a direct inspiration for the founding of the *Black Panther Party for Self-Defense* of Oakland, California in 1966. Stokely Carmichael one of the young leaders of this southern based political party tried to bring the southern "Black Panthers Party" and the BBP of Oakland together with a speech in 1966 at a conference on "Black Power & Change" held at U.C. Berkeley. His speech reveals the origin of the original "Black Panther Party" derived from the political emblem of the black panther they chose. In his speech Carmichael said: "In Lowndes County, we developed something called the Lowndes County Freedom Organization. It is a political party. The Alabama law says that if you have a party you must have an emblem. We chose for the emblem a black panther, a beautiful black animal that never strikes back until he's back is so far into the wall, he's got nothing to do but spring out. Yeah. And then when he springs he does not stop."

Carmichael then goes on to explain that the emblem is the reason the Lowndes County Freedom Organization began to be called the "Black Panther Party." Ironically enough it was the whites of that county that began to call this black political part the "Black Panther Party." The whites were politically organized as the Alabama Democratic Party as their emblem a

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[2] *Ekuenon*, [3] *Isue*, [4] *Mpego*, [5] *Iyamba*, [6] *Nrikamo*, and [7] *the Ta-Nsi*, who was the supreme head of this society. These are the *HOLDERS of the Seven Plumes, i.e. HOLDERS of the Power and Right to Carry-out Justice* in the community. The *Seven Plumes* represents the right to carry-out justice, as it were coming from the ostrich feather, symbol of *Maat*, to establish the *rule of law and right living* on Earth.

The Ta-Meri and Ta-Nehesi Connection

The question can be asked and answered in the affirmative that the *black leopard society* has ancient links going all the way back to Ta-Mera = Egypt. There is enough historical evidence now to make the presumption that these black secret societies existed all over Afrika under one name or another, and or were organized in one way or another. They always seem to have been the *police arm* of the black state or king, always having the same objective; the duty to execute justice and maintain the moral order and just climate of the black nation. It is evidenced in Ta-Mera that the *Fari* = *Pharaoh*

used Ta-Nehesi [Nubian] police called *Meti* = *Nubian guardians, soldiers, policemen* = . Another derivation of the root of this Kamau word can also be translated as *Meti* = *Fiend* =



, by definition a bloodthirsty, cruel person, addicted to and yet excellent at some activity, vocation, or passion. In other words a fanatical person in the service of some passion or another, that lets nothing stand in the way of that objective or passion, whether good or bad. In the Kamau hieroglyphics the determinative for the word *Meti* is the picture of a man crushing his own head with an ax as the reader can see above. This gives one the idea that this person or word denoting a person is one willing to give his life or sacrifice his life for some goal or passion. When we connect the word *meti* for *fiend* with the word *meti* for *Ta-Nehesi police*, we get the picture of black men in the service of the *Fari*, who fanatically carry-out his divine decrees. Other Kamau words for the Ta-Nehesi police carries the meaning of *friend*, i.e. *friend of the royal court, or friend or devotee of the Fari*, who represented in Ta-Mera *divine justice*. So the *Meti* were more than police or some mercenary force, they were the *devotees of divine justice*. They appear as *friends* to the just and *fiends*



white rooster to symbolized "white supremacy" and so this "White Rooster Party" took to calling the LCFO



the "Black Panther Party after their emblem.

History of the Black Power Movement shows that the LCFO movement spread all over the nation, including California where it became the inspiration for the Black Panther Party founded by Huey P. Newton and Bobby Seale. These two black Californians asked the LCFO for permission to use their black panther party political emblem that was well known and



used on their stationary. Nevertheless, the Oakland Black Panther Party became the more famous of the two parties and very few people know that the emblem and symbolism of the black panther has its origins in the south and goes well beyond it choice by the LCFO since I have already shown that the "southern black panther" was the symbol of a black nation of slaves fighting for freedom as signify in the novel called *Blake or the Huts of America* by Martin R. Delany written just prior to the Civil War.

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to the unjust. They do not carry the sword of the king for nothing. Paul cautioned the Christians of this same fact of God's ordered universe, in which the secular authorities, when they act justly have God's authority to reward and punish, whether we in our post-modern conceptions of *"I can say, and do whatever I want,* like it or not:

Everyone must submit himself to the governing authorities, for there is no authority except that which God has established [that is, by means of God's moral neutral power, my insertion, my liberty]. The authorities that exist have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. . . . For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, and agent of wrath to bring punishment on the wrongdoer (Romans 13:1-4, NIV).

This Biblical view on law and order as divinely ordained is not very popular these days because of the murder and brutalization of black people (men and women) by white police *under the color of law*. But note that Paul here is not talking about police carrying out injustice for JUST-US but justice in order to circumscribe evil within society. That is permitted by God in any society. However, when police act outside of God's divine justice no law in heaven or earth should either protect them or reward them for *murder and brutality under the color of law*. It should be noted also that in both words *meti*, the alphabetic symbol of the owl for the letter *m* was used. When this sign, or hieroglyphic is used as a syllabic sign, it is translated *Kamit = Black*, meaning *Black Person*. Thus *meti = fiend*, points to a *black fiend* in his specialized role as a *fanatical guardian of Kamau justice emanating from the moral and religious authority of the Fari, the very incarnation of God's Justice on Earth*. We would not be hard put to say that the role of the *Meti* during the time of the *Fari(s)*' was the same role as that played by the *Ngbe Leopard Society of the Eja-Gham and Efut People, and that same role played by similar institutions set-up by black people where ever they have formed autonomous governments, and or were allowed some measure of autonomous organization, like the Black Brotherhood of Spain, we mentioned earlier in this project who were in the service of the Spanish crown as earlier as MPI61/A1677*.²⁹⁶

The Nu African Connection

We have already indicated that Delany inferred the existence of a **black panther secret society** through his character in **Blake**. If there was such a secret military society on the model of the Ejagham



in the U.S.E. then it is fitting that the indigenous **black panther symbol** developed by Lowndes County Freedom Organization (LCFO) of Alabama in 1965 during the Civil Rights struggle arose again where it was given its birth, in the **black Southland = The Black Belt = the National Territory = the N.T.** The **Lowndes County Freedom Organization of Alabama** adopted it as the symbol of its organization and for its political party in MP449/A1965, the same year of Shahidi, Malcolm X's martyrdom, and the same year that Malcolm's men noticed the sign in the "Truth" coffee shop, the sign which said **"A Panther Walks By Night."** You might say then that the black panther symbol was

²⁹⁶ Rogers, *100 Amazing Facts About the Negro*, 43.

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given birth on the heels of Shahidi, Malcolm X's martyrdom.

The **black panther** was to be the symbol of the black man's Independent Political Party centered in the Black Belt South, just as the Republican Party's symbol is the **Elephant**, and the Democratic Party's symbol is the **Donkey** and the symbol of the Lowndes Democratic Party of the



"White Rooster Party" signifying "white supremacy" opposed the LCFO "Black Panther Party" in Alabama. The **totem symbols** for white political power in the U.S.E. are then the **elephant** and the **donkey** and locally in Lowndes County, Alabama, the white rooster. The **totem symbol** for black political and economic power is the **panther**. It was SNCC who originally used the **black panther** symbol and then gave the LCFO the right to use it in its party campaigns and political struggle in the Black Belt South.²⁹⁷ In MP450/A1966, Huey Newton and Bobby Seale, two black nationalist students, organized the **Black Panther Party For Self-Defense**, taking on the name and symbol used by SNCC and the LCFO of Alabama.²⁹⁸ The **Black Panther Party** of Oakland, California made the **black panther** symbol both nationally and internationally recognized, but it is not, as the foregoing study shows theirs alone, but belongs indigenously to the Nu Afrikan People in the B.N.T. = Black National Territory in the South. Milwaukee Councilman, Michael McGee, with his revival of the **Black Panther Party** had brought the symbol of the **black panther** to life again with an apocalyptic message which portended racial disaster in MP479/A1995 (race war) for both white and black unbelievers in that oppressive city. This move was a testament that the symbol of the **black panther** and the **Call of the Black Panther** had not died in the hearts and minds of the Nu Afrikan People. It has recently arisen again within the Black Lives Matter movement. Whatever the circumstance *the call of the black panther* will be heard by black men and women again and again as long as they are oppressed, captive, murdered, and a subject people to the rulers of the U.S. Empire and Imperium.

The Black Christian Connection

Most black Christians don't know this but during early church history the parentage of Jesus was challenged by contemporary ancient writers. One such writer was Celsus a Latin writer/scholar and according to *Webster's Biographical Dictionary* was Platonic philosopher who lived in the Robert 2nd Christian Century. Celsus wrote the first intellectual attack on Christianity in his works *True Word* or *True Account*. This work was so notable against the claims of Christianity that it was answered by the great Christian apologist Origen in his work *Contra Celsum*.²⁹⁹ Robert L. Wilken's in his work *The Christians as the Romans Saw Them* gives us the view Celsus held about Jesus Christ:

According to Celsus, it was Jesus himself who "fabricated the story of his birth from a virgin"
... Jesus had come from a Jewish village where he had been born of a "poor country woman

²⁹⁷ James Forman, *The Making of Black Revolutionaries* [Open Hand Publishing, Inc., 1985], 443 and E. Tani & Kae' Sera, *False Nationalism, False Internationalism: Class Contradictions in the Armed Struggle* [A Seeds Beneath the Snow Publication, 1985], 175.

²⁹⁸ Forman, 443 and Tani & Kae' Sera, 175.

²⁹⁹ *Webster's Biographical Dictionary*. (Springfield, Massachusetts: G & C. Merriam Company, Publishers, 1976), "Celsus," p. 272.

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who earned her living by spinning.” This woman became pregnant by another man, a soldier named Panthera, and “was driven out by her husband, who was a carpenter by trade, since she was convicted of adultery” . . . While she was wandering about in disgrace she secretly gave birth to Jesus. When Jesus grew up he went to Egypt, and because he was poor, hired himself out as a workman and “there tried his hand at certain magical powers on which the Egyptians pride themselves; he returned full of conceit because of the powers, and on account of them gave himself the title Son of God.” ³⁰⁰

How Jesus got the name or appellation “Jesus, Son of God” or “King of the Jews” is not important here. A full discussion of the name **Barabbas**, who was let go in place of Jesus, Son of Joseph at his trial, appears in some early biblical manuscripts citing Matthew 26:16 as **Jesus Barabbas**, where **Bar** = **Son of** and **Abbas** = **the Father** = **Jesus, Son of the Father**, thus **Jesus, Son of God**, and its implications can be found in the work of Christopher Knight and Robert Lomas, *The Hiram Key* [1996], pp. 49-52. What is of interest here is that Jesus is called the **Son of Panthera**, his supposed *real earthly father, not Joseph*. We note here that Celsus was a Latin writer and that **Panthera** is the Latin name for a **leopard of a dark color = a black panther**. Whether Celsus’ allegations are true or not, it remains that he is really calling Jesus the **Son of the Black Panther**. This is also important in another direction. Names or nomens were very important in ancient times and were not given lightly. They often were descriptive of the individual given that nomen. Jacques B. Doukhan states that:

As soon as man was created, his first duty was to give names (Gen 2:19, 23) and thereby participate in the divine Creation. From then on throughout the Bible, the Israelites would give names to designate persons, places, and God. The names were not simply repeated as the product of mechanical memory, they were supposed to express the inherent reality of what they designated. For instance, the name “Adam” came from the word “’adama” which means “earth,” because he is of an earthly reality. ³⁰¹

If Jesus’ father was named **Panthera**, it was likely given to him because he was either **dark** or **black in color** like the **panther** = his physical descriptive reality. If Jesus’ father was a **black man** this ends the argument as whether Jesus Christ was a white man and has staggering implications for Christian theology which *assumes* a white Christ. I cannot go into this here but it can be proven through the Bible that Jesus maternal parentage (through his mother Mary) goes all the way back to Aaron the brother of Moses through Aaron’s son **Phinehas** which is a Nubian name = **Pi-Nehas** = **from the people of the Nehas**. **Pa-Nehesi** =  was the ancient name the Egyptians or **Kami** gave to the black people just south of the first cataract of the Nile or Hapi river. If this is all true then Jesus would have (from sacred biblical sources) **black Nubian ancestry** and is the Christ, *black according to the flesh* without assuming the argument of Celsus in its entirety and would theologically deny the Virgin Birth. We don’t have to go there in order to demonstrate biblically that Christ was *black according to the flesh* through the lineage of his mother Mary alone. I have already dealt with these

³⁰⁰ Robert L. Wilken. *The Christians As The Romans Saw Them* [New Haven: Yale University Press, 1984], 109.

³⁰¹ Jacques B. Doukhan, **Hebrew for Theologians** [University Press of America, Inc., 1993], xiii. Gerald Massey describes this “naming” as the primal activity of creation and terms it uranographic “thinging” in his works. He also points out in his **Book of the Beginnings** [vol. 1] that it was the black man to first provide uranographic “thinging” or “naming” in the Creation [p. 23].

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biblical arguments and claims in full elsewhere. The only interest here (for us) is that Celsus while denying the Virgin Birth (upmost important for him) is giving Jesus a black hue-man paternity through his father making Jesus *black according to the flesh* and therefore since the Virgin Birth cannot be true (in Celsus's view) Jesus being *black according the flesh* in local tradition had to have a black father, said to be an African Roman soldier stationed at the time in Palestine and called *the Black Panther* (i.e. *Panthera*).

Black Cosmology of the *Sign and the Seal*: (*The Awful Call of the Black Panther*)

Africans have used *signs and symbols* to communicate black cosmological spiritual thought as well as ordinary ideas some of which developed into full alphabets and some into complete language epicological writing systems like the Bamum script developed for the Bamum language by King Njoya of Cameroon around the turn of the 19th Century between 1896 and 1910. The Bamum writing system an evolutionary series of six scripts is partially pictographic and partially alphabetic. It is a semi syllabary writing system where consonant-vowel sequences are written as a unit. The Bamum alpha-syllabary may fairly be compared with the sophisticated Ethiopian writing system of 252 syllographs for the Ge'ez, Amharic and Tigrinya languages. Type was cast for the Bamum script in 1918. The script fell into disuse around 1931 but revived via a language project around 2007. According to the *Omniglot: Online Encyclopedia of Writing Systems & Languages* under caption **Bamum syllabary** [᠎ᠠᠮᠤᠮᠤ]:

The Bamum syllabary was invented in 1896 by King Ibrahim Njoya of the Bamum. The king also collected numerous manuscripts containing the history of his people, and used his script to compile a pharmacopoeia, to design a calendar, and to keep records and for law. He also built schools, libraries and set up a printing press. The first version of the script including 465 symbols, but King Njoya simplified a number of time[s] until it included 73 syllabic signs and 10 numerals. Tone indicators can be added to the signs if necessary. After part of Cameroon came under French control in 1919, the libraries and the printing press were destroyed, many of the books in the Bamum script were destroyed, and the teaching of the script in schools was banned. After Cameroon became independent in 1960, Njoya's son and heir, Seidou Njimoluh, collected such Bamum manuscripts and other materials that survived and put them in his father's museum. Today the Bamum Scripts and Archives Project is trying to revive the Bamum script by teaching it to young people. The Bamum language (Shūpamom) is a Bantoid language spoken in Cameroon by about 200,000 people. It is also known as Bamoun in French.

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𐌆 𐌗 𐌚 𐌛 𐌜 𐌝 𐌞 𐌟 𐌠 𐌡 𐌢 𐌣 𐌤 𐌥
 a ka u ku é re te o nyi i la pa ni né
 𐌦 𐌧 𐌨 𐌩 𐌪 𐌫 𐌬 𐌭 𐌮 𐌯 𐌰 𐌱 𐌲 𐌳 𐌴 𐌵 𐌶
 lé mé ta da njem m su mu shi si shù sù ké kët
 𐌷 𐌸 𐌹 𐌺 𐌻 𐌼 𐌽 𐌾 𐌿 𐍀 𐍁 𐍂 𐍃 𐍄 𐍅 𐍆 𐍇
 noue nou njoue yo shou you ya sha kú pou jé té pú wi
 𐍈 𐍉 𐍊 𐍋 𐍌 𐍍 𐍎 𐍏 𐍐 𐍑 𐍒 𐍓 𐍔 𐍕 𐍖 𐍗 𐍘
 pé fé rou lou mi ni rú re kén kwen ga nga cho poue
 𐍙 𐍚 𐍛 𐍜 𐍝 𐍞 𐍟 𐍠 𐍡 𐍢 𐍣 𐍤 𐍥 𐍦 𐍧 𐍨 𐍩
 fou fem wa na li pi lo ke mbèn rèn mèn ma ti ki

Combinations

T	Ṭ	Tɛ	Tə	ʔ	ḏō	ṽz	tɛ	tə	tɛz	V	Mō	Mz
da	di	do	dé	tou	dou	tu	si	sé	sū	fou	vou	fo
J	J̣	Jə	Jɛ	ɾ	ṽz	ḏō	Hɛ	ɾ	Jɛ	Jz	Jɛ	Jz
f,v	vi	vé	fū	poue	bo	bou	po	re	ra	ro	rū	
S	Ṣ	Sɛ	Sɛ	V	Vz	k	Hɛ	k	g	ɛz	wā	qō
shi	ji	shé	shú	ke	ko	go	gué	gi	you	to	ja	jou

Numerals

0	1	2	3	4	5	6	7	8	9
---	---	---	---	---	---	---	---	---	---

Punctuation

.	:	,	;	?
full stop	colon	comma	semicolon	question mark



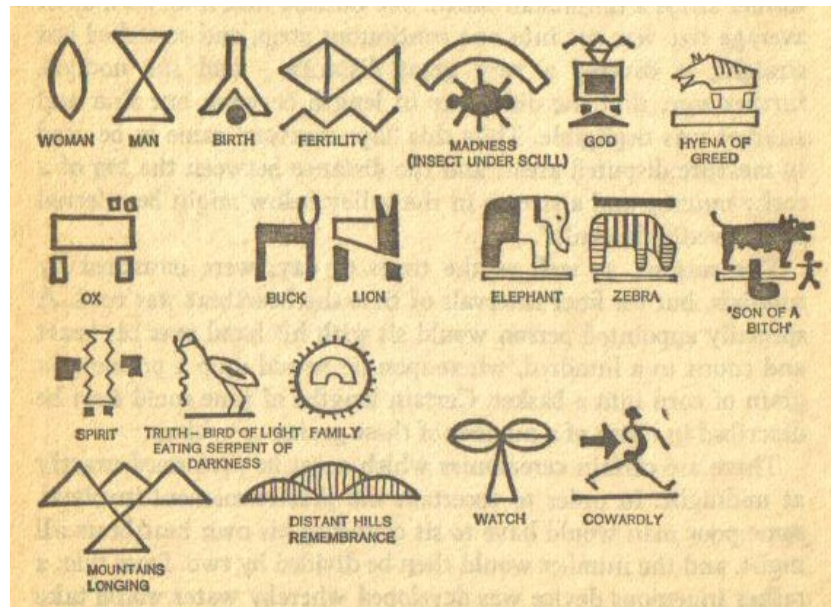
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It is not our intention to explore and exam African writings systems in this project *Our Ancestors Have Names*. We have already done so in the *Nu African Calendar* and so the reader interested in this topic may refer to that work. We only wanted to briefly introduce the *Bamun writing system* in order to avoid the suggestion that Africans in West and Central Africa only used pictographs and had no full alphabets and complete writings systems for their languages they could used to produce written communication and literature. However, for our purposes here we want to demonstrate the importance of African *signs and symbols* for their cosmological conceptions and ideas and how these are related to African secret societies like the Black Leopard or Black Panther Societies in the American Hemisphere that produced *Anaforuana* symbols from Ejagham Nsibidi symbols in Africa. African signs and symbols must have been used Africa-wide functioning as *lingua franca* shorthand that allowed Africans with different cultures and languages to communicate important cosmological ideas they may have shared as well as for practical purposes of trade. This seemed to be the case for the Ba-Ntu (Soul-People) symbol-language of Southern Africa. According to Credo Vusa'mazulu Mutwa (1969) in his book *My People: The Writings of A Zulu Witch-Doctor* :

The Bantu symbol-language – which is our form of writing – is not taught to the common people and is reserved mostly for recording secret things. But the witchdoctors and tribal elders still employ it, and as it is standard for all the tribes in Africa, men from such widely separated tribes as the Zulus and the Lundas of Angola, who do not speak the same language at all, can still understand each other's symbol-writing. The various symbols, which have not changed since the earliest times, do not represent single letters; each expresses a whole word, or more often, a complete idea, rather in the style of Chinese and Japanese writing. I cannot list them all, as they would fill this book, but I have included enough, I hope, to show their interesting scope and variety. Some of these, as indicated, have an abstract as well as a literal meaning.

³⁰² *Omniglot: Online Encyclopedia of Writing Systems & Languages.* (omniglot.com).

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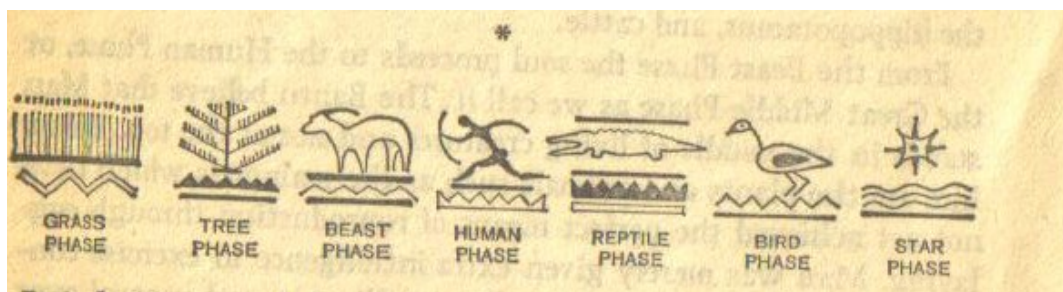


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Mutwa also introduces a number of cosmological temporal symbols that deal with cycles or phrases of the transmigration of the soul (i.e. the *Ba*). Mutwa states the following:

As I already said, the Bantu believe that the soul passes through a series of incarnations both before and its brief association with the human body. The first of these states is the lower plant life – grass and small shrubs. The souls of future human beings germinate in these plants, and when the plants die these souls reincarnate in perennial trees. It is at this stage that differentiation takes place – where the souls of idiots, fools, lazy people, beggars, and ordinary rabble in general, are separated from those of people of consequence. . . . From the Tree Phase the soul develops into the Beast Phase, and here there is further separating out. All the good souls reincarnate as sacred animals, while the evil souls associate with vile animals From the Beast Phase the soul proceeds to the Human Phase, or the Great Middle Phase as we call it. The Bantu believe that Man stands in the middle of living creatures and not at the top. Below him are the plants and animals such as the mammals which have not yet achieved the perfect means of reproduction through egg-laying. Man was merely given extra intelligence to exercise control over all living creatures – but intelligence to exercise control others is far from being the ultimate that a soul can achieve It is, therefore believed that after its association with the human body, the soul goes on to a higher plane of existence by reincarnating in a reptile, and from thence it transmigrates even higher, to the Bird Phase. . . . From the Bird Phase, finally, the soul is promoted to the Star Phase. We believed that the stars are souls which have evolved to supreme perfection. They are now, literally, in Heaven. But souls do not stay in Heaven indefinitely; after a long period they return to earth to start the cycle all over again. We often see these souls returning to earth as meteors or falling stars. The cycle of a soul from grass to star is said to take about a thousand years, and the Wise Ones of the tribes say that eternity is a song which is sung again and again. They say that a man cannot alter the course of his life. . . . He is merely attaining a predestined goal; his soul has already attained this goal before on a previous cycle.

³⁰³ Credo Mutwa. *My People*, p. 238.



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Now we must move closer to our primary focus on *Nsibidi dark signs and symbols* that had such important impact on the black man in the American Hemisphere as he had to *reorientation and reorganize* his societal patterns disrupted by the slave trade many resurrected in the form of African secret societies. We have already shown from African-American history that the black leopard society came to the American Hemisphere with captured black slaves. The culture of the black leopard society or the black-panther society mainly found its loci on the Island of Cuba, given as evidence the development of African-Cuban *Anaforuana*. *Anaforuana dark signs* were the African-American transformation of signs coming from African *Nsibidi* signs, culture and cosmology. African-Cuban adherents of this black cosmology carried on the hieroglyphic tradition of *Nsibidi* writing and Ejagham ceremony among black Cubans right on into modern times. It can be surmised that thereafter via black Cuban immigration that *Anaforuana*, i.e. **Nsibidi** came to the Continental U. S. Empire through Florida and New York City. However, this later black Cuban immigration does not account for the evidence showing that the Black Leopard or Black Panther Society most likely existed in the Continental U. S. Empire prior to modern black Cuban entry into this country. There must have been an earlier introduction of this culture into the U.S.E. *directly* from Africa prior to 1859 for Martin R. Delany to have eluded to such an organization in his apocalyptic novel *Blake: Or the Huts of America: A Tale of the Mississippi Valley, the Southern United States, and Cuba*, which book first came out in serialized form in the *Anglo-American Magazine* beginning in 1859.

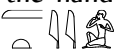
Significantly, Delany connects the spread of this “fictional” black secret society with Cuba, and in respect of this it should be noted that Delany admits in his notes to using real facts to base his fictional characters and “fictional” scenarios on. Even without this direct evidence that such a black secret society as we have been talking about it likely existed in the Continental U. S. Empire & Imperium well before Delany fictional novel. We all know that there was a **Middle Passage** during slavery where black people before being admitted to this country as slaves were often time “seasoned” in the American Islands or Southern planters would buy black slaves in these secondary Caribbean markets well after their introduction to the American Hemisphere, including purchases of slaves made in Cuba. Even more evidence comes from the fact that black sailors employed or bound to service on European and American ships are known to have been carries of news and information to other blacks, and no doubt were responsible for much of the cultural transmission of ideas and knowledge about what blacks were doing between the American Islands and the mainland U. S. Empire. However, here we talk (as in sections above) about Delany’s revealing evidence via his fictional account of the role of this black secret society via his main character *Blake* and what it reveals about the dark *signs and symbols* used by the secret society in fomenting rebellion and revolution throughout the U. S. Empire with Cuba as one of the main bases of operations aimed at freeing the slaves in the Black Belt South.

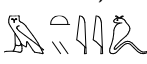
We can see clearly that the *Black Panther totem* inspired by *Nsibidi* writing (i.e. *cruel letters*) is indigenous to the Black Belt South. We see examining Delany’s work that the **Black Leopard** or **Black Panther Society** is not just a phenomenon of the nineteen sixties **Black Power Movement** as we have extensively shown above in this project. The Leopard Secret Society is likely an indigenous product of the Black Belt South that developed at least by the earlier nineteenth century and maybe even before

³⁰⁴ Credo Mutwa. *My People*, p. 184.

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that *after the black man got over the shock of being kidnapped from his land, loss hope of returning, and made up his mind to fight the white man in the only way he knew how by organizing himself according to the underground tenets of warfare and retribution laid out for him by his African fathers*

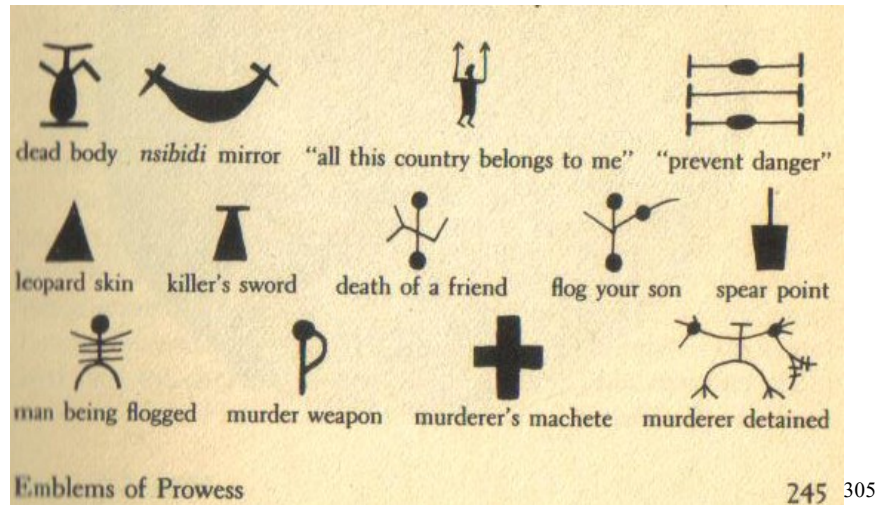
that goes all the way back to Egypt and the black Meti =  (i.e. Nubian guardians, soldiers, policemen) whom the Egyptian rulers and of course Pharaoh could count on to *secretly* rid them/him of their/his enemies. The methods they used were *sure, effective, and cruel* as a warning to others who might be bold enough to go against Egypt's divinely established authority accept for the horrifying notion of meeting ones death at the hand of the **Meti**. Other words (i.e. **meti**) belonging to the semantic domain of this word are , meaning "to occupy," "to take possession of," "to subdue

enemies," as indicated by the docile determinative  for a man who is "silent" or "surrendered"; also  (with the determinative of deadly Copra) or  (with the determinative of a man putting an axe through his own head) = "the name of a fiend", where both hieroglyphic terms signifying someone who is both "deadly" and "willing to die" to carry out their mission.

Significantly, historical markers evident in Delany's work talks about "The Voice" coming from the popular truth-myth concerning the origins of the Ejagham Egbe Leopard Society. Delany knowing about the stories surrounding the Ejagham may in fact been talking about a true underground secret organization that his fictional piece revealed but also provided cover for. From this supposition one can see Delany's *Blake* in its serialized form as "talking points" giving directions on what to do next to this underground society, whose leaders would be awaiting anxiously the next monthly edition. *Blake* when you read it from this perspective reads like a *revolutionary instruction manual* not only to encourage rebellion against slavery but showing revolutionary actors how to combine with the Indians for example in order to put up a serious underground opposition (e.g. combination of "seclussions" with Indians, black Cuban's, etc.) to U.S.E. military and police forces. One supposition we can put to rest is that Delany wrote his work merely for the "entertainment" of his readers because he was serious and genuine black-nationalist whose goal was achieving freedom for black people *by any means necessary*.

These secret "seclussions" or societies no doubt existed during the time of the rebellion of Nat Turner in Southampton, Virginia, 22 August, 1831. The evidence that this is likely the case because in Thomas C. Gray's famous *Confessions of Nat Turner: Leader of the Later Insurrection in Southampton, VA*, the primary historical source for this event, Nat Turner speaks of seeing hieroglyphic characters and numbers similar to the Nsibidi *signs and symbols* of the Ejagham Black Panther or Black Leopard Society. The hieroglyphic characters he saw were like ". . . **forms of men in different attitudes, portrayed in blood.** . . ." If after reading this, one takes a look at the *Nsibidi* characters in bold found in Farris Thompson's *Flash of the Spirit* one then sees a remarkable similarity between these hieroglyphic characters and the ones Nat Turner say he saw in blood on the leaves in the woods that made him believe that it was time to execute his longed planned insurrection (from 1825 to 1831) against Virginia planters in order to free his black brothers and sisters in slavery. We provided these *Nsibidi dark signs and symbols* below:

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Robert Farris Thompson calls these the “dark signs”, i.e. “signs of danger and extremity” the *Emblems of Power*. They look very much like the description Nat Turner gives of “forms of men in different attitudes.” Although we don’t know if Nat Turner understood the ideographic meaning of the signs he saw, he certainly understood them to mean that God’s judgment had come, and he was to be the one to carry out that judgment, i.e. justice to its logical conclusion in the form of insurrection against the white oppressor and enslaver (as he called them *the children of darkness*) of the black man. He had earlier told Grey that prior to seeing the *hieroglyphic signs* he had a vision of “. . . **white spirits and black spirits engage in battle.** . . .” Below Nat Turner explains to Thomas C. Gray in an interview after his capture the rational and what was behind his decision to lead an insurrection against white planters and the slave system in Virginia. Nat Turner told Gray how after a number of *signs* that he had some great purpose to fulfill he began to organize the slaves he had influence over into what we now understand to be a “*seclusion*” (with his insurrection cell consisting of fellow slaves Henry, Hark, Nelson, and Sam) for the purpose of insurrection against his enemies and kill them with their own weapons, and how he was led to this determination by the Spirit (i.e. the Holy Ghost) to see the *signs and seal* in vision in the month of February (the month we now celebrate as black history month) that confirmed him in his purpose divinely ordained by God:

By this time, having arrived to man’s estate, and hearing the scriptures commented on at meetings, I was struck with that particular passage, which says: “Seek ye the Kingdom of heaven and all things shall be added unto you.” I reflected much on this passage, and prayed daily for light on this subject. As I was praying one day at my plough, the Spirit spoke to me, saying: “Seek ye the kingdom of heaven and all things shall be added unto you.”

Question — What do you mean by the Spirit?

Answer — The Spirit that spoke to the prophets in former days. And I was greatly astonished, and for two year prayed continually, whenever my duty would permit; and then again I had the same revelation, which fully confirmed me in the impressions that I was ordained for some great purpose I the hands of the Almighty. Several years rolled round, in which many events occurred to strengthen me in this belief. At this time I reverted in my mind to the remarks made of me in my childhood, and the things that had been shown me, and as it had been said of me in my childhood, by those by whom I had been taught to pray, both white and black, and in whom I had the greatest confidence, that I had too much sense to be raised, and if I was, I would never be of any use to any one as a slave. Now, finding I had arrived at a man’s estate, and was a slave, and these revelations being made known to me, I began to direct my

³⁰⁵ Robert Farris Thompson. *Flash of the Spirit: African & Afro-American Art & Philosophy*. (New York: Vintage Books, 1984), p. 245.

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attention to this great object, to fulfill the purpose for which, by this time, I felt assured I was intended. Knowing the influence I had obtained over the minds of my fellow-servants (not by conjuring and such like tricks, for to them I always spoke of such things with contempt), but by the communion of the Spirit, whose revelations I often communicated to them; and they believed and said my wisdom came from God. I now began to prepare them for my purpose, by telling them something was about to happen that would terminate in fulfilling the great purpose that had been made to me. . . . And about this time I had a vision, and *I saw white spirits and black spirits engaged in battle*, and the sun was darkened, the thunder rolled in the heavens, and blood flowed in streams; and I heard a voice saying, "Such is your luck, such you are called to see, and let it come, rough or smooth, you must surely bear it." I now withdrew myself as much as my situation would permit, from the intercourse of my fellow-servants, for the avowed purpose of serving the Spirit more fully; and it appeared to me, and reminded me of the things it had already shown me, and that it would then reveal to me the knowledge of the elements, the revolution of the planets, the operation of tides, and changes of the seasons. After this revelation, in the year 1825, and the knowledge of the elements being made known to me, I sought more than ever to obtain true holiness, before the great day of judgment should appear, and then I began to receive the true knowledge of faith. And from the first steps of righteousness until the last was I made perfect; and the Holy Ghost was with me and said, "Behold me as I stand in the heavens!" *and I looked and saw the forms of men in different attitudes, and there were lights in the sky to which the children of darkness gave other names than what they really were: for they were the lights of the Savior's hands, stretched forth from east to west, even as they were extended on the cross of Calvary, for the redemption of sinners.* And I wondered greatly at these miracles, and prayed to be informed of a certainty of the meaning thereof; and shortly afterwards, while laboring in the field, *I discovered drops of blood on the corn, as though it were dew from heaven; and I communicated it to many, both white and black, in the neighborhood; and I then found on the leaves in the woods hieroglyphic characters, and numbers, with the forms of men in different attitudes, portrayed in blood, and representing the figures I had seen in the heavens.* And now the Holy Ghost had revealed itself to me, and made plain the miracles it had shown me—for as the blood of Christ had been shed on this earth, and had ascended to heaven for the salvation of sinners, and was now returning to earth again in the form of dew, and as the leaves on the trees bore the impression of the figures I had seen in the heavens, it was plain to me that the Savior was about to lay down the yoke he had born for the sins of men, and the great day of judgment was at hand. . . . And the Spirit appeared to me again and said, as the Savior had been baptized, so should we be also; and when the white people would not let us be baptized by the church, we went down into the water together, in the sigh of many who reviled us, and were baptized by the Spirit. After this I rejoiced greatly, and gave thanks [to] God. And on the 12th of May, 1828, I heard a loud noise in the heavens, and the Spirit instantly appeared to me and said, the Serpent was loosened, and Christ had laid down the yoke he had born for the sins of men, and that I should take it on and fight against the serpent, for the time was fast approaching when the first should be last, and the last should be first---

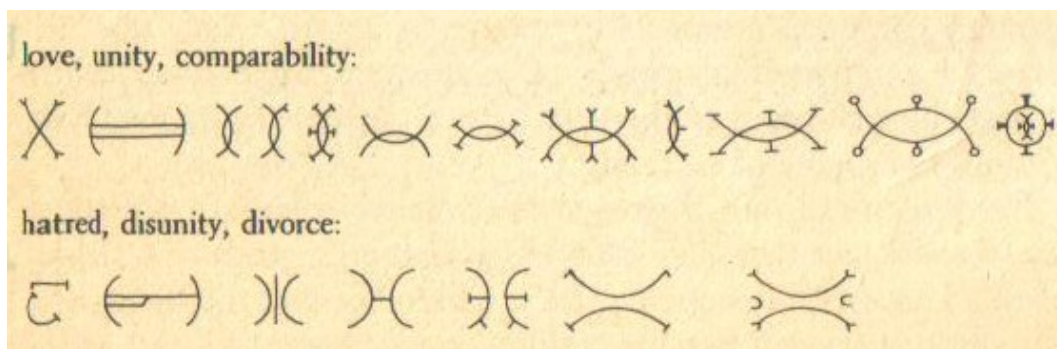
Question --- Do you not find yourself mistaken now?

Answer --- *Was not Christ crucified?---And by signs in the heavens would it make known to me when I should commence the great work, and until the first sign appeared I should conceal it from the knowledge of man. And on the appearance of the sign (the eclipse of the sun last February), I should arise and prepare myself, and slay my enemies with their own weapons. And immediately on the sign appearing in the heavens, the seal was removed from my lips, and I communicated the great work laid out for me to do, to four in whom I had the greatest confidence---Henry, Hark, Nelson and Sam.* It was intended by us to have begun the work of death on the 4th of July last. Many were the plans formed and rejected by us, and it affected my mind to such a degree, that I fell sick, and the time passed without our coming to any

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determination how to commence, still forming new schemes and rejecting them, *when the sign appeared again*, which determined me not to wait longer.³⁰⁶

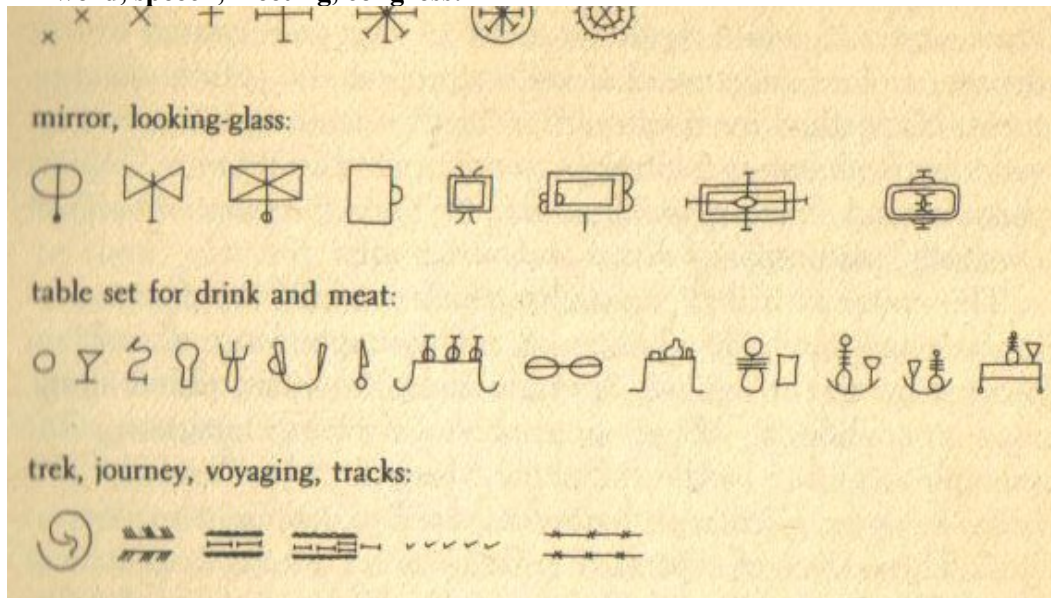
The “seclusion” of Nat Turner with a small central cell of slave conspirators (Henry, Hark, Nelson, and Sam) along with the *sign and seal of the Spirit*, with dark signs in the Heavens and hieroglyphic characters written in blood calling for an engagement of war between the Children of Light and the Children of Darkness bear all the marks of those black men from ancient times that “secluded” themselves in secret societies like the Ngbe Leopard (Black Panther) Society, using Nsibidi cruel letters and Anaforuana as dark signs giving them the spiritual authority to wreck justice on their enemies from within and from without. The hieroglyphic dark signs of the Nsibidi carry dark portent for those who understand their martial meaning as Nat Turner (after years of prayer, contemplation, observation of the signs in the heavens, and revelations from the Spirit of God) apparently did. One sign, as outlined by Farris Thompson as shown above means “dead body,” another means “all this country belongs to me,” others carry the meaning “killer’s sword,” “death of a friend,” “flog your son,” “spear point,” “murderer detained,” “leopard skin,” “prevent danger.” These all appear to be signs used by the Ngbe Leopard Society, i.e. the secret police used in their pursuit of justice. They were like codes modern police use over their radios to inform each other about what the situation is and what kind of crime is being committed, where the codes are meant to *conceal* from ordinary listeners their meaning. The Ngbe wore Leopard skin shoulder and body garments (i.e. the uniforms) and were often “concealed” and “undercover” because they wore Leopard skin hoods over their heads (as I once saw in a Cincinnati, Ohio museum) so that during the day they appeared to be ordinary citizens hearing and seeing what wrongs people were doing and what may be threatening town, district or empire; but at night they would carry out justice wearing their Leopard skin hoods as they commence and carried out their deadly work. We should note here that not all of the signs of the Ngbe Leopard Society dark. Some were quite ordinary and served practical purposes in daily routines with both intellectual and emotive content as these presented below:



³⁰⁶ Nat Turner. *The Confessions of Nat Turner, Leader of the Late Insurrection in Southampton, VA*. As fully and voluntarily made to Thos. C. Gray, in the prison where he was confined --- (Miami, Florida: Mnemosyne Publishing Inc., 1969), pp. 4-6.

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word, speech, meeting, congress:



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Another remarkable similarity between Nat Turner's insurrectionary organization and the Ngbe Leopard Society was the fact that seven black men were the original co-conspirators and planners. There was (1) Nat, the Leader, (2) Henry, could this be the "Henry Blake" character for Delany's serial work on black insurrection? (3) Hark, (4) Nelson, (5) Sam, (6) Will, and (7) Jack. Noting that the earlier church had seven deacons could be the inspiration for this but the inspiration also could come from the knowledge that in the Ngbe Leopard Society they would represent the **HOLDERS of the Seven Plumes** or represent the **Seven Sons and Founders** of this ancient secret African society. I do not usually use the fictional novel of William Styron's (1966-67) *The Confessions of Nat Turner* that is based on the original interviews of Nat Turner with Thomas Gray just before his execution (i.e. martyrdom), because he suggests that Nat Turner had homosexual tendencies he himself discovered in a sexual encounter with Will his friend and eventual co-conspirator one day while they were fishing in a creek. This is the incident he slips into the story before the reader knows it's coming next. After slapping Will and drawing blood for using the name of Jesus Christ with a curse word, Styron has Nat recount what happens the homosexual encounter that follows:

Willis said nothing, his eyes were brimming with tears; I saw the moccasin fangs dangling at his neck, bone white and startling against his shiny bare black chest. I reached up to wipe away the blood from his lips, pulling him near the feel of his shoulders slippery beneath my hand, and then we somehow fell on each other, very close, soft and comfortable in a sprawl like babies; beneath my exploring fingers his hot skin throbbed and pulsed like the throat of a pigeon, and I heard him sign in a faraway voice, and then for a long moment as if set free into another land we did with our hands together what, before, I had done alone. Never had I known that human flesh could be so sweet. Minutes afterward I heard Willis murmur: "Man, I sho like dat. Want to do it agin?" ³⁰⁸

Styron goes on to suggest that his character "Nat Turner" sought to assuage his guilt for this homosexual act between he and "Will" by reflecting on the Biblical story of the close friendship of David and Jonathan, the son of King Saul, where it says: *"The soul of Jonathan was knit with the soul*

³⁰⁷ Thompson. *Flash of the Spirit*, p. 245.

³⁰⁸ William Styron. *The Confessions of Nat Turner*. (New York: Bantam Books, 1966-67), pp. 165-166.

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of David, and Jonathan loved him as his own soul" "They kissed one another, and wept one with another. . . . until David exceeded. And he rose and departed. And Jonathan went into the city." Styron then represents Nat Turner as being full of guilt for exceeding so that he forces himself and Will into a ritual of his first self-Baptism for their sins which turns out to be a kind of marriage using this Scriptural verse: "For by one Spirit are we all baptized into one body . . . whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. . ." Had Styron been more adept at Scripture he could have supposed that the homosexual act between his character "Nat" and "Will" was both natural and sanctioned by Scripture because David mourned the love of Jonathan for him by saying: "I grieve for you, Jonathan my brother, you were dear to me. Your love for me was wonderful, more wonderful than that of women" (2 Samuel 1:26). But Styron still was not through this interlude in his story that is nowhere found or suggested in Thomas Gray's interviews *The Confessions of Nat Turner*. Styron has his character "Nat Turner" rented out by his *Marse* Samuel to a Baptist preacher, one Rev. Eppses that wasn't as interested in the Bible as he was in forcibly trying to seduce and/or rape "Nat Turner." Styron's intimation that the "love" between his characters "Nat Turner" and "Will" was both natural and Scripturally sanctioned appears to be a mid-1960s harbinger to and anticipation of the June 26, 2015 Supreme Court *Obamanation* that legalized same sex marriage in the U.S.E. Styron justifies these kinds of excesses or literary license by stating:

During the narrative that follows I have rarely departed from the *known* facts about Nat Turner and the revolt of which he was the leader. However, in those areas where there is little knowledge in regard to Nat, his early life, and the motivations for the revolt (and such knowledge is lacking most of the time), I have allowed myself the utmost freedom of imagination in reconstructing events—yet I trust remaining within the bounds of what meager enlightenment history has left us about the institution of slavery.³⁰⁹

We may opinion here that Styron had no warrant for intimating that Nat Turner was homosexual (perhaps to push his contemporary view on the issue through a fictional character) and failed in his determination to remain "within the bounds" of what history has said about Nat Turner and slavery itself. Nevertheless this Styron suggests provided some conceptual insights this historical fiction that closely aligned with our main topic. On February 21, 1822 when (according to the storyline "Nat Turner" was 21 years old) in the village of Sussex Courthouse he was sold by the good Reverend Eppes (he knows not how since the planter Samuel was his real *Marse*) for \$460 to the slave auctioneers *Evans & Blanding*. "Nat Turner" then ended up in the hands of two cruel cousins and farmers Moore and Wallace. "Nat Turner" protested the sale and somebody at the auction said "Somebody hush the nigger up!" very likely Moore who during the trip to took the whip to "Nat" as he demanded food saying "I'm hungry." Moore drew blood with the whip as it wrapped around "Nat's" neck yelling "When I gits ready to feed I'll tell ye, here me? "Say *master!*" Terrified "Nat" cried out "Mastah! Mastah! Mastah!" "That's better," said Moore. "Now shut up." [204]. The young "Nat Turner" knew he was in deep trouble (as he "wiped the blood from" his neck) and so for the *first time* called on one name "Lord," I whispered, rasing my eyes. "Lord?" [205] What he heard for the *first time* was "I *abide*" but he did not know the meaning of this response to his whispered call until much later as he explained to "Thompson Gray" some nine years later in this fictional account by Styron:

I remember Mr. Thomas Gray asking me what had been the various things in time past that God had spoken to me. . . . I told him that God had spoken to me many times and had surely guided my destiny but that He had never *really* given me any complicated messages or lengthy commands; rather He had spoken to me two words, and always these words alone, beginning on that day in the back of Moore's wagon, and that it was through these words that I was strengthened and that I made my judgments, absorbing from them a secret wisdom which allowed me to set forth purposefully to do what I conceived as His will, in whatever mission, whether that of bloodshed or baptism or preaching or charity. Yet just as they were words

³⁰⁹ Styron. *The Confessions of Nat Turner*, Author's Note, *Roxbury, Connecticut, New Year's Day, 1967*.

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of resolution they were words also of solace. And as I told Gray, God had a way of concealing Himself from men in strange forms---in His pillar of cloud and His pillar of fire, and sometimes even hiding Himself from our sight altogether so that long periods on earth would pass during which men might feel that He had abandoned them for good. Yet all though the later years of my life I knew that despite His hiding Himself for a while from me, He was never far off and that more often than not whenever I called He would answer---as He did for the first time on that cold day: "I abide." ³¹⁰

According to both Gray's *Confessions of Nat Turner* and Styron's fictional account Nat Turner would not receive his *first vision* from God until 1825 when he was around 24 years old, but Styron in his fictional account has "Nat Turner" at age 21 hearing the voice of God as a result of the shock of ill treatment by his new master Thomas Moore. What is striking about "Nat Turner's" *first time inner contact with the voice of God* for this project is that it supposedly occurred on **February 21, 1822**, where **February 21** is the day of Malcolm X's martyrdom and the date point or month and day element used for the **base year 1517** for the *Nu African Calendar*. Two other significant points about this fictional account is that on **February 21, 1822** there was an actual full eclipse in the United States Empire at 7:40:40 PM (19:40:40, military time according to the *Catalog of Solar Eclipses: 1801 to 1900* put out by NASA). Eclipses played a significant role in the life of the real Nat Turner as some of them occurred in and around the times of his fasting, prayers for signs, seen visions and revelations of bloody hieroglyphic characters, and signs of black and white figures at war in the heavens. Another significant fact is that year 1822 records the largest planned insurrection in South Carolina that was organized by Denmark Vesey, who was headquartered at A.M.E. Mother Emmanuel Church (the recent scene of the deadly massacre of nine black parishioners by a white millennial bent on starting some kind of race war). One aside that Styron played on to access was the supposed hatred of the black man against the white (deserved or undeserved, real or imagined) but he hit something on the head that I never thought a white man like Styron would ever see. His being able to see how hatred dwells within the black man because of his oppression by the white man may be because he was close friends with the black writer James Baldwin who published a controversial novel for the time *Another Country* (1962) because it has a white woman for a protagonist and tells of her sexual involvement with a black man. To escape the controversy James Baldwin took refuge took refuge at Styron's house for several months. In return Baldwin publicly supported Styron when he met heavy criticism from the black community when he published his historical novel in 1967, *The Confessions of Nat Turner* where "Nat Turner" is (1) fantasizing about raping a white women, and (2) had a homosexual encounter with another slave boy "Will" while alone in the woods; both of which according to his critics were "a dangerous perpetuation of a traditional Southern justification for lynching." None of the criticism seemed to zero in on Styron's depiction of the angry black man in "Nat" that hated the white man but this scenario may be the reason that Styron received support from the black writer Ralph Ellison, who wrote the acclaimed *Invisible Man* originally published in 1952. Nevertheless the criticism Styron received for this last supposition about the black man's apparent innate hatred of the white man I think he hit a couple of things on the head concerning this topic pointing out the general nature of black hatred for the white man in two forms: (1) open hatred for present and past wrongs displayed as anger or even rage that often times quickly dissipates into *sullen inaction* like when in the story Isham, an old black slave of *Marse's* Thomas Moore and Wallace had the temerity to grab the bridle of their horses as they passed by his shake where his dead starved baby lay on the lap of his wife and said to them in anger and against every instinct not to address white slavers this way on pain of death, as the character "Nat Turner" is made to recall:

"Ho, white man!" he said to Moore in a garbled, crazy voice. "You isn't give Isham ary bit to eat! Now Isham got a dead chile! You is a white fuckah! Das all you is, white man! You is a sonabitchin' cuntlappin' fuckah! What you gwine do 'bout some dead baby now, white fuckah?"

³¹⁰ Styron. *The Confessions of Nat Turner*, pp. 204-205.

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Both Moore and his cousin gazed down at Isham as if dumstruck. Never in their lives, I am sure, had they been addressed in such a fashion by a Negro, bond or free, and the words which assailed them like a bullwhip left them with jaws hanging slack, breathless, as if they had found themselves in some sudden limbo between outrage and incredulity. Nor had they ever heard raw hatred like this on a Negro's lips, and when I glanced at Hark, I saw that his eyes too were bright with amazement. "White man eat!" Nigger baby she stahve! How come dat 'plies, white fuckah? How come dat 'ples dat white man eat bacon, eat peas, eat grits? How com dat 'plies like dat an' li'l nigger baby ain't got any bit? How come dat 'plies, white cuntlappin' fuckah?" Trembling, the Negro sought to spit on Moore but seemed disadvantaged by the intervening height and distance and by the fact that he could bring up on spit: his mouth made a frustrated smacking noise, and again he tried in vain, smacking---a defeated effort awful to watch. "Whar de twenny-fi' cents you owes me? he shouted in his bafflement and rage. But now Moore did a curious thing. He did not do what a few years of proximity to such an impassioned nigger-hater made me think he would do: he did not strike Isham with his whip nor shout something back nor clout him on the side of the head with his boot. What he did was turn toadstool-white and in a near-frenzy give the lead mule a vicious, quick lash which started the wagon to rumbling swiftly forward, tearing the mules' harness from Isham's hands. And as he did this and as we moved ahead as fast as the wagon's ponderous bulk would allow, I realized that Isham's unbelievable words had at first thrust Moore into a strange new world of consciousness which lacked a name---so strange an emotion indeed that a long moment must have passed while voice called to voice across the squalid abysm inside his skull and finally named it: Terror. Furiously he lashed the beasts and the brindle wheel-mule gave a tormented *hee-haw* that echoed back from the pines like crackbrained laughter. I learned later that after the drought had broken within a few months, Isham and his family somehow survived their plight, having been restored from a state of famine to the mere chronic destitution that was their portion in life. But that is another matter. Now such an event along the road on this ominous morning, seen through the prism of my mind's already haunted vision, forced me to realize with an intensity I had never known before that, chattel or unchained, slave or free, people whose skins were black would never find true liberty---never, never so long as men like Moore dwelt on God's earth. Yet I had seen Moore's terror and his startled insect-twitch, a pockmarked white runt flayed into panic by a famished Negro so drained of life's juices that he lacked even the spittle to spit. This terror was from that instant memorialized in my brain as unshakably as there was engrafted upon my heart the hopeless and proud and unrelenting fury of Isham---he who as the wagon fled him through the haze shouted at Moore in an ever-dimming voice, "*Pig shit!* Some day nigger eat meat, white man eat pig shit!" and seemed in his receding gaunt contour as majestic as a foul-tongued John the Baptist howling in the wilderness. *O generations of vipers, who has warned you to flee from the wrath to come?*³¹¹

And (2) there is the cold *hidden* hatred of the black man for the white man that *strangely enough is no longer hatred grounded in anger or angry*. It is the *deadliest of its forms* because it comes with a *knowing smile* or *inner joy* from confidence of ultimate victory as the black man or black woman is confronted with slights, insults, and threats without saying a word. It is the kind of "*hatred*" that sends cold shivers down the spine of a white man (*when he recognizes it*) even as he holds all the cards or is standing their holding a gun, and needing to exorcize the "threat" beats you or shoots you in the back. This kind of "hatred" that is somehow no longer hatred is divinely inspired grounded in God's attitude toward the wicked: *The Lord laughs at the wicked, for He knows their day is coming*. (Psalms 37:13). This kind of "*hatred*" that does not look like or act like hatred (the more peaceful and pacific variety) *has been purified of mere anger* and *may look like or feel like* the photo images of the black persons below who calmly, confidently, and joyfully confront evil *with a deafening silence* or a *Madonna smile* on behalf of human freedom; as they watch *evil and ITs oppressor dead or writhing in agony upon the sea shore* (Exodus 14:30); the righteous who fear God's terrible wrath,

³¹¹ Styron. *The Confessions of Nat Turner*, pp. 240-242.

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and like God are now enabled laugh at the wicked because the wicked *“made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness”* (Psalm 52:6-7, KJV):



³¹² Photograph of Ieshia L. Evans calmly confronting Baton Rouge police in a Black Lives Matters protest. Photo taken by Jonathan Bachman.

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Styron has his character “Nat Turner” describe the more deadly variety of second kind of “hatred.” This variety of the second kind of “*hatred*” for the white man is “*calm and intelligent and unrepenting purity*” issuing in a silent *seclusion of the soul* to fight the white man for human freedom *By Any Means Necessary* (BAMN!). It is impatient, but inwardly contemplative, looking for God’s *sign and the seal* to act, because seeing itself in the *Armee of De Lawd* it anticipates and envisions itself as the arm of God’s justice, even His vengeance, as “Nat Turner” in Styron’s fictional account of the *Confessions* exemplifies:

AN EXQUISITELY SHARPENED HATRED FOR THE WHITE MAN IS OF course an emotion not difficult for Negroes to harbor. Yet it truth be known, this hatred does not abound in every Negro’s soul; it relies upon too many mysterious and hidden patterns of life and chance to flourish luxuriantly everywhere. Real hatred of the sort of which I speak—hatred so pure and obdurate that no sympathy, no human warmth, no flicker of compassion can make the faintest nick or scratch upon the stony surface of its being—is not common to all Negroes. . . . Many conditions are required for the full fruition of this hatred, for its ripe and malevolent growth, yet none of these is as important as that at one time or another the Negro live to some degree of intimacy with the white man. That he know the object of his hatred, and that he become knowledgeable about the white man’s wiles, his duplicity, his greediness, and his ultimate depravity. For without knowing the white man at close hand, without having submitted to his wanton and arrogant kindnesses, without having smelled the smell of his bedsheets and his dirty underdrawers and the inside of his privy, and felt the casual yet insolent touch of his women’s fingers upon his own black arm, without seeing him at sport and at ease and at his hypocrite’s worship and at his drunken vileness and at his lustful and adulterous couplings in the hayfield—with having known all these cozy and familial truths, I say, a Negro can only *pretend* hatred. Such hatred is an abstraction and a delusion. . . . A poor field Negro may once and a while be struck by the whip of an overseer riding on a tall white horse, that same Negro may be forced onto short rations for a month and feel his stomach rumble daily in the tight cramps of near-starvation, again this Negro might some day be thrown into a cart and sold like a mule at auction in pouring rain; yet this selfsame Negro . . . finds himself trying to hate white men, he will come to understand that he is hating imperfectly, without that calm and intelligent and unrepenting purity of hatred which I have already described and which is so necessary in order to murder. Such a Negro, unacquainted with white men and their smell and their blanched and bloodless actuality and their evil, will perhaps hate but with a hatred which is all sullenness and impotent resentment, like the helpless, resigned fury one feels toward indifferent Nature throughout long days of relentless heat or after periods of unceasing rain.³¹³

For “Nat Turner” this kind of *pure, intelligent and calm hatred* is the most deadly kind and may have been in the mind, heart and soul of many of *Our Ancestors Who Have Names*. If any human person or group of persons subject to what they lived through, that is, the outrages, terror, dehumanization, murder, torture, mutilation, rape, and lynching for centuries *who could blame them then as now*. In Thomas C. Gray’s *Confessions of Nat Turner* based on historical interviews with Turner himself before he was executed it is noted that Nat felt called to fight against *the Serpent*, who is the enemy of Christ. Nat Turner either identified the white man as *the Serpent* or saw the white man as the follower of *the Serpent* (that we have called in this and other works the *Setian* white man) and believed he was called to commence the work of death, arise and prepare himself to slay his “enemies with their own weapons.”³¹⁴ In Gray’s *Confessions* Nat Turner never mentioned hatred of the white man and even confessed that he had been the servant of his new master Joseph Travis since the beginning of 1830 “who was to me a kind master, and placed the greatest confidence in me; in fact, I had no cause to complain of his treatment to me”; yet the Travis family were the first to be

³¹³ Styron. *The Confessions of Nat Turner*, pp. 208-209.

³¹⁴ Thomas Gray. *The Confessions of Nat Turner*, pp. 5-6.

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killed with Nat Turner designated to give the first blow. How do you then explain this kind of hatred that is so cold that while it recognizes personal goodness in your enemy (i.e. the person holding you in slavery) it nevertheless is unforgiving because it sees goodness that can hold another person in slavery as a greater evil than pure hatred itself since it is used as an instrument for perpetual enslavement of human persons. A few crumbs from the master's table cannot be insufficient to pay the price for denying any human person their God-given freedom for this goodness is nothing but "arrogant kindness" to "Nat Turner" so that *"Real hatred of the sort of which I speak---hatred so pure and obdurate that no sympathy, no human warmth, no flicker of compassion can make the faintest nick or scratch upon the stony surface of its being."* Styron apparently wants to surmise that this had to be the case for the cold and calculated way Nat Turner and his co-conspirators carried out their deadly work of death among the white population in Virginia with the object of sparing no whites they came upon man, woman or child during that fateful time 20 August 1831, as evident by this confession of Nat Turner concerning the murder of his masters family: *"It was then observed that I must spill the first blood. . . I could not give a death-blow, the hatchet glanced from his head, he sprang from the bed and called his wife--- it was his last word, Will laid him dead with a blow of his axe---and Mrs. Travis shared the same fate, as she lay in bed. The murder of this family, five in number, was the work of a moment; not one of them awoke. There was a little infant sleeping in a cradle, that was forgotten until we had left the house and gone some distance, when Henry and Will returned and killed it."*³¹⁵ (my Italics)

Seclusion: The Signs

According to both accounts of the *Confessions* (Gray, historical, and Styron, fictional) Nat Turner began to have his visions of signs in the year 1825 when he was about 24 years old. In Gray's account Nat Turner has what appears to be three consecutive visions or visions closely following one another during the year 1825, five years before Nat Turner executed his infamous and deadly insurrection of murder and mayhem against the white planter community. The exact timeline is not clear. However, Styron in his *Confessions* while allowing his main character "Nat Turner" to have two visions, the second of which he calls "hallucinations" with an intermediary eclipse as the *sign and seal* that allowed "Nat Turner" to reveal his plans of insurrection to his inner circle of co-conspirators. Styron's time frames for the first vision begin at end of February and the first week in March 1831; and are muddled placing the eclipse before "Nat's" first *seclusion* with his inner circle of conspirators, and the second vision just before events of the insurrection itself in August of 1831, with no mention of the second full eclipse 7 August 1831 which is really the cosmic final sign and seal, so that Nat could announce his plans with his inner circle and move ahead with his plans of mayhem. Gray indicates that the Nat's visions of 1825 is what set him on his determined course of insurrection and that two planetary events close on the other in 1831 is what made him determined to carry it out then. Styron mentions February 1831 to frame the story of how his "Nat Turner" got to his special place for person *seclusion*, i.e. prayer, fasting, reading the Bible, and meditation but does not mention the eclipse that happened 12 February 1831 but does mention the significance of the second eclipse that actually occurred 7 August 1831 which along with the second vision that occurred at about the same in Styron's fictional account confirmed finally for "Nat Turners" *that it was time and no turning back*.

These two planetary events were two eclipses that actually occurred in the United States Empire, the first, a partial eclipses on 12 February 1831 at 5:21:45 PM (17:21:45, Military time) that determined Nat to carry out his plans on July 4, 1831 as a symbolic date of celebration for white American's freedom, but that was delayed for a number of reasons, including the failure to come to a agreed upon plan in their *seclusions*; and the second eclipses a few months later on 7 August 1831 at 10:15:59 PM (22:15:59, Military time, both according to the *Catalog of Solar Eclipses 1801 to 1900* compiled by NASA. This second and full eclipses is what made Nat Turner historically determined to wait no longer to carry out the will of the Holy Ghost that had told him He would *"reveal to me the*

³¹⁵ Thomas Gray. *The Confessions of Nat Turner*, p. 6.

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knowledge of the elements, the revolution of the planets, the operation of tides, and changes of the seasons." Gray's account is shorter, historical, and a factual account based on Nat Turner's own *Confessions*, so we begin with him. We put Gray's account in *Italics* in order to make sure the reader distinguishes the historical account from the fictional account of Styron:

Vision 1 - *And about this time I had a vision, and I saw white spirits and black spirits engaged in battle, and the sun was darkened, the thunder rolled in the heavens, and blood flowed in streams; and I heard a voice saying, "Such is your luck, such you are called on to see, and let it come, rough or smooth, you must surely bear it," I now withdrew myself as much as my situation would permit, from the intercourse of my fellow-servants, for the avowed purpose of serving the Spirit more fully; and it appeared to me, and reminded me of the things it had already shown me, and that it would then reveal to me the knowledge of the elements, the revolution of the planets, the operation of tides, and changes of the seasons.*³¹⁶

Vision 2 - *After this revelation, in the year 1825, and the knowledge of the elements being made known to me, I sought more than ever to obtain true holiness, before the great day of judgment should appear, and then I began to receive the true knowledge of faith. And from steps of righteousness until the last was I made perfect; and the Holy Ghost was with me and said, "Behold me as I stand in the heavens!" and I looked and saw the forms of men in different attitudes, and there were lights in the sky to which the children of darkness gave other names than what they really were: for they were the lights of the Savior's hands, stretched forth from east to west, even as they were extended on the cross of Calvary, for the redemption of sinners.*³¹⁷

Vision 3 - *And I wondered greatly at these miracles at these miracles, and prayed to be informed of a certainly of the meaning thereof; and shortly afterwards, while laboring in the field, I discovered drops of blood on the corn, as though it were dew from heaven; and I communicated it to many, both white and black, in the neighborhood; and I then found on the leaves in the woods hieroglyphic characters, and numbers, with the forms of men in different attitudes, portrayed in blood, and representing the figures I had seen before in the heavens. And now the Holy Ghost had revealed itself to me, and made plain the miracles it had shown me—for as the blood of Christ had been shed on this earth, and had ascended to heaven for the salvations of sinners, and was now returning to earth again in the form of dew, and as the leaves on the trees bore the impression of the figures I had seen in the heavens, it was plain to me that the Savior was about to lay down the yoke he had born for the sins of men, and the great day of judgment was at hand.*³¹⁸

Styron's account of "Nat Turner's" first vision" is fanciful, colorful but instructive. Styron has his "Nat Turner" recount:

Vision 1 - Now late in 1825 what began as a simple dry spell developed into a searing drought that lasted far into the next year. Winter brought neither rain nor snow, and so little moisture fell during the springtime that the earth crumbled and turned to dust beneath the blade of the plow. Many wells ran dry that summer, forcing people to drink from muddy streams reduced to trickling rivulets. . . . For some reason I date the events of 1831 from this summer, five years earlier to the very month. I say this because I had my first vision then, the first intimation of my bloody mission, and these were both somehow intricately bound up with the drought and the fires. For on account of the dryness, brushfires had burned unchecked all summer throughout the woods and the swamps and the abandoned fields of the ruined

³¹⁶ Gray. *The Confessions of Nat Turner*, p. 5.

³¹⁷ Gray. *The Confessions of Nat Turner*, p. 5.

³¹⁸ Gray. *The Confessions of Nat Turner*, p. 5.

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plantations. . . . Then late that summer I had the opportunity to go on a five-day fast. Hark and I had together chopped several wagonloads of wood, because of the drought there was nothing to be done in the fields; and so Moore gave us five days of absence—a fairly common dispensation during August. Later we would cart the wood into Jerusalem. Having just stolen a plump little shoat from the Francis farm nearby, Hark declared that he would have nothing to do with fasting himself. But he said he was eager to accompany me to the woods and hoped that the odor of the barbecued port would not prove too much of trial for my spirit or stomach. I assented to his company, adding only that he must let me have time for prayer and meditation, and to this he was cheerfully agreeable. . . . and he said that while I prayed he'd catch a mess of bass. Thus we passed the long hours—I *secluded* within my little thicket of trees, fasting and praying and reading from Isaiah while Hark splashed happily in the distance and warbled to himself or went off for hours in search of wild grapes and blackberries. . . . On the morning of the fifth day I awoke feeling sickly and strange, with an aching emptiness as the pits of my belle and a giddiness swirling about in my brain. Never had a fast affected me with such weakness. . . . [Hark] tried to force me to each and said I looked like a black ha'nt. . . . After he had left I must have dropped off again into a deep slumber, for when I awoke I had lost all sense of time: great oily clouds of smoke course across the heavens and the sun had disappeared as if behind a rack of flaxen haze, leaving me with no notion of the hour of day. A languor like the onset of death had begun to invade my bones, and uncontrollable trembling seized my limbs; it was as if my spirit had slithered out of my body, letting the flesh sink away like a crumpled rag on the ground, all but lifeless, ready to be shivered, flayed, blown apart by divine remorseless winds. "Lord," I said aloud, "give me a sign. Give me the first sign." [my *Italics*] I rose to my feet with infinite difficulty and lassitude, clutching at a tree trunk, but hoisted myself no more than a foot or so from the ground when the sky began to whirl and spots of fire like minute blossoms danced before my eyes. Suddenly a calamitous roaring sound filled the heavens, touching me with awe and fright, and I slid to the earth again. As I did so, lifting my gaze upward, it was plain that a vast rent appeared in the boiling clouds above the treetops. I had become drenched in sweat and the droplets swarmed in my eyes yet I was unable to turn away from the great fissure yawning in the sky, seeming to throb now in rhythm to the roaring noise overwhelming all, drowning out even the shrilling forest din. Then swiftly in the very midst of the rent in the clouds I saw a black angel clothed in black armor with black wings outspread from east to west; gigantic, hovering, he spoke in a thunderous voice louder than anything I had ever heard: "Fear God and give glory to Him for the hour of His judgment is come, and worship Him that made heaven and earth and the sea and the fountains of waters." Then there appeared in the midst of the rent in the clouds another angel, also black, armored like the first, and his wings too compassed the heavens from east to west as he called out: "If any man worship the beast and his image and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, and he shall be tormented with fire and brimstone in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever." I started to cry out in terror, but at this moment the second black angel seemed to pour back into the clouds, faded, vanished, and in his place came still another angel—this angel white yet strangely faceless and resembling no living white being I had ever known. Silent, in glittering silver armor, he smote the remaining black angel with his sword, yet as in a dream I saw the sword noiselessly shatter and break in two; now the black angel raised his shield to face down his white foe, and the two spirits were locked in celestial battle high above the forest. The sun suddenly became dark and the blood an in streams against the churning firmament. For a long time, or no time—what time?—the two angles struggled on high amid the blood-streaked billows and the noise of their battle mingled with the roaring sound within my senses like a hot wind until, half fainting, I felt as if I were about to be blown heavenward like a twig. Yet so quickly it seemed but a heartbeat in space, the white angel was vanquished and his body was cast down through the outermost edges of the sky. Still I gazed upward where the black angel rode triumphant among the clouds, saying aloud now, and to me: "Wherefore didst thou marvel? These shall make war with the Lamb and the Lamb shall overcome them, for he is Lord of lords and King of kings, and they that are with him are called, and chosen, and faithful. Such is your luck, such you are called to see, and let

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*it come rough or smooth you must surely bear it.” Instantly then the black angel was swallowed up into the empyrean and the great rent in the clouds melted at the edges and became one, leaving the sky murky and sulphurous as it had been before. An odor of burnt pine scorched and seared my nostrils, I felt surrounded by the flames of hell. I pitched forward on my hands and knees and vomited into the pine needles, vomiting without issue, retchings in prolonged pained spasms that brought up only spittle and green strings of bile. Sparks as if from some satanic forge blew in endless windrows before my eyes, a million million pinpricks of catastrophic light. “Lord,” I whispered, “hast Thou truly called me to this?” There was no answer, no answer at all save the answer in my brain: *This is the fast that I have chose, to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke.*³¹⁹*

“Nat Turner” in Styron’s fictional account of the *Confessions* surmises that “I might not have interpreted such a vision as a mandate to destroy all the white people had there not take place soon after this, and in quick order, a couple of ugly events which had the effect of further alienating me from white men and consolidating in me the hatred of which I have already spoken.” Here Styron intimates that his “Nat Turner” after the experience of these terrifying and gut wrenching visions that “Nat Turner” was not motivated by them to carry out the will of the Lord to “let the oppressed go free, and that ye break every yoke” but it was motivated by pure hatred of the white man because of his treatment of black slaves. For Styron the events surrounding the Nat Turner saga was more personal than cosmic; yet in the *Confessions* of the historical Nat Turner his motives were spiritual and cosmic of course grounded in the slave situation and circumstance without divorcing one from the other. Otherwise it makes no sense to tell of his visions and then dismiss them as having no consequence for Nat Turner’s actions grounding them rather in pure hatred for the white man. The spiritual and cosmic explanation for Nat Turner’s actions bears more weight than his *live-experience* of slavery (although we should never discount it) because his determination to end slavery by killing as many white people as he could seems motivated more by his spiritual and cosmic experiences of the signs and his Biblical understanding than his hatred of white people. His determination is also consistent with Jesus’ own claim about the purpose of his coming and character of his ministry based on the prophecy of Isaiah 61:1-2:

The Spirit of the Lord is upon me; because he has anointed me to preach Good News to the poor. He has sent me to heal the brokenhearted, to proclaim release to the captives, recovery of sight to the blind, to deliver those who are crushed, and to proclaim the favorable year of the Lord. [Luke 4:18-19, EOB].³²⁰

Jesus did not complete the full statement of Isaiah leaving out the unmistakable meaning that God’s intention for sending Jesus Christ was the national liberation of the Israel from their enemies (so interpreted at the time by the Jews) which purpose was blunted because they (like black people today) were not spiritually prepared for the inevitable bloody consequences for trying to achieve freedom by the exercise of self-determination, requiring a delay making Jesus ponder when he returns the second time *will he find faith upon the earth*. In the English version of the Isaiah passage from the *Septuagint*:

The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind; to declare the acceptable year of the Lord, and the day of recompense; to comfort all that mourn; that there should be given to them that mourn in Sion glory instead of ashes, the oil of joy to the mourners, the garment of glory for the spirit

³¹⁹ William Styron. *The Confessions of Nat Turner*. (New York: Bantam Books, 1967), pp. 232-236.

³²⁰ *The Eastern-Greek Orthodox Bible: New Testament*. Based on the Septuagint and the Patriarchal Text. (Laurent Cleenewerck, Editor, 2007-2012), Luke 4:18-19, EOB.

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of heaviness; and they shall be called generations of righteousness, the planting of the Lord for glory. [Esaiaas LXI.1-3, LXX].³²¹

Nat Turner would have relied on this Biblical teaching and so determined (confirmed by the visions and signs) that he was being called by the Holy Ghost to carry out this purpose and mission on behalf of Christ Jesus and in the Isaiah account he would not have missed that *the day of recompense* was one of the purposes which phrase in the King James version (which surely he had in hand) is *the day of vengeance*. Nat Turner in his *Confessions* was pointedly asked by his interviewer Gray: “Do you not find yourself mistaken now? Nat Turner’s answer was such as pointed and blunt: “Was not Christ crucified? And further Nat stated his spiritual and religious motives based on his experience of his visions and not solely his hatred of the white man (which likely was just as real): “And by signs in the heavens would it make known to me when I should commence the great work, and until the first sign appeared I should conceal it from the knowledge of men.” Styron therefore incorrectly divorces the spiritual, cosmic and even biblical motives for the Nat Turner insurrection in favor of the argument that it was based on pure hatred of the white man. Indeed the black man’s way of thinking is more complex than this and when it comes to life and death decisions religion is likely to play more of a part in his black *life-world* and *live-experience* than that of the *life-world* and *lived-experience* of the white man who apparently is very capable of rationalizing the clinical and systematic death of another human person *without any fear of God* and the eternal consequences for his actions. I guess the white man’s secular dominated *life-world* is why Styron couldn’t help his conclusion despite the evidence of the historical *Confessions of Nat Turner*.

Eclipse: Sign and the Seal – (*inclusive of the time for the first and second actual eclipse, both mentioned by Gray only & removal of the seal of his lips*) – With the residue of orders from all over the county. . . . Travis found it hard to keep up with the demand. Just before he acquired me he had bought a newly patented machine, hand-cranked, which could bend iron in a cold state and eliminate the old process of hammering out hot metal. . . . and so in late December [1830, my insertion], just after Christmas, Travis gave me some rough plans and set me to work on my most ambitious piece of carpentry to date: and enormous “apprentice mill,” complete with ripsaw and treadmill designed to utilize either large Negro or middle-sized mule. It was a challenging assignment and I set to upon it with zeal, where . . . I painstakingly worked out the architecture of the complicated mechanism Since I anticipated that I would be finished with the machine toward *the end of February* [my *Italics* to emphasize that the partial eclipse occurred 12 February 1831, which Styron never mentions, and it *being near the end* of first month of the **Nu Year** on the *Nu African Calendar*, **21 February 1831**, that is, **1 Afa, Maafa Year 315**]. I asked Travis if I might not please have several days off when I was done. I did not linger on it in so many words, but I wanted to go out into the woods to my sanctuary, there too fast and pray for a while—during these last days at work on the mill I had felt the spirit of the Lord hovering very close. . . . One afternoon late in February after spreading on a final coat of varnish, I finished the last work on the machine. I knelt and gave thanks to God for the skill of my hands, as I always did when I completed such difficult work, and then without further ado retreated into the woods, carrying with me only my Bible, my well-worn map, and some Lucifer matches with which to start a fire. The *full eclipse of the sun* began in the midafternoon of the following Saturday, three days after I set out for the woods.³²² I had been fasting ever since the first day, seated

³²¹ *The Septuagint with Apocrypha: Greek and English*. Sir Lancelot C. L. Brenton, Editor. (London: Hendrickson Publishers, 1851), Esaiaas LXI. 1-3.

³²² This is the point in the story where Styron’s fictional account seems convoluted, muddled and so not well researched because the *following Saturday at the end of February 1831* would have been 5 March 1831, where this supposed eclipse happening *three days after “Nat” set out for the woods* would have been Wednesday, 2 March 1831, and not in the *mid-afternoon either*. According to the “List of solar eclipses in the 19th Century” provided by the *Catalog of Solar Eclipses: 1801 to 1900*, compiled by NASA there were no eclipses in the U.S.E. between **12 February** and **7 August 1831**. The only eclipse that

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next to the fire in my tabernacle, where I immersed myself in the Bible and prayed, taking no sustenance at all except for a little water from the stream and chewing on sassafras roots only to still the cramps that racked my stomach. Usually fasting was a method by which I helped quench all my fleshly longings. Whether this time it was the pressure of the work I had just completed, I do not know, but during those first days I seemed beset by devils and monsters. I walked out and sat down amid the pines, trying vainly to rid myself of coarse hot desires. . . . At last I opened my eyes, and the thought that lingered in mind was only half a prayer: Lord, after this mission is done I will have to get me a wife. I slept the rest of the afternoon and through the night. *The next day, which was Saturday*, I awoke feeling groggy and weak. I drank some water and chewed on a sassafras root, and later dragged myself outside, where I sat reading, propped against a tree. It was while I was studying a few chapters from Jeremiah . . . that I sensed a change in the atmosphere. The light paled, the stark shadows of the barren wintry trees grew hazy and dull, lost definitions, far off in the woods a flock of ragamuffin sparrows, late winter visitors, ceased their cheeping, because still in the false dusk. Around me the leafless gray trees, bleak as skeletons, were plunged into evening shade.

I looked up then to see the sun wink slowly out as it devoured the black shape of the moon. [apparently a reference to an eclipse impossible for Saturday, 5 March 1831 already discussed and noted, or any time after 12 February, where a partial eclipse did occur; and before 7 August 1831, which occurred on Sunday] There was no surprising in my heart, no fear, only revelation, a sense of final surrender, and I rose to my knees and shut my eyes in prayer, wood smoke sweet in my nostrils, half drowned in the cavelike sudden silence of the woods. For long minutes I knelt there in the somber unearthly hush; sightless, I felt the dark like a vapor around me, cold like the edge of zinc and touched with the graveyard's mossy damp, "*O Lord God to whom vengeance belongeth*," I whispered, "*O God to whom vengeance belongeth, show thyself. Lift up thyself, thou judge of the earth; render a reward to the proud* . . . In the distance, like a signal, I heard the noise of a gun, a single faint booming that echoed back and forth amid the hollows of the bare and wintry forest [certainly not in the month of August], dwindled, died, then fell quiet. Some solitary hunter; *had he too seen the sun darken, fired in terror at the haloed black sphere floating in the heavens?* [my italics] Now when I opened my eyes *the sun appeared to be disgorging the moon at the same grave and stately pace with which it had swallowed it up.* Light moved softly back across the floor of the woods, daubing the carpet of fallen leaves with yellow burst of sunshine. Warmth flooded over me, the sparrows in the trees resumed their clamor; the sun rode across the blue sky triumphant and serene. I was suddenly touched by a wild anticipation and excitement. "*Now, Lord,*" I said aloud, "*the seal is removed from my lips.*"³²³

Vision 2 (hallucinations, blood, & attitudes of death) – That even after I dismissed my followers—swearing each to secrecy and silence as I sent them on their way through the woods—I fell asleep by the fire and dreamed the most placid dreams I had dreamt in a lifetime. And when I awoke the next day and found a king snake, recently aroused from

comes close to fitting his description is 7 August 1831, because it was a total eclipse, and occurred late night precisely at 10:15:59 PM, where as the February 1831 eclipse was partial and even though it occurred in midafternoon, that is, precisely at 5:21:45 PM it did occur on the 12th of February and nowhere close to the end of it or anytime in March 1831 as his story might intimate had we no scientific research available for eclipses in the United States Empire. One other curiosity that muddles Styron's fictional account (that by the way claims to be *historical fiction*) is his claim that the eclipse was *full* rather than *total* as noted by the *Catalog*. The *Catalog* only mentions a *total eclipse* for **7 August 1831** which simply occurs when the New Moon comes between the Sun and Earth and casts the darkest part of its shadow. However, a *full eclipse* is rare "at any particular location because totality exists only along a narrow path on the Earth's surface traced by the Moon's shadow or umbra, and so is called "full solar eclipse" or "totality"; so rare is it that no *full eclipse* is mentioned at all for the whole of the 19th Century (1801 to 1900) according to the *Catalog*. Styron (who is not claiming to be scientific in his creative offering here) need not be necessarily blamed for this in his fictional account of the *Confessions* because the average person on the street hardly knows or if they do makes a distinction between a *total eclipse* and a *full eclipse*.

³²³ Styron. *The Confessions of Nat Turner*, pp. 279-282.

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hibernation, sunning himself in my clearing. I blessed its presence in the Lord's name and saw it as a good omen. Even so, there had begun to dwell in my moth a sinister taste of death—a sweetish-sour and corrupt flavor that rose thickly up through the nostrils like tainted pork—which I had never experience before and which I could not rid myself of; it persevered through all the great events of the following summer, and even to the very end of the upheaval. Moreover, I began to suffer from that strange illusion or dislocation of the mind that from then on I could not shake loose or avoid. In short, not always but often when I encountered a white person after that day—men, woman, or child—there was an instant when his living presence seemed to dissolve before my eyes and I envisioned him in some peculiar attitude of death. . . . now the distant people before me leaped out similarly from their benign and peaceable scene and I discerned them instantly in the postures of death, prefigured in attitudes of bloody immolation: the two boys sent sprawling with heads bashed in. Miss Sarah disemboweled upon the quiet porch, Miss Maria Pope hacked down amid her chickens, and Travis himself impaled upon a pike, the ice of incomprehension freezing his eyes even while he raised his arm, now, in beneficent greeting. . . . That I chose Independence Day as the moment to strike was of course a piece of deliberate irony.³²⁴

SECLUSIONS: OPENING THE SEALS

In the right had of the one who sat on the throne, I saw a scroll written inside and outside, sealed shut with seven seals. Then I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and to break its seals?" But no one in heaven, or on earth, or under the earth, was able to open the found worthy to open the scroll or to look in it. One of the presbyters said to me:

"Do not weep! Behold, the Lion who is of the tribe of Judah, the Root of David, has overcome, he who opens the book and its seven seals."

. . . . Then the Lamb came and took the scrolls from the right hand of the one who sat on the throne. When he had taken the scrolls, the four living creatures and the twenty-four presbyters fell down before the Lamb, each one having a harp and golden bowls full of incense, which are the prayers of the saints. They sang a new song, saying:

You are worthy to take the book, and to open its seals; because you were slain, and redeemed us for God with your blood, out of every tribes, language, people, and nation. You have made them kings and priests to our God, and they will reign on the earth. [Revelation 7:1-10, EOB]

Seclusion 1 – Called by the Holy Spirit

Question (Thomas Gray) – *What do you mean by the Spirit?*

Answer (Nat Turner) - *The Spirit that spoke to the prophets in former days. And I was greatly astonished, and for two years prayed continually, when every my duty would permit; and then again I had the same revelation, which fully confirmed me in the impression that I was ordained for some great purpose in the hands of the Almighty. Several years rolled round in which many events occurred to strengthen me in this belief. At this time I reverted in my mind to the remarks made of me in my childhood, and the things that had been shown me, and as it had been said of me in my childhood, by those by whom I has been taught to pray, both white and black, and in whom I had the greatest confidence, that I had too much sense to be raised, and if I was, I would never be of any use to any one as a slave. Now, finding I had arrived at man's estate, and was a slave, and these revelations being made known to me, I began to direct my attention to this great object, to fulfill the purpose for which, by this*

³²⁴ Styron. *The Confessions of Nat Turner*, pp. 284-286.

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*time, I felt assured I was intended. Knowing the influence I had obtained over the minds of my fellow-servants (not by conjuring and such like tricks, for to them I always spoke of such things with contempt), but by the communion of the Spirit, whose revelations I often communicated to them; and they believed and said my wisdom came from God. I now began to prepare them for my purposes, by telling them something was about to happen that would terminate in fulfilling the great promise that had been made to me.*³²⁵

Seclusion 2 – Baptized by the Holy Spirit

*And the Spirit appeared to me again and said, as the Savior had been baptized, so should we be also; and when the white people would not let us be baptized by the church, we went down into the water together, in the sign of many who reviled us, and were baptized by the Spirit. After this I rejoiced greatly, and gave thanks [to] God. And on the 12th of May, 1828, I heard a loud noise in the heavens, and the Spirit instantly appeared to me and said, the Serpent was loosened, and Christ had laid down the yoke he had born for the sins of men, and that I should take it on and fight against the serpent, for the time was fast approaching when the first should be last, and the last should be first—*³²⁶

Seclusion 3 – Signs in the Heavens & Opening of the Seal

Question (Thomas Gray) - *Do you not find yourself mistaken now?*

Answer (Nat Turner) – *Was not Christ crucified?—And by signs in the heavens would it make known to me when I should commence the great work, and until the first sign appeared I should conceal it from the knowledge of men And on the appearance of the sign (the eclipse of the sun last February), I should arise and prepare myself, and slay my enemies with their own weapons. And immediately on the sign appearing in the heavens, the seal was removed from my lips, and I communicated the great work laid out for me to do, to four in whom I had the greatest confidence—Henry, Hark, Nelson and Sam. It was intended by us to have begun the work of death on the 4th of July last. Many were the plans formed and rejected by us, and it affected my mind to such a degree, that I fell sick, and the time passed without our coming to any determination how to commence, still forming new schemes and rejecting them, when the sign appeared again, which determined me not to wait longer.*³²⁷

Seclusion 4 – The Last Supper & Seven Angels of Death



The *inner circle* of Nat Turner's co-conspirators/insurrections were (1) *Henry*, (2) *Hark*, (3) *Nelson*, and (4) *Sam* in whom he had full confidence. Nat viewed (5) *Jack* as tool in the hands of Hark

³²⁵ Gray. *The Confessions of Nat Turner*, p. 4.

³²⁶ Gray. *The Confession of Nat Turner*, p. 5.

³²⁷ Gray. *The Confessions of Nat Turner*, pp. 5-6.

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and because of that he was admitted into the *seclusion*. The late comer to the *seclusion* was (6) *Will*, whom Nat Turner held in suspicion until he confessed that “his liberty was dear to him,” and “he would” obtain it “or lose his life.” It turns out that Will would do most of the initial killing and was called by Nat Turner, the “*executioner*”. A little later in *Confessions* (after the murder of Nat Turner’s master Travis and his family) we hear about (7) *Austin*, so he must have been with them in the *seclusion*. Austin would show his loyalty to Nat and his cause by killing a white laborer, one Mr. Peebles on the Turner plantation. All of these men are described here as the *Seven Angels of Death* because they began the insurrection with just their number, did their share of killing, and had the full confidence of Nat Turner to carry out his orders, whether he was with them or not. They themselves were not mystics or mystical in their understanding as Nat Turner was and likely did not understand all that he was telling them about the *signs and the seal* but they were loyal to him and trusted his judgment and agreed with his ultimate purpose to secure their freedom from slavery by means of insurrection, mayhem, and terror. Although a fictional and imaginative account of Nat Turner’s inner circle Styron in his *Confessions of Nat Turner* gives some insight into what have motive Nat’s inner circle to participate in his *seclusion*; join him in the conspiracy to foment insurrection and then methodically carry out his deadly *work of death*. If not anything else Styron’s fictional account demonstrates that human persons have different reasons (often contrary and sometimes as odds with that of a leader) for following another person to their death, based on their *life-world* (in the case of slavery commonly shared) and *lived-experience of oppression* (however commonly shared, experienced differently grounded in each person’s personality, mood, outlook, and feelings), so that what Styron suggests for mood and motive for “Nat Turner’s” *inner circle of four* is humanly *plausible* and through light on otherwise incomprehensible actions of black slaves against their white masters given the imbalance of power and in the end a *knowing certain death* gladly accepted *as long as they can get in some blows for freedom* against the white perpetrators of an inhuman, anti-man, anti-God *domination system* designed solely to *perpetual benefit* the white man and his *kith and kin*.

Styron: The Mood and Motives of the *Inner Most Four Angels of Death*

My “inmost four,” as I called them to myself—those in whom I place my greatest trust and who when the moment came would be the generals of my force—were Hark, Nelson, Henry, and Sam. Two of them Nelson and Henry, were the oldest among my followers and I valued not only he experience their years had brought them but the cleverness and ability both would have possessed at any age. I sensed that they profoundly respected my superior intelligence and my powers to lead and to enthrall but they were not cowed by me as were so man of the others. Thus since neither of them was tongue-tied in my presence, there flourished a free and easy intercourse between us, and I was wise enough occasionally to pause and listen, profiting from their counsel. Now in his fifties, Nelson was impassive, slow-moving, grave-spoken dirty-mouthed, wise, hate-ridden, and as solid as a slab of seasoned oak. I felt I could trust him to carry out without hesitation any command. So too for Henry, who despite or perhaps because of his deafness, seemed to be craftily alert to his surroundings like no Negro I had ever known. He was about forty, square, squat, black as a tar pit. Some of the other Negroes swore that Henry could sniff bacon cooking at five miles, was able to track the scent of a possum like a hound, could point with his big toe to a plot of earth and disclose an underground cache of fish-bait earthworms swarming like maggots. Almost alone of all my followers he possessed a religious ardor, infusing light and fantasy through the gravestone silence of his inner world. His lips moved and fluttered in echo to my own, his better ear cocked, bright eyes rapt upon me as I recounted some tale of battle in old Israel: of my entire band of Negroes, save for Hark, I felt that Henry paid me the most constant devotion. Yet there was one consideration even greater than either ability or experience which made me cherish Nelson and Henry and caused me to repose in them my final trust. And this was that both of them (like Sam, the youngest of the inmost four, my desperate little half-berserk yellow runaway—liveliest, pluckiest, certainly the most venturesome and resourceful of all my disciples) were capable, in their own long-nourished hatred and rage, of slicing the

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liver out of a white man with as little qualm or conscience as if they were gutting a rabbit or a pig. Ask the average Negro if he is prepared to kill a white man, and if he says yes, you may be sure that he is indulging in the sheerest brag. This was not the case with my inmost four, each of whom had specific grounds to nurture an unswerving hatred. Bondage had driven *Nelson* close to madness. Out of simple bad luck he had been sold a cruel number of times—over a half a dozen; his children were scattered to the winds; now in middle age having ended up the property of a vicious, stupid woodcutter who had once struck him in the face (but whom he had struck back) was an affliction Nelson could no longer suffer, and in the ache of his yawning desperation he waited upon me to ordain any course of action. *Henry's* rage was different, resigned, more patient, calmer—if rage can be restrained by a calmness—but no less indomitable; his rage blossomed in the muffled near dead world of his hearing. Deafened as a little boy by a blow on the skull from a drunken overseer, he had since heard only thumps and rustlings, and the memory of that long-ago event daily stoked his placid fury. Each dimly perceived bird-call or unheard voice or child's mute laugh or the vacuum of soundlessness at the edge of a roaring brook memorialized that unspeakable and unavenged moment thirty years before, the instant he spilled a white man's blood, I felt, Henry would leap like a swallow straight up into the realm of hearing. *Sam's* hatred was the least complicated of all: like some imprisoned animal aware only that the hulking shadow which falls from time to time across its cage is a being that brings nothing but senseless torment, Sam wished simply to eliminate Nathaniel Francis from the domain of his own existence. Uncaged, he would go straight for the throat of his tormentor and kill him, and devour all men that resembled him thereafter. As for *Hark*, and *his* hatred, there was the fact, of course, that his wife and child had been sold south, and this I used as an instrument to break down his docility and his resistance, to undermine his childish fear of white people and his cowardly awe of their mere presence. It was not easy to make of Hark a potential killer, to generate true hatred in that large-hearted beast. Without causing him, as I did, to brood on the sale of his wife and child, I might have failed. But of all Negroes, Hark was the most surely and firmly under my domination. [my *Italics* of names]

We congregated together often, the five of us, mainly on the free Sunday afternoons we were given throughout most of the year. Sam, Henry, and Nelson all lived within four or five miles from Moore's, so it was easy for us to gather at my hidden mossy knoll in the woods. Over the years my sanctuary had undergone great changes. What had once been a rough pine-bough shelter had now become, through the addition of scrap lumber and pine-gum caulking that I managed to borrow or extort from my various employers, a cozy tabernacle . . . Early on during these long afternoons as we talked among ourselves, I would always manage to steer the conversation with great craft and subtlety to the problem of a mass escape. I had fixed the Dismal Swamp already in my mind; it seemed to me even then, even before I had the map in hand, a perfect stronghold for a small band of resolute, woods-canny Negroes: though large (just how vast it really was I could not then know), trackless, forbidding, as wild as the dawn of creation, it was still profusely supplied with game and fish and springs of sweet water—all in all hospitable enough a place for a group of adventurous, hardy runaways to liver there indefinitely, swallowed up in its green luxuriant fastness beyond the pursuit of white men. Biding their time in the wilderness, until at last their escape was forgotten, these fugitives might then abandon the swamp and make their way the short distance up to Norfolk, where it would be possible to hide, singly or together, on board one of the many great merchant ships bound for the North. A heady scheme, beyond doubt, swarming with problems, perils, uncertainties. But I knew that by the grace of God this escape could be achieved. So that is how it all began. My little inner group of followers were excited about such a plan when first I outlined it to them. Bedeviled, torn apart by hatred, sick unto death of bondage, they would have cast their lot with the most evil ha'nt or phantom of the woods to be shut forever of the white man's world. They had nothing more to lose. . . . For what they did not know was that behind all my talk of simple flight was a grander design involving the necessity of death, cataclysm, annihilation. They could not know of my vision nor that a true escape into freedom must include not a handful of Negroes but many, and that the blood of white men must flow on the soil of Southampton. They could not know

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then, because my lips were sealed. But the Lord was about to remove that seal, and they would soon know—of that I was certain.³²⁸

Thomas Gray: *Nat Turner and the Seven Begin the Work of Death*

Since the commencement of 1830, I had been living with Mr. Joseph Travis, who was to me a kind master, and place the greatest confidence in me; in fact, I had no cause to complain of his treatment to me.—On Saturday evening, the 20th of August [i.e. 1831], it was agreed between Henry, Hark, and myself, to prepare a dinner for the men we expected, and then to concert a plan, as we had not yet determined on any. Hark, on the following morning, brought a pig, and Henry brandy, and being joined by Sam, Nelson, Will and Jack, they prepared in the woods a dinner, where, about three o'clock, I joined them.

Question (Thomas Grady) – *Why were you so backward in joining them?*

Answer (Nat Turner) – *The same reason that had caused me not to mix with them for years before. I saluted them on coming up, and asked Will how came he there; he answered, his life was worth no more than others, and his liberty as dear to him. I asked him if he thought to obtain it? He said he would, or lose his life. This was enough to put him in full confidence. Jack, I knew, was only a tool in the hands of Hark. It was quickly agreed we should commence at home (Mr. J. Travis') on that night, and, until we had armed and equipped ourselves, and gathered sufficient force, neither age nor sex was to be spared (which was invariably adhered to). We remained at the feast until about two hours in the night, when we went to the house and found Austin; they all went to the cider-press and drank, except myself. On returning to the house, Hark went to the door with an axe, for the purpose of breaking it open, as we knew we were strong enough to murder the family should they be awakened by the noise; but reflecting that it might create an alarm in the neighborhood, we determined to enter the house secretly, and murder them whilst sleeping. Hark got a ladder and set it against the chimney, on which I ascended, and hoisting a window, entered and came down stairs, unbarred the doors, and removed the guns from their places. It was then observed that I must spill the first blood. On which, armed with a hatchet, and accompanied by Will, I entered my master's chamber, it being dark, I could not give a death-blow, the hatchet glanced from his head, he sprang from the bed and called his wife—it was his last word, Will laid him dead with a blow of his axe, and Mrs. Travis shared the same fate, as she lay in bed. The murder of this family, five in number, was the work of a moment; not one of them awoke. There was a little infant sleeping in a cradle, that was forgotten until we had left the house and gone some distance, when Henry and Will returned and killed it. We got here four guns that would shoot, and several old muskets, with a pound or two of powder. We remained for some time at the barn, where we paraded; I formed them in line as soldiers, and after carrying them through all the maneuvers I was a master of, marched them off to Mr. Salathiel Francis', about six hundred yards distant. Sam and Will went to the door and knocked. Mr. Francis asked who was there, Sam replied it was him, and he had a letter for him; on which he got up and came to the door; they immediately seized him and dragging him out a little from the door, he was dispatched by repeated blows to the head. There was no other white person in the family. We started from there to Mrs. Reese's, maintaining the most perfect silence on our march, where finding the door unlocked, we entered and murdered Mrs. Reese in her bed while sleeping; her son awoke, but only to sleep the sleep of death, he had only time to say, "who is that," and he was no more. From Mrs. Reese's we went to Mrs. Turner's a mile distant, which we reached about sunrise, on Monday morning. Henry, Austin, and Sam, went to the still, where finding Mr. Peebles, Austin shot him; the rest of us went to the house. As we approached, the family discovered us and shut the door. Vain hope! Will immediately killed Mrs. Turner with one blow of his axe. I took Mrs. Newsome by the hand, and with the sword I had when I was apprehended, I struck her several blows over the head, but was not able to kill her, as the sword was dull; Will turning round and discovering it, dispatched her also. A*

³²⁸ William Styron. *The Confessions of Nat Turner*, pp. 269-272.

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general destruction of property and search for money and ammunition, always succeeded the murders. By this time, my company amounted to fifteen, nine men mounted, who started for Mrs. Whitehead's (the other six were to go through a by-way to Mr. Bryant's, and rejoin us at Mrs. Whitehead's.) As we approached the house, we discovered Mr. Richard Whitehead standing in the cotton patch, near the lane fence; we called him over into the lane, and Will, the executioner, was near at hand, with his fatal axe to send him to an untimely grave. As we pushed on to the house, I discovered some one running round the garden, and thinking it was some of the white family, I pursued, but finding it was a servant girl belonging to the house, I returned to commence the work of death; but they whom I left had not been idle: all the family were already murdered, but Mrs. Whitehead and her daughter Margaret. As I came round to the door I saw Will pulling Mrs. Whitehead out of the house, and at the step he nearly severed her head from her body with his broad axe. Miss Margaret, when I discovered her, had concealed herself in the corner formed by the projection of the cellar cap from the house; on my approach, she fled, but was soon overtaken, and after repeated blows with a sword, I killed her by a blow over the head with a fence-rail. By this time, the six who had gone by Mr. Bryants' rejoined us, and informed me they had done the work of death assigned them. We again divided, part going to Mr. Richard Porter's and from thence to Nathaniel Francis', the others to Mr. Howell Harris' and Mr. T. Doyles. On my reaching Mr. Porter's he had escaped with his family. I understood there that the alarm had already spread, and I immediately returned to bring up those sent to Mr. Doyles and Mr. Howell Harris; the party I left going on to Mr. Francis, having told them I would join them in that neighborhood. I met those sent to Mr. Doyles and Mr. Harris returning, having met Mr. Doyles on the road and killed him. Learning from some who joined them that Mr. Harris was from home, I immediately pursued the course taken by the party gone on before; but knowing that they would complete the work of death and pillage at Mr. Francis' before I could get there, I went to Mr. Peter Edwards', expecting to find them there, but they had been here already. I then went to Mr. John T. Barrow's; they had been here and murdered him. I pursued on their track to Capt. Newitt Harris', I found the greater part mounted and ready to start; the men now amounting to about forty, shouted and hurraed as I rode up, some were in the yard, loading their guns, others drinking. They said, Captain Harris and his family had escaped, the property in the house they destroyed, robbing him of money and other valuables. I ordered them to mount and march instantly. This was about nine or ten o'clock, Monday morning. [22 August 1831] We proceeded to Mr. Levi Waller's two or three miles distant. I took my station in the rear, and as it was my object to carry terror and devastation wherever we went, I placed fifteen or twenty of the best mounted and most to be relied on in front, who generally approached the houses as fast as their horses could run; this was for two purposes, to prevent the escape of and strike terror into the inhabitants---on this account, I never got to the houses, after leaving Mrs. Whitehead's, until the murders were committed, except in one case. I sometimes got in sight in time to see the work of death completed, viewed the mangled bodies as they lay in silent satisfaction, and immediately started in quest of other victims. Having murdered Mrs. Waller and ten children, we started for Mr. William Williams'---while engaged in killing him and two little body's that were there, Mrs. Williams fled and got some distance from the houses, but she was pursued, overtaken, and compelled to get up behind one of the company, who brought her back and after showing her the mangled body of her lifeless husband, she was told to get down and lie by his side, where she was shot dead. I then started for Mr. Jacob Williams', where the family was murdered. Here we found a young man named Drury, who had come on business to Mr. Williams---he was pursued, overtaken and shot. Mrs. Vaughan's was the next place we visited, and after murdering the family there, I determined on starting for Jerusalem. Our number amounted now to fifty or sixty, all mounted and armed with guns, axes, swords and clubs.³²⁹

It was from this point (about three miles from the town of Jerusalem, Southampton County, Virginia), after successfully attacking about fifteen planter families and killing between 45 and 60 white men, women, children, and some others whites associated with these families (according to

³²⁹ Thomas Gray. *The Confessions of Nat Turner*, pp. 6-8.

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various estimates) that Nat Turner's company of about 50 or 60 men began to meet the first determined resistance from some local armed white men and then by the more professional Virginia militia. Nat's company of black men did well against the first company of about eighteen armed local farmers that initially fired on and dispersed some of his men in his absence, but when he arrived back at the gate to the farm of the Parker's he "formed up" his men who were initially alarmed and was able to wound and disperse this group of white men. However, it was a different story when these white men received reinforcements from the Virginia militia that had by then arrived. Gray states "*On hearing the firing [Nat's men firing on the white armed company] they immediately rushed to the spot, and arrived just in time to arrest the progress of these barbarous villains and save the lives of their friends and fellow-citizens.*"³³⁰ From here everything went down hill for Nat Turner and his co-insurrectionist but Nat Turner with about twenty men under his direct command, still maintained hope after most of his men were being either killed, wounded, or being dispersed and told Gray "*Finding myself defeated here, I instantly determined to go through a private way, and cross the Nottoway river at the Cypress Bridge, three mile below Jerusalem, and attack that place in the rear, as I expected they would look for me on the other road, and I had a great desire to get there to procure arms and ammunition.*"³³¹ Nat Turner was able to gather up another twenty men that regrouped his company to 40 men, but exhausted he and his men took rest at Major Ridley's house to quarter for the night, so "*After placing out sentinels, I lay down to sleep, but was quickly aroused by a great racket.*"³³² They were under attack by the Virginia militia and apparently surrounded, with many of his men killed, wounded or dispersed and so Nat Turned told Gray "*On this I gave up all hope for the present, and Thursday night [25 August 1831], after having supplied myself with provisions from Mr. Travis's, I scratched a hole under a pole of fence rails in a field, where I concealed myself for six weeks, never leaving my hiding-place but for a few minutes in the dead of the night, to get water, which was very near.*" [p. 9]. By this date, the greatest and most sustained insurrection by black men in the United States Empire that was commenced on Sunday, 21 August, 1831, ended for all intent and purpose on five days later on Thursday, 25 August 1831.

However, until Nat Turner was apprehended on Sunday, 30 October 1831 by a planter by name Benjamin Phipps, who had discovered his hiding place some 67 days later (approximately two months and 7 days) the white could not be at ease, because the specter of Nat Turner was still at large. If mayhem and terror was Nat Turner's tactical objective he succeeded for as Thomas Gray admitted himself that when he "looked on" this *black fiend --- the blood curdled in my veins*. If bringing about a wider insurrection by attacking the main town of Jerusalem and there securing arms and ammunition, while adding to his company of black company of troops beyond the 60 he had, he failed. The reasons seem clear from the *Confessions*: First (1) knowing what his primary strategic objective way he allowed himself to be stalled at the entrance of Mr. James W. Parker's plantation when he was only three miles from his objective in Jerusalem, because some of his men had relatives at this plantation and they insisted on getting them. Nat Turner objected but allowed it while he waited for them to return. Their delay caused him to leave his main company and upon his return he already found them under fire by the local company of white men we mentioned above. Secondly, (2) this initial skirmish gave the more professional Virginia militia from Jerusalem time to move up and engage Nat and his company of men. Apparently, Nat thought that with the number of men he had and the fact that they had wounded and dispersed the first armed group of local white men that he would be able to stand his ground against the well armed and trained Virginia militia, although small in number.

This was a grave mistake on his part. His and many of his men were courageous but *they all were untrained* and Nat Turner himself only initial "trained" a small group after killing the Travis family as the *Confessions* state: "*We got here four guns that would shoot, and several old muskets,*

³³⁰ Gray. *The Confessions*, pp. 8-9.

³³¹ Gray. *The Confessions*, p. 9.

³³² Gray. *The Confessions*, p. 9.

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with a point or two of power. We remained for some time at the barn, where we paraded; I formed them in line as soldiers, and after carrying them through all the maneuvers I was master of, marched them off to Mr. Salathiel Francis' about six hundred yards distant." [p. 6]. This was the extent of his company's training such as it was at the time. Although by the time of the first skirmish Nat Turner had a well armed company of 60 black men on horses with guns, they still were untrained to form up and maintain a conventional line of battle against a militia group of whites that no doubt trained regularly.

Nat Turner had no strategic plan other than reaching Jerusalem for arms and ammunition and his tactical objective of mayhem and terror slowed him down (as well as allowing his men to drink too much along the way and to worry about their families before their main objectives were achieved). There was no plan for defeat. Nat Turner's company of men were incredibly fast and knew how to overwhelm their victims catching the entire local white community off guard and striking terror in them which initially paralyzed them with fear and stymied any efforts at resistance they could have made. However, this advantage was lost once Nat Turner tried to engage the whites using the white man's own conventional field tactics instead of taking advantage of he and his men's knowledge of the woods where as slaves traveling for years in and out of them (taking short cuts, hiding, holding *seclusions*, etc) they were more master's of the terrain. The whites understood Nat Turner's strength in this area and so the *Confessions* states that the militia from Jerusalem "*knew the negroes were in the field, and had just tied their horses to await their returned to the road.*"³³³ The whites knew not to go into the woods after Nat Turner and his company. Likely Nat Turner would have done better against them by breaking up his company into smaller groups and approach Jerusalem (not along the main road) but through the woods and from the rear as he belatedly came to realize, only by then it was too late. He may have allowed himself to become over confident as he saw his insurrection grow from a motley 7 men, then to 40, and later to 60; where he "*found the greater part mounted and ready to start [the march on the town of Jerusalem]; the men now amounting to forty, shouted and hurraed as I rode up, some were in the yard, loading their guns, others drinking.*"³³⁴

Epitaph: "Was Not Christ Crucified?"

There is no better epitaph to mark the *inner being* of who Nat Turner was than his own response to Thomas Gray's question: *Do you not find yourself mistaken now?* With Nat Turner's reply: *Was not Christ crucified?* In this part of the *Confession* the reader can help but come to the conclusion that this responds *is the real Nat Turner* who viewed his capture and pending execution as matter of factly as one would say water is wet. The crucifixion of Christ was no proof that he was mistaken, and so too was Nat Turner's capture and pending hanging proof that we was mistaken. It is just the opposite. It must be God's will. This how Nat Turner in his *life-world* and *lived-experience* of the phenomenon and circumstance of slavery, the slavery of his people, and now his capture and impending execution would naturally respond; matter of fact and to the point of the spiritual necessity that drove him to insurrection, terror and mayhem that spared no white person he met, cruel or kind. To ferret this out we here want to see Nat Turner as the white man came to know him; *a religious fanatic* (to some a black fiend), a resolute religious mystic moved by cosmic *signs and the seal* yet a rational thinker that sought numerous proofs over a nine year period that he was called by God to carry out this great mission of the Holy Spirit such was the dire life and death consequence of the commencement of the acts he called *the work of death*. In this respect it does not matter what the blacks thought of him as he was chained in jail because for most of them, including his *inner circle* had already met their fate. His followers either hailed him as having the wisdom of God and therefore qualified to lead them or followed him out the rational prospect that he just might be able to free

³³³ Gray. *The Confessions*, p. 8.

³³⁴ Gray. *The Confessions*, pp. 7-8.

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them from slavery. We shall therefore look at him via the comments and opinion of Thomas Gray as representative of what rational white men believed about him and why they needed to erase his memory from the minds of both black and whites, each for different reason, such that we have no idea where he is buried (if he ever was) or whether he was dissected by physicians to see what made him a madman and then (as fanciful news papers speculated to sale copy) his body parts afterward were given to people in the local white community he had terrorized as keepsakes to exorcise this black boogeyman.

Thomas Gray *first* wanted to know like all white people do when a person commits mass murder (especially these days) was there a wider plot? What was his motive? Did he hear about another slave insurrection and wanted to carry out one in the plantations he worked in and around? The white man always in such circumstances wants to know *if he and his kith and kin are safe* (i.e. *for now*). Notably, they ask these questions because of a profound disbelief that *any black man could have successfully carried out such a near successful insurrection with such secrecy, execution and deadly effect, "all by himself."* This has always been the Achilles heel of the white man grounded in the absolute belief and feeling of racial superiority and the inferiority of the black in both intellect and character although he gives him credit for his so-called *animal prowess* and supposed *sexual fecundity*, which is probably why Styron in his *the Confessions of Nat Turner* continues to emphasize "Nat Turner's" struggle with his own sexuality, first in an homosexual episode with "Will" another black slave, then "imagining" sex with a light skinned black woman, then a white women or girl. Finally, Styron exploring the white man's obsession with black male sexual fecundity has his character the good Rev. Eppes, who rented Nat from Marse Samuel, try on a number of occasions to seduce "Nat Turner" saying to him on the first occasion he had him alone: *"Tell me something, boy . . . I hear tell a nigger boy's go an unusual big pecker on him. That right boy?"* [p. 192]; but "Nat" vigorously fought off his advances and sexual aggression until the good Rev. Eppes realized that "Nat" as a carpenter (if he owned him) would fetch a good price and in the meantime he could sublet him out to members so his congregation as a so-called profitable "charity." Eppes, making into "Nat" his brown sugar boy would ruin all of that financial gain; so "Nat" could finally breathe a sigh of relieve say: *"Well, old Eppes ceased trying to ravish me . . . fairly early on, so that by the time autumn arrived I was free at least of that worry. . . . had he reached his lesser goal, had I submitted to his malodorous groping's, he would have gained a pet but lose a slave. . ."* [p. 194] Finally, Gray would append his own assessment of who Nat Turner appeared to be to him based on the *Confessions* and even phenomenologically *his mood and attitude in the testimony he gave* which Gray made side notes without allowing Nat knowing that he was observing everything he said as well as the way he said it:

I here proceeded to make some inquiries of him, after assuring him of the certain death that awaited him, and the concealment would only bring destruction on the innocent, as well as the guilty, of his own color; if he knew of any extensive or concerted plan [about 40 black people were lynched by vigilantes in retaliation for the Nat Turner Rebellion until the carnage was stopped by the Virginia militia, fearing lost of revenue for the town and surrounding plantation; after all blacks were the chattel property of planters suffering the financial losses!] His answer was, "I do not." When I questioned him as to the insurrection in North Carolina happening about the same time,³³⁵ he denied any knowledge of it; and when I looked him in

³³⁵ This question by Thomas Gray was likely in reference to the Duplin County, North Carolina uprising that began on 5 September 1831, where one of the insurrectionist enduring hours of torture "confessed to devising a plot. On 4 October the insurrectionist were to begin marching south to Wilmington, killing white families along the way; on the coast they would be joined by a force of about 2,000 blacks and blaze a path of destruction on their return north to Fayetteville. The alleged leaders-slaves named Dave and Jim-were killed by a mob on 9 September 1831. Their deaths did not stop the spread of terror to Wilmington, where on 17 September, several slaves confessed to planning an additional revolt." (see Steven E. Nash and Thomas C. Parramore's [2006] *Slave Rebellions in Slave Rebellions – NCpedia*, <https://www.ncpedia.org>). It is likely that both Thomas Gray and Nat Turner were wrong about the motives for the North Carolina plan for revolt and insurrection. The leaders of the planned North Carolina uprising probably heard about the Nat Turner Revolt near successful revolt and if they already had something planned the whites surely hearing about the revolt in Virginia discovered the plans in North Carolina and did whatever necessary to stop it before it got going. The leaders of the North Carolina

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the face, as though I would search his inmost thoughts, he replied, "I see, sir, you doubt my word; but can you not think the same ideas?—and strange appearances in the heavens, about this time, might prompt others, as well as myself, to this undertaking." I now had much conversation with him and asked him many questions, having forborne to do so previously, except in the cases noted in parentheses: but during his statement before me in writing, on the evening of the third day that I had been with him, I began a cross examination, and found his statement corroborated by every circumstance coming within my knowledge, or the confessions of others who had been there killed or executed, and who he had not seen or had any knowledge of since the 22nd of August last. He expressed himself fully satisfied as to the impracticability of the attempt. It has been said that he was ignorant and cowardly, and that his object was, to murder and rob, for the purpose of obtaining money to make his escape. It is notorious, that he was never known to have a dollar in his life, to swear an oath, or drink a drop of spirits. As to his ignorance—he certainly never had the advantage of education; but he can read and write (it was taught him by his parents), and, for natural intelligence and quickness of apprehension, is surpassed by few men I have ever seen. As to his being a coward, his reason, as given, for not resisting Mr. Phipps, shows the decision of his character. When he saw Mr. Phipps present his gun, he said, he knew it was impossible for him to escape, as the woods were full of men; he therefore thought it was better for him to surrender, and trust to fortune for his escape. He is a complete fanatic, or plays his part most admirably. On other subjects he possesses an uncommon share of intelligence, with a mind capable of attaining anything, but warped and perverted by the influence of early impressions. He is below the ordinary stature, though strong and active; having the true negro face, every feature of which is strongly marked. I shall not attempt to describe the effect of his narrative, as told and commented on by himself, in the condemned hole of prison. The calm, deliberate composure, with which he spoke of his fate deeds and intentions,—the experience of his fiend-like face, when excited by enthusiasm,—still bearing the stains of the blood of helpless innocence about him, clothed with rags and covered with chains, yet daring to raise his manacled hands to heaven, with a spirit soaring above the attributes of man;—I looked on him,—and the blood curdled in my veins.³³⁶

revolt likely therefore not necessarily moved by any signs in the heavens as Nat Turner speculated but actually were inspired by what he attempted to do. Thomas Gray would have been would been wrong for the same reason in that neither the leaders of the North Carolina planned revolt of the Virginia revolt knew each other. However, rationally from Gray's point of view Nat Turner himself could have been part of the planning of the North Carolina planning for revolt because he was still at-large in Septerm 1831 and no one knew where he was; and one could surmise since he failed in Virginia he was now organizing with other black slave leaders in North Carolina. Of course his Confessions cast doubt on this but it was likely what led Gray to ask him the question about a revolt if he was in hiding in Virginia for over two months would make it near impossible for him to know about. However, no doubt the North Carolina slaves leaders would have heard about him and could have been inspired by his revolt and perhaps even hoping that Nat Turner still at large would join them. We don't know, but we do know that Nat being in hiding the whole time (throughout the month of September 1831) would not know anything about this revolt until Thomas Gray told him about it. Nat in answer to Gray's question then could only speculated that North Carolina slaves were moved to act in the same what he did because of *the signs and the seal* of the Holy Spirit; which of course can move men separated by vast distances in the same way without them having knowledge of each other whatever. Gray sought a rational explanation of some kind of wider conspiracy or *seclusion* and Nat Turner relied on the only explanation that made sense to him, the movement of the Holy Spirit on men's heart to be free *by any means necessary!*

³³⁶ Thomas Gray. *The Confessions of Nat Turner*, pp. 10-11.

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Execution: Exorcism of a Fanatic and Fiend



After two months as a fugitive, Turner was captured, tried, and hanged.
Some remember him as a fanatical killer, others as a freedom fighter inspired by his faith.

ILLUSTRATION BY ULLSTEIN BILD/ULLSTEIN BILD/GETTY

The Commonwealth vs. Nat Turner. } Charged with making insurrection, and plotting to take away the lives of the divers free and white persons, on 22nd of August, 1831. The court composed of * * *, having met for the trial of Nat Turner, prisoner was brought in and arraigned, and upon his arraignment pleaded Not Guilty, saying to his counsel that he did not feel so. On the part of the Commonwealth, Levi Waller was introduced, who, being sworn, deposed as follows [agreeably to Nat's own confession] : Col. Trezvant (the committing magistrate) was then introduced, who. Being sworn, numerated Nat's confession to him, as follows: * * * [the confession as given to Mr. Gray.] The prisoner introduced no evidence, and the case was submitted without argument to the court, who having found him guilty, Jeremiah Cobb, Esq., Chairman, pronounced the sentence of the court, in the following words: "Nat Turner, stand up! Have you anything to say, why sentence of death should not be pronounced against you?" Ans. — "I have not. I have made a full confession to Mr. Gray, and have nothing more to say."

----- Attend, then, to the sentence of the court. You have been arraigned and tried before this court, and convicted of one the highest crimes in our criminal code. You have been convicted of plotting in cold blood the indiscriminant destruction of men, of helpless women, and of infant children. The evidence before us leaves not a shadow of doubt, but that your hands were often imbrued in the blood of the innocent: and your own confession tells us that they were stained with the blood of a master—in your own language, "too indulgent." Could I stop here, your crime would be sufficiently aggravated. But, the original contriver of a plan—deep and deadly—one that can never be effected, you managed so far to put it into execution, as to deprive us of many of our most valuable citizens; and this was done while they were asleep and defenseless—under circumstances shocking to humanity. And while upon this part of the subject, I cannot but call your attention to the poor misguided wretches who have gone before you. They are not few in number; they were your bosom associates; and the blood of all cries aloud, and calls upon you, as the author of their misfortune. Yes! You forced them, unprepared, from Time to Eternity. Borne down by this load of guilt, your only justification is, that you were led away by fanaticism. If this be true, from my soul I pity you; and, while you have m sympathies I am nevertheless called upon to pass the sentence of the court. The time between this and your execution will necessarily be short, and your only hope must be in another world. The judgment of the court is, that you be taken hence to the jail from whence you cam, thence to the place of execution, and on Friday next between the hours of 10 A.M. and 2 P.M., be hung by the neck, until you are dead! dead! dead!--- and may the Lord have mercy on your soul!

THE EXECUTION

— Nat Turner was executed according to sentence, on Friday, the 11th of November, 1831, at Jerusalem, between the hours of 10 A.M. and 2 P.M. He exhibited the utmost composure throughout the whole ceremony : and, although assured that he might, if he though proper,

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*address the immense crowd assembled on the occasion, declined availing himself of the privilege : and, being asked if he had any further confessions to make, replied that he had nothing more than he had comminuted : and told the sheriff in a firm voice, that he was ready. Not a limb or muscle was observed to move. His body, after death, was given over to the surgeons for dissection.*³³⁷

We have already explained elsewhere that the white man has an innate fear of *genetic annihilation* by the black genes of the black man [See the theoretical section in this project under **WoKoBu**]. Black scholars that we have already presented like psychologist Dr. Frances Cress Welsing (1991) suggest that this innate fear of genetic annihilation is what drives white racism and the white man's need to feel superior. In her work *The Isis Papers: The Keys to the Colors* under the section *Genetic Annihilation and the White Psyche* in respect to the white man's obsession with "ball" games Dr. Welsing and the racial symbols such games evoke:

The suggestion here is that all ball games in the white supremacy system/culture similarly play out, at an unconscious level, dominant political (i.e., power) concerns. The fundamental power concern in the white supremacy system/culture is white genetic survival through white supremacy domination. Such dominations can be established and maintained only if white *males* and *females* (the total white collective) control all of the "balls" (testicles) of non-white men, off and on the playing fields and ball courts. In other words, the name of the real game – the power game – is continuous world-wide control of the testicles of all non-white men by white males and females as the only means of ensuring white genetic survival in a world where the melanin-producing genetic material of non-whites is dominant. Without control of the non-white genetic material, whites will be annihilated genetically.³³⁸

It is necessary therefore for the white man to develop and maintain racist institutions to guarantee his genetic survival and the survival of his *kith and kin*. Racist institutions like his **JUST-US system** are designed to advance and maintain societal *permanent racism*. The ideal of *blind justice* is given lip service but is *weaponized* to deal with the black man and check his *penis power*. The grosser side of this fear is thinking of the black man's *penis as a weapon* that must be "disarmed" (*manhood castration*) issuing in real psychic fantasies like that which drove the good Rev. Eppes in Styron's fictional account to want to "know" and "experience" the size of "Nat Turner's" *penis*. This has nothing to do with locker room notions about *penis envy* but is a real emotive need on the part of the white man so that he must have with him at all times a bigger and more potent "weapon" that can neutralize this innate fear of genetic annihilation by black genes. Killing a black man whenever the white man gets a chance is a direct way to exorcise the white man's *psychic demons*, which are *Legion*. Little to no provocation on the part of the black man is needed in order to invoke this response and as they say when the deed is done *"I felt in fear of my life and had to eliminate the threat"* the primary mantra and defense that invariably satisfies the "legal" requirements of his **JUST-US system**. What better way of guaranteeing that outcome by upholding the Constitutional freedoms of the 2nd Amendment, and statutory *stand your ground laws* both of which the white man assumes his is the sole-proprietor and sole-beneficiary. When the white man finally meets up with a black fanatic and fiend like Nat Turner it only confirms that he is right and affirms his emotive and psychological need for survival *by any means necessary*, including killing lynching the black along with his *kith and kin*, and during the Red Time of slavery and its aftermath during the White Terror often included public mutilation and castration of the black man's *penis* taken as trophies by both white males and females. In Nat Turner's case *eliminating the threat* included getting his *Confession*, lynching and *dissection* by white physicians to perhaps discover what Thomas Gray could not discover by his interrogation. Stories in the contemporary media abound about the dissection of Nat Turner's body and what

³³⁷ Thomas Gray. *The Confessions of Nat Turner*, pp. 11-12.

³³⁸ Frances Cress Welsing. *The Isis Papers: The Keys to the Colors*. (Chicago: Third World Press, 1991), p. 133.

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happened to his body parts given to various members of the terrified white community to satisfy them that this black demon, fanatic and fiend was *really dead* and *no longer a threat*, that he was so to speak *exorcized*. According to the *National Geographic* in its publication "*Exclusive: Inside the Quest to Return Nat Turner's Skull to His Family*" by Justin Fornal some of this may be true, although the news papers at the time and after sensationalized the stories to sale copy. The *National Geographic* publication states: "Many stories have circulated about the fate of Turner's remains after his hanging. Several versions claim that he was flayed, quartered, and decapitated before his torso was finally buried in the local pauper's cemetery. His skull and brain were the sent away for study." According to Fornal the skull of Nat Turner has been in the possession of 83-year old Richard Gordon Hatcher, who was mayor of Gary, Indiana from 1968 to 1987 since he received it in 2002 at a charity gala for the Civil Rights Hall of Fame, a museum project he had championed. Fornal tells the story of Nat Turner's skull being returned to his descendants in 2016 by former Mayor Richard Hatcher on behalf of the National Civil Rights Hall of Fame at its private luncheon at the Majestic Star Hotel in Gary, Indiana, and writes the following:

A small group gathered last week in a hotel suite on the outskirts of Gary, Indiana. The nine formally dressed guests joined hands while standing around a table holding only a white box. Reverend John Jackson of Trinity United Church of Christ started the prayer. "Eternal God, we are gathered here today to honor you, and to honor the legendary liberator, emancipator of the enslaved, and revolutionary of righteous, the Reverend Nathaniel Turner." The gathering's 83-year-old host, Richard Gordon Hatcher, who served as Gary's mayor from 1968 to 1987, planned the event at which a skull alleged to be Turner's was turned over to his descendants. The guests of honor, Shanna Batten Aguirre and Shelly Lucas Wood, both descendants of Turner, flew in from Washington, D.C., to accept the remains.³³⁹

Justin Fornal in an update states that "*The family has temporarily given the skull to the Smithsonian Institution which will conduct a DNA test to determine if it is, in fact, Turner's. If the tests confirm it to be his, it will be buried next to his descendants.*" Fornal makes note that: "The local militia quelled the uprising within 48 hours, but Turner managed to elude his pursuers. After two months he was captured and tried, and on November 11 he was hanged from a tree in the town of Jerusalem, now Courtland, Virginia. It is here that the facts surrounding Turner end and speculation and lore begin." Some news papers sensationalized the execution of Nat Turner by suggesting that his body parts were sold as relics to local white folks in the community of Southampton, Virginia (we guess here as part of their *exorcism ritual* if any of this is true).

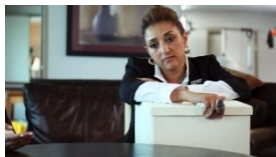


This skull is believed to have belonged to Nat Turner, who led a slave rebellion in 1831.

PHOTOGRAPH BY REBECCA HALE AND MARK THIESSEN,
NATIONAL GEOGRAPHIC

³³⁹ Justin Fornal. *Exclusive: Inside the Quest to Return Nat Turner's Skull to His Family*. In *National Geographic*. (October 7, 2016).

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Shanna Batten Aguirre, a descendant of Nat Turner, holds a box containing what some believe is Turner's skull.
PHOTOGRAPH BY JED WINER, NATIONAL GEOGRAPHIC

The *Chicago Tribune* in a story by Javonte Anderson "*Skull thought to be Nat Turner's now in possession of former Gary mayor, to be returned to descendants*" reports the opinion of Amrita Myers, Associate Professor of History at Indiana University who reported said "the story of Turner's skull is peculiar because there isn't historical precedent of African-American body parts being passed down during slavery. "Black men and women being used in that fashion was a very common phenomenon after the (Civil) War during the rise of lynching, but I've been a slavery scholar for the better part of two decades, and I've never heard of black men and women body parts under slavery being used for sale or for relics." ³⁴⁰ However, the case here the discovery of a skull that could be that of Nat Turner suggests that white folks both before and after slavery could be brutal enough to skin a black man, dissect him and at the least (if not sell his body parts as relics) sever his head from his body and deposit the remains (i.e. the headless body) in a paupers grave as it is believed was done to Nat Turner despite the reservations and skepticism of scholars like Myers. Even today the discovery of Nat Turner's skull (if verified by DNA results) would be controversial because of the mayhem and the blood of the innocent he shed for whatever reason based on our contemporary societal sentimentalist view from the bridge, a contemporary society that would find it easy to judge Nat Turner while this society itself continues to shed innocent blood daily without so much as a whimper *depending on who the "innocent" is*. Certainly this society moved by PC sentimentalism would not agree at all that Nat Turner should be praised and marked as one "*to honor the legendary liberator, emancipator of the enslaved, and revolutionary of righteous, the Reverend Nathaniel Turner.*" Yet this black man made such an impact on the society and community of his day and even far beyond these shores for those who heard about what he did and why he did it that even those who decry actions must acknowledge his extraordinary prowess and purpose of mind, given that no slave should have been able to accomplish such an insurrection in the United States Empire which caught the white man completely off guard and by surprise. Anderson goes on to report on remarks from a phone interview with Rick Francis, Southampton County Clerk that emphasizes this point. Rick Francis first points out that "The skull was rumored" to have made it "to Chicago in a university laboratory" where it "miraculously" survives a fire but he did not know what happened to the skull after that. What he said further in the interview by Anderson follows:

Now that Turner's alleged skull has reappeared, Francis said he would like to have the skull back in Southampton County where Turner launched the insurrection. Francis said he hopes that the two women receiving the skull on Friday can "historically establish" their lineage to Turner and that the skull is finally inspected. "I hope that before it is interred it gets proper scientific examination so that any questions could be put to rest," Francis said. "But I'm glad it's not going to be sitting in some hat box on a shelf. It needs to be studied and given a proper burial at some point after the study has been done." Francis said Turner is an integral part of history but it's not his decision to judge the morality of Turner's insurrection. "God has not given me the eyes to determine whether Nat's a saint or a sinner," Francis said. "But he should be interred here with a gravestone that says: 'Nat Turner: leader of 1831

³⁴⁰ Javonte Anderson. *Skull thought to be Nat Turner's, now in possession of former Gary mayor, to be returned to descendants*. In *Chicago Tribune* (October 6, 2016, 8:40 PM).

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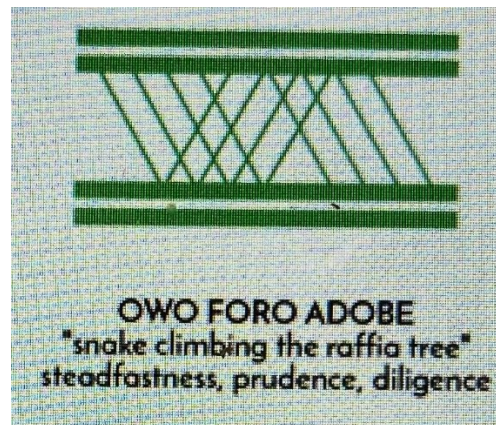
Southampton Insurrection: 1800-1831.' It wouldn't have a whole lot of commentary but it would hopefully give Nat his due in a proper place."

However the case about the stories and the lore about how he died and white assessment about who he was and the hopeful outcome of the DNA tests on behalf of his descendants; we affirm

in this project that Nat Turner was a , **Meti** = *one who carries out divine justice of God or the representative of God* [in the Egyptian *Original*, the Pharaoh, for Nat Turner the Holy Spirit of God and His Christ] *no matter the personal cost to oneself*. But he was much more than that and despite Thomas Gray's desire to dismiss him as a mere *fanatic and fiend* that *curdled the blood in his veins*, Nat Turner in our assessment (given the circumstances of the inhuman slave system he lived under) was what the Reverend John Jackson intimated he was; a black preacher of righteousness. He was as Rev. Jackson prayed *"the legendary liberator, emancipator of the enslaved, and revolutionary of righteous, the Reverend Nathaniel Turner."* He was from the view point of the Egyptian *Original* and

his *Confessions* a **Met-ti Ma'at**  based on his own *Confessions*, that is, *one who no matter the personal cost is a "testifier to the truth," "a true witness," "who agrees with the truth."* Another

way of describing him based on the Egyptian hieroglyphic letter , i.e. *penis, testicles*] contained in the above name short for *"truth teller"* is that Nat Turner was *"a fiend that had the "balls" to testify to the truth"* even as he faced certain death by hanging, as so many of his co-conspirators had done before him and as many of his black fellow slaves (from 40 to 100) did who were innocent of the crimes associated with his insurrection fomented in his mind to obtain his and their freedom from the white planter domination system. From our horizon of thought (i.e. black epicology or epicological perspective) Nat Turner a religious black man moved by the Holy Spirit was a *Confessor of the Faith* that chose to follow what he believed was the call of God on his life and its consequences. In short following the philosophical of *Our Ancestors Have Names* within their *life-world* and *lived-experience* of oppression this was his response to it and the *life he chose* within the bounds and limits of whatever freedom he was allowed to exercise. Nat Turner attempted to exorcise those artificial anti-man and anti-God boundaries set by the white man and pushed beyond its limits *heeding the voice of the ancient call of the Black Panther* to be free.



N'SONA PANTHER SOCIETY

Both the novel *Blake, or the Huts of America* by Martin R. Delany and the historical story of Nat Turner's bloody insurrection in Southampton, Virginia suggest that the African-American People will likely re-establish some form of black panther society within the United States Empire & Imperium if the dire situation that they find themselves in continued, especially the **JUST-US** system continue to protect police who are daily subjecting African-Americans or Nu Africans to *murder under the color of law* and also continue to allow ordinary white citizens or member of other ethnic groups to arbitrarily murder Nu Africans under the pretext of *standing their ground* any and every time their racism gets the best of them and seek out some black person *for any reason* to main, murder, or kill. In this project we do not suggest the Nu African People take any course of action in regard to these circumstances since it is a individual and/or collective decision and/or choice. But should any Nu African or group of Nu African choose to do so we present here one form such a *seclusion* or *secret black panther society* could take based upon the urban conditions of black No-Centers; and the *black panther* tradition that keeps cropping up in our minds (even now in movies). It funny that we don't even know why we cannot seem to dispense with the notion of *the call of the black panther* so engrained is it in our history and culture, that movie *The Black Panther* becomes the rave not only here in America but in Africa and wherever black people are domiciled. Nevertheless, however excited Nu Africans are about having their image displayed in the mode of superhero and however satisfying to our national ego we should never forget that when the white man *commercializes* it he *nullifies* its reality into a fantasy so that the likelihood of it becomes harmless.³⁴¹

The **N'SONA Black Panther Society** (i.e. *Ngbe Society Nu Africaine*) would use as its primary model the secret organization of the Ejagham People (that we have already mentioned a number of times in this work and project) located in West Africa, i.e. southwestern Cameroon and southeastern Nigeria. The Ejagham People like the Ta-Meri and Ta-Nehesi People in the Nile Valley developed a hieroglyphic, i.e. ideographic writing system called *Nsibidi*. N'SONA could capitalize on forms of black English, like Ebonics, Gullah, French Creole, including notational, pictorial systems from both African and the Caribbean to create their own *Nsibidi* writing systems of *cruel letters* that only the initiated would immediately understand. Nu Africans will have to *relearn* that the creative art of black language code and coding that our black ancestors used so well in economic trading beyond language barriers, making war, or telling stories. Nu Africans because of this heritage are already adaptable = able to create understandable language code and imagery for immediate needs and purposes out of thin air and just as quickly dissolved them so they cannot be decoded. This black language art feels like the creative art of jazz improvisation, and carries the same spiritual and emotive blessings of joy. Such language coding and art of improvising is just what N'SONA would need in order to effectively use **BAMN! OCD**, and/or **CCD** operations within **No-Center** urban complexes.³⁴² In the process of mastering and developing the sacred *Nsibidi* writing the Ejagham developed a number of secret societies and institutions; three of the most important of which were the **Nnimm Society**, the **Eja Society**, or **Eja Council of Elders**; and the most feared the **Ngbe Black Leopard Society**. *Nsibidi* in the Ejagham language means **cruel letters**, the root word **sibi** means "bloodthirsty," and the word **sibidi** carrying the meaning "cruel."

³⁴¹ That happened to jazz as it has to other black forms of music and radicalized rap where when its exponents are paid enough they continue to sound bad and dangerous but the potency of its content is render harmless because the white man is in charge of it and promoting it down through safe channels of expression. After this process of commercialization is initiate and completed the art form no longer has the power to change anything in society because now its all about the fame and the money. When the white man who controls the money can stop funding the art form or idea anytime it is not serving his purposes.

³⁴² For OCD = Organized Civil Disobedience; CCD = Covert Civil Disobedience see Robert Jabara's, *The Word: The Liberation Analects of Malcolm X*, (1992), pp. 85-88 for a detailed meaning and analysis. Note that a No-Center generally refers to a *black center of resistance* using OCD and/or CCD methods and tactics.

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Thus **Nsibidi writing** is the use of these ideographic signs or letters to promote or signify **justifiable terror in the service of the government for law and order**. Some writers [i.e. Farris Thompson in *Flash of the Spirit*] refer to *Nsibidi writing* as **action writing** concerned with **intellectual potentiality, secret vengeance** and the **moral circumspection** of its adherents.

[1] The Ngbe Black Leopard Society

As we mentioned above the most feared three-part institution of the Ejagham secret society was the *Ngbe Black Leopard Society*. It had the primary role of carrying out the ideas contained in the *Nsibidi* signs embodying many powers, which includes all that is just, valiant and ordered. They were the core traditional executioner society, like the Egyptian black **Meti** carrying out the will of the Pharaoh, the Horus-God on Earth. Members of this society would kill convicted murders, the internal enemies of the people, i.e. so pronounced by the elders of the people, and/or launched peremptory strikes against the external enemies of the people. They were in reality the people's *police and defense force* operating on behave of the Ejagham government of the people. Members of the *Ngbe Black Leopard Society* were made up of dedicated black men that kept order in the society over which the government ruled, via the fear of their name and by the honor of the position that they held in society to carry out justice. They were a *secret police*, who wore leopard hoods, so that by day they were able to carry on their regular activities of living, but by night they carried out the *justice of the elders, or justice of the king*.

[2] The Eja Council of Elders

The **Eja Society of Elders**, or just a well the **Eja Council of Elders** is an ancient and venerable war society concerned with defeating the internal and external enemies of the people; and subduing all evil and moral wrongs, seems to have consisted of both black men and black women. It was a *shadow government* behind the African throne and/or other forms of overt African governments and administrations. When these governments fell apart or failed to carryout justice the **Eja Society of Elders** still functioned to do what the government could not or would not do. This is what made it powerful and practically invincible even in times of greatest turmoil and/or functional disruption (i.e. like war and or invasion). The colonial invader might think for instance that he has defeated the black man but the white man is not in reality running things. It is probable that this was the paramount *policy making* institution among the Ejagham; the other components having more specialized functions to carry out the will, or should we say, in respect of the will of the **Eja**, because no one in the other components of the secret society like the **Ngbe** or **Nnimm** were told by the **Eja** what to do. The **Eja** just made its will know and either collective persons or individuals in the other two governing branches would make the choice and efficiently carry them out. However, more research is needed to determine if these assertions are historically accurate. However, it is certain that the *Eja Society* arose prior to that of the *Ngbe Society*, which more than likely evolved out of the *Eja*. It is likely that the *Ngbe Black Leopard Society* developed as a specialized function of the *Eja* to physically carry out its moral will to a just society; thus the *Ngbe* was the junior body, probably based on *age grade* that carried out the *policies* of the *Eja*, the senior body of the war society.

[3] The Nnimm Society

The **Nnimm Society of Black Women** was the other *house*, i.e. branch of what we generically call the *Ejagham Leopard Society*. Thus we can view the *Ejagham Leopard Society* as a black government body with *three houses*. The **Eja** was the supreme head of the society, having as its function, *executive, legislative, and court* all wrapped in one body. The **Ngbe** [i.e. *House of Ngbe*] enforced *the will of the executive*, i.e. enforcing the *letter of the law or moral will of the Eja*, while as well will see below the **Nnimm Society** [*House of Nnimm*] was the *voice and aesthetic conscience of*

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the whole society, whose feminine *voice* of common sense, empathy, and spirituality was *ignored at the secret societies peril*, and if not considered often turned out to be detrimental to the black nation and community. The primary function of the **Nnimm** was inculcating the *spirit of the moral law and conscience of the black nation through the society as a whole*. It was the *moral authority to sanction or appoint* the black leadership of the *House of Ngbe*. This we will see that the *House of Nnimm* is coeval, and co-equal in power with that the *House of Ngbe*, under the authority of the *House of Eja*, however with different but complimentary functions. The *Nnimm Society* functioned to carry out the cultural and intellectual development of *Nsibidi writing*. They were the, so to speak, *keepers of the word*. It is said of the *Nnimm* that they are the ones who were *first given the secret of the word*. This is similar to story in the Gospel of Mark that tells of three women, *Mary Magdalene, Mary the Mother of James, and Salome*, who were *first commissioned* by an angel of God to give the *Good News* to Jesus' disciples that he had arisen, but at first these women did not tell anyone because they were afraid; but finally Mary Magdalene from whom [Jesus] had cast out *seven demons* (whom Jesus appeared personally at the tomb confirming his resurrection) did take courage and finally did go and give the disciples the *Good News* that Jesus had risen from the dead; but they did not believe her, who Jesus later abraded for their unbelief and *ignoring the Good News coming from a woman at their own peril*. The Gospel of Mark, referring to these occasions, states:

When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices in order to come and anoint him. Very early on the first day of the week, they arrived at the tomb when the sun had risen. They saying among themselves, "Who will roll away the stone from the door of the tomb for us?" But when they looked up, they saw that the stone was [already] rolled back, although it was extremely large. Entering into the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were amazed. He said to them, "Do not be amazed! You seek Jesus the Nazarene, who has been crucified. He has risen! He is not here! Behold, the place where they laid him! But go, tell his disciples and Peter, 'He goes before you into Galilee. There you will see him, as he told you.' " They went out and fled from the tomb, for trembling and astonishment had come upon them. They said nothing to anyone because they were afraid. [Mark 16:1-8, EOB].

Now after Jesus had risen early on the first day of the week, *he appeared first to Mary Magdalene*, from whom he had cast out seven demons. She went and told [this to] those who had been with him, as they mourned and wept. When they heard that Jesus was alive and had been seen by her, they disbelieved. . . . Afterward, Jesus was revealed to the eleven themselves as they sat at the table, and he rebuked them for their unbelief and hardness of heart, because they did not believe those who had seen him after he had risen. He said to them, "Go into the whole world, and preach the Good News to the whole creation. *Whoever believes and is baptized will be saved; but whoever disbelieves will be condemned*. (Mark 16:9-16, EOB].

The women of the *Nnimm* were given the *secret of the word* or *secret of Nsibidi writing* from the *fish spirit* if the *Ndian River*. It was from this river that they obtained their power over the *word*, and paramouncy and respect among the other secret societies, i.e. *house of the Nsibidi Leopard Society*.³⁴³ It was believed that the *Nnimm Society of Black Women* is at least as old, or coeval with

³⁴³ We note here that Jesus Christ in the Early Church was called the *Ichthys* = the Sign of the Fish; and that before the cross was used as the *sign for salvation*, it was the *secret sign of the fish* that Christians used to identify with and identify each other as they were then an *underground* faith (often persecuted by Roman government officials) that met secretly (i.e. in *seclusions*) in each others houses Gerald Massey gives this account of *Ichthys* = *Sign of the Fish* that *spews forth the water of*

life []: *Ichthys*, the fish, was the child of Atergatis, the fish-tailed goddess of Syria, whose portrait may be seen in the zodiacal sign of Pisces, where she brought forth her child at the epoch of 255 B.C. from the waters represented by the lake of Ascalon. This sign in the Hermean zodiac is called *Ichthon*; and the mother is depicted in the act of holding up the child in

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her left hand; he who gears the rod of iron in his hand. Ichthos is identified by Jamblichus with the god *Emphe*, that is with *lu-em-hept* . . . whose father is Atum and whose mother's name is Hathor-*Iusaas*, she who was great with Iusa, Iusu, or Jesus the coming son (from *lu* to, come, *Sa*, the son, and *As* to be great, a name of Isis), who was born or incarnated for the last time when the equinox entered the sign of the Fishes, 255 B.C., from which time "Ichthys" became the sign of salutation for the Equinoctial Christolaters, who were called *Pisciculi*. [Horus, in Egypt had been a fish from time immemorial, and when the equinox entered the sign of Pisces, Horus was portrayed as *Ichthys* with the fish sign over his head. This engraving has been called Jesus Christ in the character of Horus, but it is simply the Egypto-Gnostic Horus, the Christ who was born as the fish of the perfected solar Zodiac in the year . . . B.C. 255]. See Gerald Massey. *The Historical Jesus and the Mythical Christ*. (Brooklyn, New York: A & B Book Publishers, 1992), pp. 24-25.



Martin Bernal (1987) in his *Black Athena: The Afroasiatic Roots of Classical Civilization* states: "Apart from the dubious case of the Philistine god Dagon, fish appear to have had no religious connotations in the Old Testament. In the New, by contrast they play a prominent role. Key disciples were fishermen, and fishing images abound. There is the miracle of the two fishes and the five loaves of bread. Even more strikingly, in the Gospel according to St. John, Christ gave his disciples fish in a symbolic last meal. This theme, and the idea that fish were central to the Last Supper, were standard in early Christian iconography. The sense of transubstantiation, Christ was not merely bread or grain like Osiris, he was a fish or – as was equally often represented ---*two fishes*. As Tertullian, the brilliant early Christian thinker, wrote around the year 200: 'We little fishes, after the image of our *Ιχθυς*, [Ichthys, the Greek word for 'fish'] are born in the water.' This belief explains the use of the symbol of the fish to represent Christ and the Christians. The latter is often attributed, if anything, on *Ιχθυς* of *Ιησους Χριστος Θεου υιος σωτηρ* [i.e. *ΙΧΘΥΣ*, my insertion] (Jesus Christ, Son of God, Saviour). However, the symbol of the fish is attested, if any, earlier than the spelling of the word, and it would seem more likely that the acrostic was an explanation of the symbol rather than the other way round. Interestingly, Christian representation of the fish first appear at the beginning of the 2nd century in Alexandria [in Egypt, my insertion]. All in all, there is very little doubt that despite the equally strong ram-lamb Arian symbolism surrounding Jesus, the use of the fish – or, more specifically, *two fishes*, [my *Italics*] as in the sign of the zodiac – shows that the early Christians saw themselves, and were seen by others, as followers of the new religion of the new



Piscean age." [i.e. the *Age of the Fish*, my insertion] (Bernal, Vol. 1, p. 128). **Two fishes spewing out the Water of Life** at the foot of the cross of the crucified Son of God. Bernal mentions the *two fishes* in the above quote from his work *Black Athena*, but he mentions nothing about the Egyptian representation of the *two fishes* spewing out the *Water of Life* (i.e. where in the Gospels Jesus Christ the Living Word of God can be read saying that he [who is represented by the fish] is the fount or *spring of living water*. The early Christians could have borrowed this iconography from but one

place, since most of it began in Alexandria, Egypt, from the Egyptian hieroglyphics themselves, that is, from . Even the notion of *two fishes* are not original with the Christians who borrowed both from Egyptian cosmology. E. A. Wallis Budge (1904) in his *The Gods of the Egyptians*, Vol. 2 tells us: "In the *Book of the Dead* **two mythological fish** [my **bolding**] are

the Eja Society of Elders, perhaps older than the Ngbe Society of Black Men. This paramountcy is recognized by the fact that the *Ebongo*, the head of the *House of Nnimm* is also called the *Mother of the Leopard* or *Mother of the Voice*, in emulation of the *voice or shout* (i.e. “war cry”) of Black Athena, who was full born out of the head of Zeus. [see discussion below]. The connection between the leopard and voice, and its indigenous connection with the *N’SONA Panther Society* will be explained below; but here it is important to note that the *Ta-Nsi*, called the *Father of the Leopard* or *Voice*, and so the head of the Ngbe Society receives his authority from the head of the Nnimm society before he can take office, since she as head of the society has control over the *Nsibidi sacred letters*. This *voice* he either receives or inherits as a position of his office has cosmological links to Horus, who *has the voice of the black panther of the South*. The story of the goddess seeking revenge (i.e. justice) on Set (i.e. representative of the Satan or the Devil) who killed Osiris, the father of Horus (i.e. representative of the Horus-Christ). In this scenario Horus avenges his mother on Set, but because Isis has pity on him saves Set’s life, which angers Horus, who then “*raged at her like a panther of the south.*”

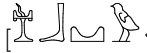
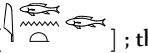
[], that is, **Aabu-Aatu** = “*southern panther*” as a name for

Horus in a hieroglyphic cartouche, reserved for royal personages, or ordinary  , **aabi**, or,  , **aabu**, for “leopard” of “panther.”

As the Egyptian story goes:

Another great human element in the story of Isis which appealed strongly to the Egyptians was the desire of the goddess to be avenged on the murderer of her husband, and it is this which is referred to in the words of Isis, who says, “I rejoice over him with exceedingly great joy, for I saw in him one who would make answer for his father.” The manner in which Horus “made answer for” and avenge his father is told in the Sallier Papyrus . . . where it is said that Horus and Set fought together, standing on their feet, first in the forms of men and next in the form of two bears. For three days and for three nights the fight between them raged, and Horus gained the victory over Set, but when Isis say that Set was being overpowered her heart was touched on his account, and she cried out and ordered the weapons which her son was wielding against her brother to fall down, and they did so, and Set was released. When Horus saw that his mother had taken his adversary’s part *he raged at her like a panther of the south*, [my *Italics*] and she fled before his wrath; a fierce struggle between Isis and Horus then took place, and Horus cut off his mother’s head. Thoth, by means of his words of power, transformed her head into that of a cow which he attached to her body straightway.³⁴⁴

The *Ebongo* of the Nnimm as the *Mother of the Voice* is thus the conveyor of its power, to the receiver, in this case the *Ta-Nsi*, who now is granted *the voice of the Black Panther*. It then is the *Ebongo* though *Nsibidi words of power* that gives the *Ta-Nsi* the moral authority to go out and see

mentioned, the Abtu, [], and the Ant, [] ; these fish were suppose to swim, one on each side of the bows of the boat of the Sun-god, and to drive away from it every evil being or thing in the waters which had a mind to attack it. The identification of the Nile fish is at present a difficult matter, but it is to be hoped that when the Egyptian Government issues the monograph on the fish of Egypt and the Delta, and of Nubia and the Sudan it may be possible to name correctly the various bronze and wooden fish which exist in the many collections of Egyptian antiquities in Egypt and Europe. (Budge, *The Gods of the Egyptians*, Vol. 2, p. 383).

³⁴⁴ E. A. Wallis Budge. *The Gods of the Egyptians*. Vol. 2. (New York: Dover Publications, Inc., 1969), p. 212.

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that justice is done in the community. The idea of the words of power under the control of black women is ancient and the art of how to use them on behalf of her community is part of her wisdom and why she was so feared. The Egyptian goddess Isis and Athena were masters of the art and use of *words of power*. In the Hebrew cosmology of the Old Testament Moses would be the one who master welded the Egyptian *Heka power of words* that comes from *the finger of God*, in the Egyptian cosmology *the two fingers of God*. Here we will not go into any detail about Heka power and the *finger of God*, which we have covered in other works except to say that Isis is using this same power, which in Egyptian hieroglyphics is , **heka**, meaning “the power of working magic,” “sorcery,”

“spell,” “incantation,” “charm,” “word of power.” The plural of this hieroglyphic word is , that is, “words of power.” In fact there were *fourteen words of power* given to the master of the art by the *finger of God*. I give those here to help the reader understand the cosmological and spiritual significance of *words of power* within African cosmological thinking and that it was not just confined to Egyptians (even though that is where it began) or to black Hebrews like Moses, but the art and use of words of power was the heritage to Africans all over the Continent and that it was not confined to male gender. The *Nnimm* Society of black women understood and used this art of the *Nsibidi words of power* through the *voice of the Black Panther*. Before we mention Isis again in this connection we need to know: “What are the *fourteen words of power* granted by the *two fingers of God* in Egyptian

cosmological thought?” Designated as the *14 kau of Ra* = 14 souls of Ra =  = those qualities or things, or those grants of capacity (e.g. the extraordinary superhuman power given to Sampson through his hair to judge Israel) that are within the power of God as gifts to men in order to carry out His will in God’s *Good Creation* by *utterance* of His Word *alone*; they are as follows: (1)

, “word of power”; (2) , “light” as in “Let there be light!”; (3) , “strength”; (4) , “power”; (5) , “vigour”; (6) , “abundance” [a vibrant cackling water-fowl that lays eggs

abundantly = e.g. prosperity, etc.]; (7) , “majesty”; (8) , “burial”; (9) , “sight” [= to see straight, to see through something; to discern e.g. “He will not judge with the eye of his head, but

judge justly via discernment and wisdom, etc.]; (10) , “preparedness”; (11) , “stability” [= the divine power given to the backbone to stand up straight, e.g. a person with backbone, etc.]; (12)

, “hearing”; (13) , “feeling,” “perception,” “recognize,” “know,” “understand”; (14)

, “taste.” The Egyptian goddess Isis would have used these powers of God [i.e. Ra] in her struggles with Horus (when she delivered Set, his uncle out of his hand) and other things she did as well as her innate gifts of knowledge and discern already granted by God as part of her divine essence. According to E. A. Wallis Budge (1904) in his *The Gods of the Egyptians*, Vol. 2:

Now Isis not only used the words of power, but she also had knowledge of the way in which to pronounce them so that the beings or things to which they were addressed would be compelled to listen to them and, having listened, would be obliged to fulfill her behests. The Egyptians believed that if the best effect was to be produced by words of power they must be uttered in a certain tone of voice, and at a certain rate, and at a certain time of the day or night, with appropriate gestures or ceremonies. In the Hymn of Osiris . . . it is said that Isis was well skilled in the use of words of power, and it was by means of these that she restored her husband [Osiris, my insertion] to life, and obtained from him an heir [i.e. giving him back his male vitality, enabling to obtain *re-erection*, my insertion]. It is not known what the words were which she uttered on this occasion, but she appears to have obtained them from Thoth, the “lord of divine words,” [as third power of the Three-in-One God] and it was

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to him that she appealed for help to restore Horus to life after he had been stung to death by a scorpion.³⁴⁵



We note here that both Isis and Nephthys were the two *Mert* goddess, born from the head of their father Amen-Ra, the King of the Gods, the Lord of Heaven, who wears “the two plumes which ornamented” his head as a representation of them. More significant than this was the fact that both goddess’ were born in *Het-Sekhem*, “the house of the

Sistrum” from Hathor, the lady of the sistrum also identified with Isis. Further, **He-t Sekhemu** [𓇧𓇱𓇳] means “*House of the Powers*.” Both Isis and Nephthys as goddess’ with magical powers resided in and occupied the [𓇧𓇱] “Het” or the “House”, the popular name for the their city; so these two goddess’ are called the “*mighty ones of words of power*” [𓇧𓇱𓇳𓇱𓇱𓇱𓇱], **Heru-t-Hekau** [𓇧𓇱𓇳𓇱𓇱𓇱] their city may be called the *House of Power* because they were the recipients of the *divine words of power*.³⁴⁶

As the house from which *the words of power* originate, it was therefore the women of the Nnimm Society who were regarded as the bearers of the arts and sciences, and therefore of black civilization because in the Egyptian *Original* they are the *mothers of the black Horus-Christ*, the *Evercoming Son and Savior of the World*. Black women holding this position as bearers of black civilization via the knowledge of the words of power, seven liberal arts and sciences, as well as the representational bearers (i.e. mothers) of salvation in African society is very ancient. *Black Athena* was the Egyptian goddess that Martin Bernal identified as the Egyptian Neit.³⁴⁷ He notes that her divine but Greek name “derived from the Egyptian Ht Nt. In antiquity, Athena was consistently identified with the Egyptian goddess NT or Neit.”³⁴⁸ Both were virgin divinities of warfare, weaving and wisdom,” and it is said that she was born full fledged (fully born adult goddess) from the head of Zeus with a complete knowledge of the *seven liberal arts*. Also according to Bernal she in the form of Neit was the *controller of water*, thus “she is the goddess who creates channels and disciplines the wild marshes.”³⁴⁹ The author of a popular blog *paleothea.com* published an essay on January 6, 2008, entitled “*Athena: Goddess of Wisdom*” that accords well with what is known about Athena in classical literature as follows:

Athena was, as I said earlier, the Goddess of more things than I can shake a stick at. But they can be pretty easily summarized into three things. She was the *Goddess of Wisdom*, *Goddess of Military Victory* (war with good tactics and winning strategies, not just fighting, like Ares), and *Goddess of Crafts*. I need to elaborate a little more on that last one, just so you can understand her coolness. Athena invented the flute, the trumpet, the earthenware pot, the plough, the rake, the ox-yoke, the horse-bridle, the chariot, and the ship. Now that's just the “guy” stuff. She was also the first teacher of the science of numbers, and all women's arts: weaving, cooking, and spinning.³⁵⁰

The black women of the *Nnimm society* appear to be emulate the character and functional role of Black Athena for their secret society and community in terms of their advancing black

³⁴⁵ E. A. Wallis Budge. *The Gods of the Egyptians*. Vol. 2. (New York: Dover Publications, Inc., 1969), pp. 214-215.

³⁴⁶ Budge. *The Gods of the Egyptians*, Vol. 2, p. 256.

³⁴⁷ Bernal. *Black Athena*, Vol. I, p. 21.

³⁴⁸ Bernal. *Black Athena*, Vol. I, p. 51.

³⁴⁹ Bernal. *Black Athena*, Vol. II, p. 88.

³⁵⁰ “*Athena: Goddess of Wisdom*”. (paleothea.com, January 6, 2008).

civilization through a monopoly over *Nsibidi writing* and other arts of civilization that clearly were not just women's arts; but they had the power to control policy in the *Eja House of Elders*, because the female leader of the Nnimm, the Ebongo *controlled* what black male would have the moral leadership through *Nsibidi* to be the next *Ta-Nsi* leader of the *Eja House*, who then had the moral authority (passed through to him) to go out and see that justice is done in the community. It was the women of Nnimm Society (i.e. the House of the Powers) who were regarded as the bearers of art and black civilization, including but not limited to the art of homemaking and raising the children of the *black nation*. Their *house* was often referred to as the *Fattening House*, for other reasons than one would ordinarily think. In that *House* they *gorged* themselves on the artistic, imaginative, and practical aspects of *Nsibidi*, i.e. black civilization par excellence, and then conveyed that collective vision, moral standard, and the cosmology to the rest of the nation primarily through education of the children, dance, song, and of course *Nsibidi writing*. In their *House*, **Nsibidi writing** was the central cosmology and reason for existence of their female community. The *Nnimm* was a powerful and respected matriarchal society, upholding the foundation of Ejagham civilization. However, it did also concentrate on practical issues young black women had to deal with respect to marriage, homemaking, and raising children; ordinary but a nevertheless vital set of functions for the wellbeing of the black community and the nation. In this respect the "fattened" the young women to get them ready for marriage (i.e. "put'in some meat on dem bones") to make them already black but beautiful. While "fattening" their bodies they also "fattened" their minds to teach them the feminine graces on how to effectively deal with a husband sexually (satisfying him, while protecting themselves from both physical and mental abuses) including protecting their dignity as women (i.e. "Chillum gal, don' leh dat man make oona dat kind ob ooman da libe a wile life; Oonuh be Ooman, make um wait fa while; make um mo lobe).

[4] The Voice of the Leopard

Two legends surround the origin of *Nsibidi writing*, having to do with the leopard and the *voice of the leopard*. The rest has to do with the origin of the Ngbe leopard society. The legends says that the ancient king of the Ejagham was king Ta-Nsi, who died; his spirit there after becoming a fish. A woman of Ejagham captured the power of this fish spirit from the river and was later killed by a man of Ejagham, who then took this power and formed the society of the leopard, i.e. Ngbe = leopard in their language. It is said then that the spirit of Ta-Nsi, to signify the paramountcy of his capture by the woman, left the body of the fish and became a the body of a female drum, signifying that the Nnimm society controls the *talking drum of silence*, i.e. the *voice of power* coming from the drum. It should be noted here that the *talking drum* is surrounded on four sides with the *plumes of silence* and is never played, the sacred *voice* of the drum can only be heard by the initiated. *Silence* is also the mark of those Leopard Men or Panther Men, who keep *silence* about the secret activities of the Ngbe, and also *silence* the enemies of justice and the enemies of the people.

The combined ideas and cosmological concepts of the *plumes of silence*, i.e. *the voice* with the concept of *right living*, and *punishment for failure to live up to those moral standards*. In the Yoruba traditional religion moral standards are referred to as a grant of *moral neutral power*, i.e. is the power of choice given to every living rational creature to do good or evil. Moral standards may be set to guide the choice within this framework and that is what the *plumes of silence* signify for *justice and moral standards*. The Yoruba system makes it clear that while everyone is granted *moral neutral power* to choose between good and evil, there are consequences to take into consideration, so that the warning from ancestral African-American philosophy stands as a warning when complaining that one's choices led to bad consequences: "*This is the life you chose!*"

The Yoruba god *Eshu-Elegba*, the god par excellence is an example of this black spiritual and philosophical outlook. He is the holder of the supreme essence of the Creator-God himself, the one who gives *ashe* = *the power to get things done*. Eshu-Elegba thus has the power *to give and to take, or punish those who refuse to share because of evil selfishness the wonder working power of God's gifts given to humanity and thus to each man*. Eshu-Elegba wears as his symbol of power, *a crimson*

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or red parrot feather, and it is note worthy in this connection that Eshu-Elegba himself was punished for not honoring his ancestors, and so was stricken with having his *voice* impaired to remind him of his former selfish nature when he was a prince on Earth, so that he is every watchful over others who have the same selfish nature who by because of it fail to share the various gifts of God to man, including the gift of *voice* that he himself is denied. We see below what this could mean. The devotees of Eshu-Elegba always denote his wonder working power or *aura* by depicting his image with a knife-like object coming out of his head, symbolizing *fire*. If we view this correctly this feather, symbolizing the *crimson fire of power* is not coming out of his head, the seat of rational power, where choices are made to exercise one's *moral neutral power*, but is being *set on his head*, appearing in its potency to be flaming up like that of a fire lit spring upward, perhaps in a number of *tongues of fire* that are them reproduced and placed as a gift or mark over the head of the followers of the '*Orisha* [H'orisha = Horus]. It is worth noting a story in the New Testament *Acts of the Apostles* that is eerily similar to this black spiritual and cosmic imagery:

Now when the day of Pentecost came, they were all with one accord [gathered] in the same place. Suddenly, there came from heaven *a sound* like the rushing of a might wind, and it filled the whole house where they were sitting. *Divided tongues* that *seemed like fire* appeared and one [tongue] rested on each of them. Then they were all filled with the Holy Spirit and began to *speak in other languages*, as the Spirit *gave them the ability to speak*. At that time [of year], devout Jews from every nation under heaven were staying in Jerusalem. When this *sound* was heard, a crowd formed and people were bewildered because everyone heard and marveled, saying to one another, "Behold, are not all these who speak Galileans? How is it that we hear everyone [*speak*] in our own native language? Parthians, Medes, Elamites, and people from Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, the parts of Libya around Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabians: we hear them speaking in our languages [concerning] the power of God!" They were all amazed and perplexed, saying to one another, "What does this mean?" Others, mockingly, said, "They are filled with new wine!" But Peter, standing up with the eleven, lifted up his voice, and spoke out to them: "Men of Judea, and all of you who are [now] staying in Jerusalem, let this be explained to you and listen to my words. For these [people] are not drunk, as you suppose. It is only the third hour of the day! But this is what has been announced through the prophet Joel [my *Italics*]:

It will be in the lasts days, says God, that I will pour out my Spirit on all flesh. Your sons and your daughters will prophesy. Your young men will see visions. Your old men will dream dreams. Yes, and on my menservants and on my maidservants in those days, I will pour out my Spirit, and they will prophesy! I will show wonders in the sky above, and signs on the earth beneath; blood, fire, and billows of smoke. The sun will be turned into darkness, and the moon into blood, before the great and glorious day of the Lord comes. And it will be that whoever will call on the Name of the Lord will be saved. [Acts of the Apostles, 2:1-21, EOB].

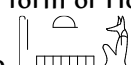
The spiritual and cosmic category's of thought in this story in the Acts of the Apostles is similar to that within the Yoruba faith tradition. The Apostle's of Jesus Christ and the follower's of the Christian *H'Orisha* [i.e. the Horus-Christ] are experiencing for the first time the wonder-working power of the Holy Spirit, which comes on them *like tongues of fire on each one of their heads* giving them *voices* as a gift of God to shared with men of different national cultures and languages (although they were all Jews) the *wonder working power of God* along with *ashe* = *the power to get things done*, as Jesus told them before he ascended into heaven to wait on the *ashe* that would come from the Holy Spirit: "*Behold, I send the promise of my Father on you. But wait in the city of Jerusalem until you are clothed with power from on high.*" [Gospel According to Luke 24:49, EOB].

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It will be noted in the Kamau Religion [i.e. Egyptian], that **Sept**, , i.e. the God of War, also wears on his head a knife like object or the **Sept-ti**,  double plume feather of Ra. According to E. A. Wallis Budge (1904) in his *The Gods of the Egyptians*, Vol. 1 he states: "In the examples given by Signor Lanzone of the various forms under which Sept is depicted he is sometimes seen in the form of a man having upon his head either the symbol , or double plumes, , or a disk , and sometime in the form of a mummied hawk, , with plumes on his head, and the symbol  in front of him, and the *menat*, , in back."³⁵¹

We note that the hieroglyphic  is the knife-like object symbolizing fire that also comes out of the head of Eshu-Elegba. In Yoruba Religion the God of War is Ogun and at first glance one would conclude that Sept cannot be favorably compared with Eshu-Elegba. One principle reason is that Egyptologist like Budge don't understand the meaning of some of the hieroglyphics symbols associated with Sept. Budge admits this as follows:

Up to the present no satisfactory explanation has been given of the object  which is the symbol of the god Sept, but it appears to have been some kind of a triangle; a figure or model of it was preserved at Amen-kheperutet, , which is described in the Edfu list as , i.e., the hidden  of Khas (?) en-Sept.³⁵²

Our view from the bridge of the Egyptian Original suggests that the  is nothing else but the fire coming out of the head of the Eshu-Elegba and the Ogun = the hidden power i.e. wonder-working fire power or aura of Khas[t] en-Sept, for the Egyptian word **Khas-t** in the hieroglyphics is , meaning basin, lake, pool, well; but also is the name for the *Lake of Fire*, guarded by the light-gods, in the Tuat where Osiris lived; so that the "hidden  of Khas-t-en-Sept" = *hidden aura* or *hidden fire of Sept*. Further study on Ogun will reveal that Eshu-Elegba is the paramount god in control of all *ashe* to both gods and men, and that in Yoruba cosmology Ogun and Eshu-Elegba *walk together* and *eat the same foods*, so that in Kamau cosmology their attributes are combined. However, they are somewhat separated but not quite. Even in Kamau cosmology those gods are separate yet combined when we remember that Sept is a form of Horus, i.e. Heru-Sept, and the Horus =  = Heru, the god of Light had and alter-ego,  = Set the god of Darkness and Evil. These two gods were

always at odds and trying to pull apart, expressed as **Heru-em- tchatchau**,  =  the *Double Horus God, with two heads*, "the two-headed Horus." So if we compare these gods from Kamau = Egyptian cosmology to the Yoruba cosmological system, Ogun and Eshu-Elegba is then the *double headed god* in that system, as is Heru-Sept and Set in the Kamau system. Are there scholarly sources warrant making such comparisons between the Egyptian and Yoruba religious and cosmological systems? Yes there are! Yet at this juncture in the scholarship no necessary one to one correspondence between the gods of the two systems is possible, especially when you consider that the theologians and cosmologians of the Egyptian system often allowed various gods absorb and display the functions of gods they have supplanted which seems to be an African mindset that allows a conquering god

³⁵¹E. A. Wallis Budge. *The Gods of the Egyptians*. Vol. 1. (New York: Dover Publications, Inc., 1969), p. 498.

³⁵² Budge. *The Gods of the Egyptians*, p. 499.

belonging to a triumphant theological school of thought supersede another, which is one explanation. We can make some headway in comparison here between the two African systems by looking at the work done on this topic by E.A. Wallis Budge in his *Osiris & the Egyptian Resurrection*, Vol. 1, first published in 1911. Budge states:

Among the Yoruba tribes the word for a superhuman being or god is “Orisha,” which is used equally to express images and sacred objects, and also the idea of “holy” . . . Their principle gods are: 1. OLORUN, the sky-god, who is the personification of the firmament The

Egyptian equivalent was Pet, . The Yoruba's, like the Egyptians, believed the sky to be a solid body, which curved over the earth so as to cover it like a vaulted roof. Compare the

figure on stelae  Olorun is too distant, or too indifferent, to interfere in the affairs of this world. He has no images, symbols, priests or temples, and is only invoked in times of calamity when the lesser gods will not answer their worshippers. 2. OBATALA, who was made by Olorun, and manages the heavens and the earth for him. He is a sky-god with human attributes. He made the first man and woman out of clay, and his equivalent among gods of Egypt is Ptah, whom we see at Philae fashioning a king on a potter's wheel. As a judge she possesses some of the attributes of the Egyptian god Osiris. 3. ODUDUA, the wife of Obatala, I always represented as a seated woman nursing a child ; in this aspect she resembles the Egyptian goddess Isis, but as the patroness of love her Egyptian equivalent is Hathor. 4 and 5. Odudua bore her husband a boy and girl called AGANJU and YEMAJA, who represents Land and Water respectively. The brother and sister married, and their son was called ORUNGAN, *i.e.*, the Air. The following gods were the fruit of unlawful intercourse of Orungan with his mother Yemaja ; DADA, a vegetable god ; SHANGO, lightning god ; OGUN, god of iron and war ; OLOKUN, sea-god ; OLOSA, lagoon-god ; OYA, Niger-god ; OSHUN, river-god ; OBA, river-god ; ORISHA OKO, god of agriculture ; OSHOSI, god of hunters ; OKE, god mountains ; AJE SHALUGA, god of wealth ; SHANKPANNA, smallpox-god ; ORUN, the sun ; and OSHU, the moon. OSHUMARE, the rainbow, is a servant of Shango, and his messenger ARA is the thunderclap ; his slave is BIRI, the darkness. Shango hanged himself, but did not die for he went into the earth and there became a god (*Orisha*). 6. IFA, god of divination, who causes pregnancy, and presides over births. 7. ELEGBA, a phallic divinity ; his symbol is a short knobbed club, which was originally intended to be a representation of the phallus. Circumcision and excision are connected with his worship. 8. OGUN, the war-god. . . . Besides these “gods” the Yorubas worship several minor deities whose origin they cannot readily account for ‘ these, of course, are not in any way related to the group headed by Olorun. It is important to note that this company of gods resembles in many respects the Egyptian company of gods of which Osiris was an important member. Olorun is the equivalent of Temu, Aganju of Keb, Yemaja of Nut and Tefnut, Orungan of Shu, Obatala of Osiris, and Odudua of Isis, and the group of gods which were the offspring of Yemaja and Orungan may be compared to Nephthys, Set, Anubis, and other gods of the cycle of Osiris. The Yoruba gods, other than those of Olorun's cycle, are represented by the chief local deities of Egypt, whose existence was taken for granted.³⁵³

Eshu-Elegba among the Olorun company of the gods is often thought of (incorrectly I might add) as the *Devil*. According to Dr. E. Bolaji Idowu (1994), in his *Olódùmarè: God in Yoruba Belief*:

We often hear the expression, *Èṣù, òtá oriṣà*—“Èṣù, the adversary of the divinities” an expression born of his mischievous dealings with them. There is an unmistakable element of evil in Esu and for that reason he has been predominantly associated with things evil. There are those who say that the primary function of Èṣù in this world is to spoil things. But even so, we cannot call him the Devil—not in the New Testament sense of that name. What

³⁵³ E. A. Wallis Budge. *Osiris & The Egyptian Resurrection*. Vol. 1. (New York: Dover Publications, Inc., 1973), pp. 372-374.

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element of “evil” there is in Èṣù can be found also to some degree in most of the other divinities. The most that we can gather from the evidence of our oral traditions is that he takes mischief-making as his “hobby”, just as any person corrupted by power which seems uncontrolled may find sadistic relish in throwing his weight about in unsympathetic, callous ways. He is not the personal embodiment of evil standing in opposition to goodness. But when all had been admitted, it is quite clear still that the Yoruba put almost every evil tendency and practice in man down to his agency. When a person commits any deed which results in unpleasantness or harm to himself or his neighbor, the Yoruba immediately say, *Èṣù l’ o ti i*—“It is Èṣù who stirred him”. The unruly, the headstrong, the one given to evildoing or wickedness, are all *Ọmọ Èṣù* in the sense of the [Biblical] “Son of Belial”.³⁵⁴

Kamau Religion also provides us a ancient connection between black women and their control over the *power of the voice*, via the *plume of silence*. The Kamau *Trinitarian God-Head*, i.e. Three-One-God [noting the Christian Trinitarian formula, *God, the Father, God, the Son, God, the Holy*

Spirit, God One] is made up of , *Amen-Ra*;  *Tehuti* = Thoth, i.e. the male principle in created essence and , the *Nesi-Amsu* = the *master of words of power*; and

finally  *Ma'at*, the female principle in all created being. Like Eshu-Elegba, the goddess *Ma'at*

wears a *plume of righteousness*, i.e.  an ostrich feather, on her head as a symbol, and a straight

rule  i.e. pictured in Kamau hieroglyphics as an instrument by which handicraftsmen keeps his work straight. From this meaning one obtains *a rule, law, canon*, thus **Ma'at = Rule of Law**. *Ma'at* then is the *Holy Spirit of Amen-Ra*, the female principle that carries out his *divine degrees* for *justice, right living and moral character, order, rule, truth, righteousness, canon, straightness, integrity, uprightness*. We note here as that these goals and aims are one and the same for the *Nnimm*. One of her divine attributes or powers is described as **Ma'at** , the fertility goddess, who gives new birth, signified

by the egg  determinative, who with that power opens the mouth of the deceased, that is, *gives as*

voice to the dead that once were living beings, who in a dual representation  the *Mother of all Living Being* and the *highest conception of physical and moral law* known to the Egyptians. We note in this connection again that the *Nnimm* also *gives voice* (i.e. gives birth) to its African community via its power over *Nsibidi writing* and the *silence of the Plume*, both of which we see in the Egyptian

Original, *Ma'at*, the *Mother of all Living* exhibiting above as,  i.e. *Eve* as Genesis points out “And the man called his wife’s name *Eve*; because *she was the mother of all living*.” [Genesis 3:20].

We can even note the connection in this respect between Kamau Religion, Yoruba Religion and Christianity. Not only did the gods *Ma'at*, *Heru-Sept*, and *Eshu-Elegba* wear bird feathers upon their heads to symbolize the holy power, i.e. fire of God, but the primitive Christians also depict such an even in their religion. Again their story involves receiving power of God in the form of fire on their heads, and then having the ability to *speak in tongues*, to use their *voice* in a manner they were not able to do before. After his death and resurrection of *Asar* Jesus, his followers (all Galileans) were told to wait on the *Spirit of God*, which would come to guide them, comfort them, and give them power (i.e. *ashe* = *the power to get things done*) from on high so they could carryout and complete the mission Jesus called them for, that is, to “*Go [therefore] and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all the things that I have commanded you. Behold, I am with you always, even to the end of the age,*”

³⁵⁴ E. Bolaji Idowu. *Olódùmarè: God in Yoruba Belief*. (Brooklyn, New York: A&B Book Publishers, 1994), p. 83.

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Amen! [Gospel According to Matthew 28:19-20, EOB]. Therefore, the *Holy Spirit*, i.e. *Ma'at* came and rested or sat on their heads as a *tongue of fire* and gave them the *power of voice* to speak about the wonderful works of God, and the Good News in other languages, i.e. other peoples spoken tongues from countries like Ta-Mera = Egypt, Libya, Greece, Persia, etc., and power to *rightly divine*, or *make straight* [*ma'at*] or plain the very Word of God given, for they spoke what the *Spirit* gave them to speak. Another legend comes about Nsibidi writing and other leopard societies from the Efut People, who adopted Nsibidi writing, culture and philosophy from the Ejagham. They called their secret society *Ekpe Leopard Society*. Like the word *Ngbe* of the Eja-Gham, the word *Ekpe* means *leopard* or *panther*, i.e. *black leopard*. The legend holds that the Efut People were chose by God to receive the *Secret of the Word*. As the legend goes a princess of the Efut by name Sikan went to fetch clear water from the Ndian River. One day as she carried the water in the calabash on her head, she heard a roar like thunder in the water it contained, thus her *head* came in sacred contact with the power of the fish spirit, so that she in effect *carried salvation* or the *Word*, which *sat on her head* via the power of the Spirit of God to her people, very much like the Galileans of the Bible mentioned above who received the Power of the Word or Voice of the Holy Spirit upon their heads. This connection between the Black Woman, the Power or Spirit of the Word, i.e. Fish Spirit is not so farfetched as one might at first imagine, when we remember that the symbol of the early Christian Church *was not* Christ on the Cross, but the holy symbol for salivation that provides *springs of living water* through the preaching of the Word is the *Fish*. We have sufficiently explained this in earlier sections on this topic. The etymology of the king's name Ta-Nsi seems to come from the combination of the Efut word Ta = *Father* or *Lord*, and the Ejagham word *Nsi* = *Fish*, i.e. **Ta-Nsi = Lord of the Fish Spirit**. So by inference this personage was also **Lord of the Sacred Voice** or **Thundering Voice** emanating from the Fish Spirit. This signifies that he has the **Power of the Voice = Power of the Word**, i.e. *Nsibidi*. Going further into what appears to be a combined Efut and Eja-Gham cosmology is the fact that King Ta-Nsi as the Fish Spirit *captured* by the woman, also controlled his **Ka = Spirit Double = the Leopard Spirit = Leopard Double**; so that when the woman captured him, he gave her some of his power in the form of the knowledge of the sacred writing of Nsibidi which she used for the benefit of the people, because she was receptive to the spirit. However, he also showed his ability and the Ta-Nsi not to be totally dominated by the woman, showing his ability to escape from her hands or danger and so total co-option of his power by the woman through the power, speed, and cunning of his leopard double. The Ta-Nsi used that power to leap from danger, thus displaying his military and athletic prowess. The Efut explain this in the fashion of a poem: "*Fish of the river, Fish of the sea, Sacred Sounding Voice . . . Who melts into a leopard's body. . .*"³⁵⁵

Another sequel to this Efut legend says that the Ekpe Leopard Society was founded by a Efut priest, who took the *calabash of power* from the head of the woman Sikan. After the fish in the vessel died, the priest took the skin of the fish and made out of that the head of the *talking drum*, which drum he initiated the *seven elders of the society*, i.e. *the founding sons of the black leopard society*. We know the names or titles of the office holders in the Ejagham black leopard society, which organization obviously developed out of the same or similar black cosmology since they are the ones who initiated the Efut in the *mysteries of Nsibidi*. The seven founding sons of the black leopard society were (1) *MoKongo*, (2) *Ekuenon*, (3) *Isue*, (4) *Mpego*, (5) *Iyamba*, (6) *Nrikamo*, and (7) the *Ta-Nsi*, who was the supreme head of this African secret society. These are the *HOLDERS of the Seven Plumes*,



³⁵⁵ We note that in Kamau Religion that the *spirit double* of the Son of the *black god Asaris* (i.e., *Osiris* = *Horus*), Heru = Horus, the Son of Light who destroys Set and his armies of darkness is that of the *cat* = *Mau*, i.e. as in feared *Mau*, the secret organization used in the Kenyan Revolution against British rule. Heru is called in the Kamau hieroglyphics



abu shemutu = the southern panther, the sidpenser of justice.

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i.e. *Holders of the Power and Right to Carry-out Justice* in the community. The *Seven Plumes* represents the right to carry-out justice, as it were coming from the ostrich feather, symbol of Ma'at (already discussed) to establish the *rule of law and order* according to the moral norms righteousness (i.e. right thinking/right doing) and holiness established by God on Earth for men.

[5] More on the Ta-Meri and Ta-Nehesi Connection

We have discussed these connections above in our discussion of the Nat Turner seclusions that gave support to his bloody rebellion in Southampton County, Virginia in 1831 and our discussion of seclusions that Martin R. Delany's talked about in his fictional novel *Blake*; but we have not discussed these connections in relationship to our projection of an *N'SONA* Leopard Society for contemporary African-Americans or Nu Africans in their struggle for black national self-determination, freedom, and political autonomy. This is the last section that comes as explanatory backdrop of what such a secret society in the black community could mean and how it might develop should the Nu African People chose to do so. That being said the question can be asked and answered in the affirmative that the *black leopard society* has ancient links going all the way to Ta-Mera = Egypt. There is now enough historical and grammatical evidence to make the presumption that these black secret societies existed all over Africa under one name and/or were organized in one way another for the same general purpose to carry out divine/human justice. They always seem to have been the *police arm* of the black state or king, always having the same objective; the duty to execute justice and maintain good moral order in the community and society; and a climate by which the black nation could advance in civilization and its arts. It is evidence in Ta-Mera that the  *Per-aa* = *Fari* = *Pharaoh* = "Great House" used Ta-Nehesi [Nubian] police called **Meti** = **Nubian guardians, soldiers, policemen**. Another derivation of the root for this Kamau word can also be translated as **Meti** = **Fiend**, which by definition means *bloodthirsty, cruel person, addicted to, yet excellent at some activity, vocation, or passion*. In other words a fanatic person under this rubric in the service of the state, community, or nation lets nothing stand in their way, whether good or bad. In the Kamau hieroglyphics the determinative for

the word *Meti*  is a picture of a man crushing his own head with an ax. This gives one the idea that this person or word denoting a person is willing to give his life or sacrifice his life for some goal or passion. When we connect the word *meti*  =  for *fiend* with the word *meti* , in the Coptic κ ρ ν η = *mator* for Ta-Nehesi police, soldier, or guardian; we get the picture of black men in the service of the *Fari*, who fanatically carry-out his divine decrees. Other Kamau words for the Ta-Nehesi police  = **Nehsiu hetepu**, carries the meaning of *friend*, i.e. *friend of the royal court, or friend or devotee of the Fari*, who represented in Ta-Mera *divine justice*. So the **Meti** were more than police or some mercenary force; they were the *devotees of divine justice*.

It should be noted also that in both words **meti**, the alphabetic symbol of the owl , for the letter **m** was used. When this sign, or hieroglyphic is vocalized as a syllabic sign , transliterated **m'** according to E.A. Wallis Budge "probably represents the peculiar sound which is often given to **m** by the natives [black people] in many parts of the Sudan and East Africa. . ." [p. 264, *An Egyptian Hieroglyphic Dictionary*, Vol. 1]. According to Dr. Cheikh Anta-Diop: "In the Egyptian language, a word or assembly is formed from an adjective or noun by putting it in the feminine singular [so that] 'Kmt' from the adjective  = km = black; it therefore means strictly negroes or at the very least black men. The terms is a collective noun which thus described the whole people of Pharaonic Egypt as a black people." [p. 46, Ivan Van Sertima, *Great African Thinkers: Cheikh Anta*

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Diop, Vol.1]. This understood the word , *meti* = *fiend*, points to a **black fiend** in his specialized role as a *fanatical guardian of Kamau justice emanating from the moral and religious authority of the Fari, the very incarnation of God's divine justice on Earth*. We would not be hard put to say that the role of the **Meti** during the time of the *Fari(s)* was the same role as that played by the *Ngbe Leopard Society of the Eja-Gham and Efut People* and that *same role played by similar institutions set-up by black people wherever they have formed autonomous governments and or were allowed some measure of autonomous organization*.

[6] The Etymological Origins of N'SONA

N'SONA stands for *Ngbe Society Nu Africaine* [i.e. **Nu African Black Panther** or **Nu African Black Leopard Society**]. Behind the acronymic meaning stands the cosmologic etymology whose layers (which overlap) have to be peeled back like an artichoke. On the grammatical level **N'** is derived from

the Egyptian hieroglyphic syllable , or , which means "I" or "me". In the plural form  it means "we", "us", or "our", suggesting a collection of "I's" or "me's" into some kind of collective body or group; and it could as the mark of the genitive mean "belonging to", where *N'SONA* now suggest a person or a group of persons belonging to the **SONA** = SON + A. The element SON = refers to a **man or boy strongly influenced by or associated with a place, cause, race or school** as defined by *Webster II New Riverside University Dictionary* [p. 1108]. The second acronymic element is the word "A" from the Old English [O.E.] **AN**, which means "One", "the same", "one of a kind" and so when applied to an unspecified noun such as the word **people** it means "**the same people**", "**people of one kind**", as in the **Nu African People**, suggesting racial unity. When these elements are associated with the acronym **N** = *Ngbe* and **NA** = *Nu Africaine* [i.e. *Nu African*] it refers to a special group of people, or in this case a special group of black men, who are strongly attached to the black race; dedicated to the cause of black national emancipation, justice and freedom, guided by the political philosophy of **BAMN!** = *By Any Means Necessary!* As the *N'SONA* these black men have committed themselves to the idea of freeing the *Nu African people's* historic [N.T. = National Territory] homeland; a place where the *Nu African People* can best actuate freedom, autonomy and black self-determination. *N'SONA* then refers to the "Son's of the *Ngbe Black Panther Society*" and generally the "Son's of the *Ngbe Society of Nu Africans*."

[7] Preamble to Black National Emancipation

N'SONA is organized around the political philosophy of **BAMN!** [*By Any Means Necessary*] and **RACE FIRST**, both complementary black national political stances, meaning, and significance as means to achieving black freedom and black self-determination has been discussed sufficiently in this work *Our Ancestors Have Names*. *N'SONA* in case the reader missed its significance and purpose is modeled on the ancient African secret black panther organizations that African's brought with them to the New World as evidence by our discussion of the *Eja-Gham and Efut Black Leopard Societies* and its internal organs both for black men and black women and the purposes it served to advance morality and justice in the black community, society and/or nation, and how of this went back to the Ancient Egyptians organization the *Meti*. We have shown how *Nsibidi writing* (cruel letters), the *Plume of Silence*, and the *Voice of the Black Panther* played a significant part within the cosmological aspects of these organizations, as well as demonstrating though the novel *Blake* by Martin Delany that the idea about *seclusions* the "Roar of the Black Panther" was not something he made up but that such secret societies existed right on up to the Civil War among African-American and in the Caribbean.

We demonstrated how one such *seclusion* worked with the historic episode of the Nat Turner Rebellion using both the historical and fictional source of his *Confessions*, and we examined how during the Civil Rights Movement the ideas of the Black Panther society or political parties arose first in the South was it was born and moved to the West Coast with the popular organization of the Black

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Panther Movement under the rubric of Black Power and a demand that black people have the right to self-defense protected by the 2nd Amendment of the U. S. Constitution. Finally, we mentioned the phenomenon of the commercialization of the Black Panther movie by Disney as part of its Marvel's franchise and how while it may be a good thing and shows the notion and idea of the Black Panther (a *secluded or hidden* African kingdom of super heroes) persists as both legend, or truth –myth; it has now has been fictionalized and rendered impotent of its true power and aim to secure freedom and justice for black people *by any means necessary* via its secret institutional components of Nsibidi writing and the use of the **Meti** to carry out what it believes to be Divine justice.

With all of this we can say that *N'SONA* (if the Nu African People chose to organize one) on the most practical level is organized for the express purpose of promoting and giving institutional form and expression to what belongs to us so that we can do what we want, when we want. As the old black saying goes “God bless the child that has its own!” and as long as we keep begging the white man for what God has already granted in His even handed love for all men (commanding them to *subdue the Earth*) we will always be depended upon the white man for our essential needs in terms of *life-giving, life-saving institutions of Power*; something he will never do. Should we continue to follow this pattern and not follow God's commands (which always contains the blessings of *ashe = the power to get things done*) then God's universe cannot operate in our favor and while the angels of God will look down on us with pity us for not being men like God wants us to be; they will not engage our enemies on our behalf without us if we chose out of fear of apathy not to pursue our own freedom and right to black self-determination. If we leave a dime on the table (and nothing else moves it) it will stay right where it is and fail to be fruitful no matter how much we pray that it should, when it fact God has already given us *ashe = the power to get things done* and the freedom of *moral neutral power* of choice granted to all men. The good Lord will not stand in our way if we want to continue to slaves and dominated by the white man. *N'SONA* may be one way to give institutional form and expression to African-American and Nu African core values that include (1) Love of Our God and Our Savior, (2) Care and Love of Our Family, (3) Love and Appreciation of Our Race, (4) Respect for Our Black Ancestors, (5) Freedom, (6) Self-determination, (7) Cultural Autonomy, (8) Right to Political and Economic Democracy, and (9) Right of Individual and Collective Self-Defense.

[8] “Joining” N'SONA

There is no *N'SONA* per se to join until the Nu African People *say so!* But if such an secret organization did exist its existence would be justified because of the oppressive nature of this government and its **JUST-US system** that sanctions the arbitrary killing of black men and women by police officials who practice *murder under the color of law*, as well as the vicious racist killing of black men and women sanctioned by state *stand your ground laws*. For these reasons and more *N'SONA* (if it came into existence or exists) would be established or pursue a national vision of a just society and would be forced to use both *overt* (**OCD = Overt Civil Disobedience**) and *covert* (**CCD = Covert Civil Disobedience**) means to achieve those just ends; following the political philosophy of **BAMN!** (*By Any Means Necessary*), and the principles of **RACE FIRST!** In *Our Ancestors Have Names* we have outlined the political philosophy and non-racial principles that Nu Africans in general should adopt and incorporated into their organizations structures that aim at securing black freedom and black self-determination. Readers that want to go deeper into what **BAMN** means are invited to read Robert Jabara's (1992) *The Word: The Liberation Analects of Malcolm X*; and if they are interested understanding the principles of **RACE FIRST** and its historical origins are invited to read Dr. Tony Martin's (1976) book *Race First: The Ideological and Organizational Struggles of Marcus Garvey and the Universal Negro Improvement Association*. I have introduced and incorporated the ideas from both of these thinkers into this work; but the reader should always check out original sources to be guided by the light of their understanding. It is understood upfront that *N'SONA* in its emancipatory action plan and philosophy will represent a potential threat in the minds of the rulers of the United States Empire, and in the minds of their black minstrel dancers, marionettes, devotees, and acolytes.

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That being the case those that consider themselves “members” and or sympathizers of *N’SONA’s* cause, aims, and actions programs, in order to maximize their personal safety and well being, may work as they see fit for any overt or covert program devised by *N’SONA* without any direct commitment to any other program or action plan of *N’SONA*. In fact “members” of *N’SONA* may work in any other organization, fraternity or have any religious commitment they please, excepting that they should hold to the fundamental principles of *black self-determination* and *black national individual and collective self-defense*, whether they feel comfortable with articulating them or not. This will enable them to agree in principle openly or not with many of the actions programs and aims of *N’SONA* with a fluid “membership” *that melts away into seclusion and silence when it must and actively congeal and reshape itself when it can* into an active voice but never even then resurfacing in the same geo-political space, place or situation twice that would make it identifiable or predictable. This will enable “members” to support *N’SONA* without themselves necessarily either by prudence or conscience openly agree with everything this secret organization feels it must do.

This means for example that “members” or sympathizers working with *N’SONA’s* action program (in some degree or capacity) in promoting of the African-American core value of education (for example); may disavow any approval or knowledge of any covert actions by *N’SONA* to promote black individual or collective self-defense, etc. This passive stance should not be looked as treason or treachery (because it may be based on personal consciousness or a low level of black consciousness) as long as the person does not actively assist the enemies of the Nu African People by breaching fiduciary levels of trust agreed to, expected of, or placed in them. The political philosophy of **BAMN!** Permits this view in order to safe guard (to the extent possible) black families and members of families from any possible repressive and/or unjust actions of the state that wished to disconnect the person or collective group of persons from their commitment to RACE FIRST, BAMN!, BLACK SELF-DEFENSE, or BLACK SELF-DETERMINATION. Thus a “member” of *N’SONA* may openly disavow any connection with *N’SONA* to the point necessary to protect their persons and their families, as long as such disavowal does not take the form of direction actions (like becoming an informant) against *N’SONA* or giving information the state or any other individual of what such a “member” or sympathizer knows of *N’SONA’s* inner workings or organizations structures. For example, a “member” of *N’SONA* may be confronted by some authority with what we call in this project a *McCarthy Question*: “Are you or have you ever been a member of *N’SONA*?” “Do you know of or have every known any persons associated with *N’SONA*?” and such like. A “member” of *N’SONA* can answer in the affirmative: “I have not”; and to the second question: “I do not” or “I do know the person in question, but I have no knowledge of their affiliation with *N’SONA*.” In this regard a strict code of silence is necessary then in order to make this diffusion of organizational commitment work. The state will say these are *acts of collusion*; but when one is actively or passively fighting for Nu African God-given freedom they are justifiable *acts of seclusion* supported by OCD and CCD sanctioned **BAMN** political philosophy of engagement with state actors supporting a *domination system of grand-domestication*.

One then is a “member” of *N’SONA* and not a “member.” No “membership” cards are issued nor are they necessary. A “member” of *N’SONA* works as one feels comfortable and sees fit for any and all of its action programs. There is no emotive or psychic associated with being a “member” of *N’SONA*. Rather one has emotive or psychic association with Nu African freedom, black self-determination, and black self-defense as principles sanctioned by divine justice, and the God-given right of all men to be free, because *God hates oppression*. Thus as the first acronym = **N’** suggests “belonging to” or “associated with” *N’SONA* will not be an all or nothing commitment. **BAMN! Political philosophy** recognizes from the first that African-Americans have different levels of emancipatory consciousness, and that it will take a long time of serious struggle before *all* African-Americans or Nu Africans are ready for a total emancipatory effort. It also recognizes like *David Walker’s Appeal* (1829) that there will *always* be treacherous black people among us, whether by dent of *fear* or *avarice* (i.e. greed). David Walker issued three additions of this work (the last one in 1830) to expose the domination system of the white man and actions of black cowards that would betray the African-American’s fight for freedom. For his stance and fight for freedom he “was found dead near the

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doorway of his shop. The true circumstances have never been ascertained, but poison seemed the most likely cause of death and few doubted at the time that the most eloquent voice in the battle for Negro freedom had been violently stilled.”³⁵⁶ This sometimes is the price for practicing OCD and/or CCD as David Walker did and it should be recognized by *N’SONA* and any of its “members” that such could be their fate for standing up for freedom, and therefore as Jesus cautioned: “One should count the cost of the choice one makes” on behalf of the freedom of man.

Nevertheless, these circumstances surrounding our *human, all too human* predicament when one is faced with questions of life and death; living or not living, the Nu African People must start somewhere, and that “somewhere” is at the level of emancipatory consciousness the Nu African People are by-in-large currently at. *N’SONA* leadership would be wise not to ask for a all or nothing commitment from the start and like Jesus asked some of his potential disciples to “forsake all and follow me!” We note that even he did not do so without the caution before “joining” him to “count the cost” especially at the leadership level. The Nu African people have been through so much that *N’SONA* or any other like or proposed emancipatory organization will have to prove themselves empirically before our people will give their full approval and/or personal commitment, which they know will come at a extreme level of sacrifice. The Nu African people (and rightly so) feel they have so much to lose; only because they do not yet understand the great power they have to gain by following such an emancipatory program aimed at freedom. Because of this fear of damage and/or loss that the whites can inflict on the Nu African People, much cannot be asked of them at this juncture or point in our history with the white man in the United States Empire.³⁵⁷ In fact the distance between what they have to lose and the realized vision and goals of *N’SONA*’s action programs are so great and fraught with danger that upfront, unqualified, and total commitment is extremely problematic. Leaders of any such organization might as well face that squarely, and understand that *N’SONA* has to develop its emancipatory programs empirically, i.e. experientially, as opposed to *a priori* theory. Empirical means that the Nu African People will hold at first to the philosophy of “**show me!**” That will be hard going organizationally speaking. Thus *N’SONA* will need to develop a hard core **Committed Tenth** that is willing to operate covertly in nearly everything (showing great patience while doing so) until they receive more and ever increasing commitment and a mandate from the Nu African People to continue to advance them toward emancipation until freedom, autonomy, and black-self-determination is achieved.

³⁵⁶ David Walker. *Appeal: To the COLOURED CITIZENS OF THE WORLD, but in particular, and very expressly, to those of THE UNITED STATE OF AMERICA*. (New York: Hill and Wang, 1965), p. xi.

³⁵⁷ Jesus understood the both the practices of OCD and CCD and counseled the Jews to “turn the other cheek” when Romans slapped them or took their cloak. He advised them to be “wise as serpents and meek as lambs” under the Roman domination system of grand-domestication they lived under. He warned them in a prophesy (Jerusalem, O’ Jerusalem = The Gate of God’s Peace) that *a direct confrontation* with the Roman Empire would end the Jewish Nation; because (and this is important for Nu Africans as well) they were not only materially incapable of such a fight; but *they were not spiritual ready* for such a fight and the tremendous sacrifices and consequences that would ensue. They found out that *Jesus Christos* was right about this in A.D. 70 when Rome destroyed Jerusalem and surrounded the remaining followers of the revolt at the Siege of Masada (a fortress in the Southern District of Israel), which was under the Roman Emperor Vespasian (AD 69-AD 79):



Coin Image Jesus Christos



Coin Image of Vespasian

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In the meantime *N'SONA* may organize and pursue *overt* national and community goals immediately, even speak openly of black national goals and use OCD methods of **BAMN!**; but the means to those goals, the substructures and superstructures used or that are in place, including plans both overtly and covertly must be kept secret until such time as action is taken and or revelation would not serve to preempt such actions or programs. This is where Nat Turner's methods and operations in his use of *seclusions* is essential to *N'SONA*'s operational understanding. Nat Turner (1) kept his group and inner circle small; and (2) he kept most of his plans and thoughts to himself looking for the right time to reveal these initially to four members of his *inner circle*. That leadership group eventually widened out to *seven angels of death* and then rapidly increased to nearly 60 black men within less than 24 hours. While all of this was eventful what goes mostly unnoticed in Nat Turner's organization of CCD operations in Virginia is the fact that he spent five years between 1825 and 1831 preparing rather large groups of black slaves through his biblical preaching using both code language they understood and cosmological signs in the heavens in order to prepare them for that eventful and final day of judgment on *Asiento* 20 August 1831 (i.e. *Maafa* 13 Taifa Weusi 315, where **taifa weusi** is the *seventh month* on the *Nu African Calendar* and in Swahili means "black nation" representing therefore the *Month of the Black Nation*). Nat Turner's approach in using *overt* and *covert* methods and means in reading the Nu Africans slaves to participate in his emancipatory program is instructive because it reduced the chances that his movements and purposes were not compromised before he had the opportunity to begin to carry them out.

These lessons learned from our own black history within the United States Empire itself fits well with **BAMN!** *OCD and CCD* methodologies for actions programs because it recognizes that the Nu African People have many *internal* black enemies as well as white enemies *without*. Both groups of enemies have a direct interest in the suppression of any effort to empower the Nu African People *en mass*. So understanding this *N'SONA* must use and are justified in suing **RH = Revolutionary Honesty** as a weapon of subterfuge in reaching its goals of a free and just society that the black man and his family can live in with integrity. **RH** is just as necessary for us as **FOOLING OLE MASSA** was for *Our Ancestors Who Have Names*, so ill treated, dehumanized, and brutalized they were, just because they black and from time to time exhibited tendencies to act and speak like free men openly and defiantly in the presence of their white oppressor. No one needs to tell the Nu African that he is a man. He innately knows that and when he acts any other way for fear of or in order to please his white master *he also knows* he is acting below the station God made him as a free and sovereign human/divine being. But every now and then he needs to be reminded that he has the right to defend his God-given station as a free and sovereign being among other human beings that seek to deny that rights; and be reminded that his black skin (in the context of grand-domestication systems of domination) has nothing to do with his human/divine status as a free man. It is only when he is reminded of these facts can he agree with his forbearers and his black ancestors as follows:

David Walker (1829-30)

If you commence, make sure work—do not trifle, for they will not trifle with you—they want us for their slaves, and think nothing of murdering us in order to subject us to that wretched condition—therefore, if there is an *attempt* made by us, kill or be killed. Now I ask you, had you not rather be killed than to be a slave to a tyrant, who takes the life of your mother, wife, and dear little children? Look upon you mother, wife and children, and answer God Almighty; and believe this, that it is no more harm for you to kill a man, who is trying to kill you, than it is for you to take a drink of water when thirsty; in fact, the man who will stand still and let another murder him, is worse than an infidel, and, if he has common sense, ought not to be pitied. The actions of this deceitful and ignorant coloured woman, in saving the life of a desperate wretch, whose avarious and cruel object was to drive her, and her companions in miseries, though the country like cattle, to make his fortune on their carcasses, are but too much like that of thousands of our brethren in these states: if any thing is whispered by one, which has any allusion to the melioration of their dreadful condition, they run and tell tyrants,

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that they may be enabled to keep them the longer in wretchedness and miseries. Oh! Coloured people of these United States, I ask you, in the name of that God who made us, have we, in consequence of oppression, nearly lost the spirit of man, and, in no very trifling degree, adopted that of brutes? Do you answer, no?---I ask you, then, what set of men can you point me to, in all the world, who are so abjectly employed by their oppressors, as we are by our *natural enemies*?³⁵⁸

Nat Turner (1831)

Was not Christ crucified? --- And by signs in the heavens would it make know to me when I should commence the great work, and until the first sign appeared I should conceal it from the knowledge of men. And on the appearance of the sign (the eclipse of the sun last February), I should arise and prepare myself and slay my enemies with their own weapons. And immediately on the sign appearing in the heavens, the seal was removed from my lips, and I communicated the great work laid out for me to do, to four in whom I had the greatest confidence---Henry, Hark, Nelson and Sam. It was intended by us to have begun the work of death on the 4th of July last.³⁵⁹

Frederick Douglass (1857)

The whole history of the progress of human liberty. . . shows that all concessions yet made to her august claims, have been born of earnest struggle. . . If there is no struggle there is no progress. Those who profess to favor freedom and yet deprecate agitation, are men who want crops without plowing up the ground, they want rain without thunder and lightning, they want the ocean without the awful roar of its many waters. . . . This struggle. . . may be a moral one, or it may be a physical one, and it may be both moral and physical, but it must be struggle. Power concedes nothing without demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong, which will be imposed upon them, and these will continue till they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress. . . . Negroes will be hunted at the North, and held and flogged at the South so long as they submit to those devilish outrages, and make no resistance, either moral or physical. Men may not get all they pay for in this world, but they must certainly pay for all they get. If we ever get free from the oppression and wrongs heaped upon us, we must pay for their removal. We must do this by labor, by suffering, by sacrifice, and if needs be, by our lives and the lives of others.³⁶⁰

Frederick Douglass (1859-60)

My field of labor for the abolition of slavery has not extended to an attack upon the United States arsenal. . . . In the denial which I have now made, my motive is more a respectable consideration for the opinions of the slave's friends, than from my fear of being made an accomplice in the general conspiracy against Slavery. I am ever ready to write, speak, publish, organize, combine, and even to conspire against Slavery, when there is a reasonable hope of success. Men who live by robbing their fellow-men of their labor and liberty, have forfeited their right to know anything of the thoughts, feelings, or purpose of those they rob and

³⁵⁸ David Walker's *Appeal*, pp. 25-26.

³⁵⁹ Nat Turner. *The Confessions*. Reported by Thomas C. Gray, pp. 5-6.

³⁶⁰ Lerone Bennett, Jr., *Before The Mayflower: A History Of Black America* [Johnson Publishing Co., 1961], pp. 160-161.

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plunder. They have by the single act of slave holding voluntarily place themselves beyond the laws of justice and honor, and have become only fitted for companionship with thieves and pirates --- the common enemies of God and all mankind. While it shall be considered right to protect oneself against thieves, burglars, robbers and assassins, and slay a wild beast in the act of devouring his human prey, it can never be wrong for the imbruted and whip-scarred slaves, or their friends, to hunt, harass and even strike down the traffickers in human flesh.³⁶¹

Ms. Hannah Nelson (1970s)

WELL, FROM THE START, it should be said that we are a nation. The best of us have said it and everybody feels it. . . I know that it will probably bother your white readers, but it is nonetheless true that black people think of themselves as an entity. . . what makes black people a nation has very little to do with formal things like anthems and flags and national days. . . That's because they mean one thing to us and something else to white people. Most of the things in school that were suppose to arouse national pride in me really made me feel anger, shame or indifference. . . We don't really agree with white people about anything important. If we were in power, we would do almost everything differently than they have. We are a nation primarily because we think we are a nation. This ground we have buried our dead in for so long is the only ground most of us have ever stood upon. Africa is mercifully remote to most of us and that is a good thing too. Most of our people are remarkably merciful to Africa, when you consider how Africa has used us.³⁶²

With these statements and admonishments from our black forefathers and mothers who fought for our freedom by struggling against slavery, discrimination, and injustice; each within their capacity and call; David Walker through writing using black sailors to secretly get his work into the hands of blacks in the slave South; Nat Turner through organizing insurrection using the agency of *seclussions*; Frederick Douglas through his oratory, writing and willingness to assist and boldly applaud insurrectionist like John Brown; and Ms. Hannah Nelson, with her wisdom and bold assertions of black nationhood and black self-determination as *the* answer to the *Nu African Question*; we learn that that the Nu African People must and should continue their struggle for freedom (within our own contextual situation) *by any means necessary*, that is, as our black forefathers have said through either *words or blows*, and/or *ballots or bullets* (*right here where we are* as Ms. Hannah Nelson would admonish); because history shows (sadly) that for freedom to flower (and the guilt of the ages and the sin of its denial to so many of *Our Ancestors Who Have Names* be purged) the ground that this freedom grows in must be sprinkled with the blood of men, making the biblical statement true: "*According to the law, almost everything is purified with blood, and there is no remission [of sins] if there is no shedding of blood.*" [Hebrew 9:22, EOB]. However, organizations like N'SONA must constantly assess the contextual situation it operates in and understand what the Nu African People are willing to do and/or not do on behalf of their own freedom at any given moment. While the Nu African People should be encouraged to actively pursue freedom through emancipatory acts that take them to higher levels of black consciousness and from there to commitment, it should be recognized their limitations and that sometimes the Nu African People (for whatever reason) lag behind the proposed action, and other

³⁶¹ Herbert Aptheker, *Documentary History Of The Negro People In The United States*, pp. 438-439.

³⁶² V. P. Franklin, *Black Self-Determination: A Cultural History of the Faith of the Fathers* [Lawrence Hill & Company, 1984], pp. 3-4, which author quotes the material presented above from John Langston Gwaltney, "The Narrative of Hannah Nelson," in *Drylongso: A Self Portrait of Black America*, pp. 3-4.

times they take matters into their own hands, which can move *N'SONA* in its actions further and frighteningly faster than the organization is able to go or move. The organization in the Civil Rights Movement found this out when the movement became radicalized with the establishment of the slogan and call for **Black Power!**; adopting the **Black Panther** as the symbol for this movement and the totem for the black nation.

[9] JÚBÀ³⁶³

According to the *Yoruba Modern Practical Dictionary*, compiled by Kayode J. Fakinlede (2003) Yorùbá is a 'tone' language and so the Yoruba word **júbà** according with the acute vocalized accents [ú and à] thus over the vowels displayed means "to acknowledge the superiority of,"; "to pay respect to"³⁶⁴ This Yorùbá word is related to the hyphenated word we have formed here as a noun from two Yorùbá words = *jù-bá*, with the acute vocalized accents [ù and á] that not only are vocalized differently from the word **juba** (without any accents); but because of the vocalization has different meanings; where *jù* means "to be more than" in the same grammatical domain as **ju** without any accents = "to be bigger than," "to be older than," "to exceed," or "to be more than,"³⁶⁵; and where *bá* means "to encounter," "to meet with," "to overtake," "to join hands in," "to accompany in," and "to help with."³⁶⁶ This grammatical analysis is important for the following discussion on the meaning of **juba** and *jù-bá* as their use relates to organizational components of *N'SONA*.

The **Júbá** (i.e. *jù-bá*) Leadership or **Júbá** Priesthood group shall be the hard core "committed tenth" of the **N'SONA Black Panther Society**. They should be constituted organizationally much like the **Ngbe Leopard Society** of our West African ancestors with the same political goal of a just society. Based on the grammatical analysis and etymology above the hyphenated term *jù-bá* refers to a group of black men that are **joined with one another around a specific cause**; in this case, a **Júbá Leader** or **Júbá Priest** is *one who fanatically joins together with others of like mind to battle in the cause of God to bring about divine justice on earth on behalf of the oppressed, because God hates oppression*. Because of these black men's high station within *N'SONA* and the commitment and sacrifice they must make they are due the highest respect and regard by rank and file members and so they should be addressed by the honorific term "**Júbá!**" denoting that it means "to acknowledge the superiority of,"; "to pay respect to" someone who has the following characteristics by dint of their role and organizational office; that are "to be bigger than," "to be older than," [40 years and older by age grade]; expected "to exceed," and "to be more than" [i.e. held to a higher standard of commitment and regal deportment]. None of this will be easy for them because while their office demands respect and honor be paid, as within all black organizations from time immemorial that respect and honor must eventually be earned through one character or black people will do what they always do when one has lost their vote of confidence; *they vote with their feet* and then such a leader must either *step-down*, *step-back*, *step-out*, or if the people are willing *step-it-up*. Another nuance should be acknowledged here: According to the long held African-American usage of this term since at 1790 as presented to us by Clarence Major (1970) in his *Juba to Jive: A dictionary of African-American Slang* the word **Juba** is the "slave name for leftover from the white folk's table, also called "jiba" and "jibba"; Nineteenth-century Virginia slaver term for left over food from the white folks table."³⁶⁷

³⁶³ *Yoruba Modern Practical Dictionary*. Compiled by Kayode J. Fakinlede. (New York: Hippocrene Books, Inc., 2003), p. 588. the Yorùbá word **júbà** according with the acute vocalized accents [ú and à] over the vowels displayed in brackets means "to acknowledge the superiority of,"; "to pay respect to."

³⁶⁴ *Yoruba Modern Practical Dictionary*, p. 588.

³⁶⁵ *Yoruba Modern Practical Dictionary*, p. 588.

³⁶⁶ *Yoruba Modern Practical Dictionary*, p. 506.

³⁶⁷ Clarence Major, editor. *Juba to Jive: A Dictionary of African-American Slang*. (New York: Penguin Books, 1994), p. 263.

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Applying this African-American term to the leadership role that the **Jùbá Leader** or **Jùbá Priest** plays (in negation and denouncement of our black ancestors having to take the scrums from the white man's table) we can say here that the **Jùbá Leader** or **Jùbá Priest** is "*one who longer is willing to accept left overs from the white man's table*, and so will endeavor to change conditions so that the Nu African People no longer have to do so, as well. The **Jùbá Leader** or **Jùbá Priest** has the same black spiritual and societal role as the **Meti** of Ta-Merry or the Panther Men of Eja-Gham mentioned earlier in this text. When the call is given out: "*Who is on the Lord's side?*" The **Jùbá Leader** or **Jùbá Priest** will answer "**Jùbà!**" They represent the cored of the *N'SONA*, i.e. the **Ngbe Sons of the Black Panther**.

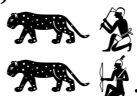
[10] The Ngbe: Seven Sons of the Black Panther:



*"Today is born the seventh one
Born of woman the seventh son
And he in turn of a seventh son
He has the power to heal
He has the gift of the second sight
He is the chosen one
So it shall be written
So it shall be done"*

-Iron Maiden, *Seventh Son of a Seventh Son*

The **Seven Sons of the Black Panther** shall be the *Meti paramilitary arm* of *N'SONA* with junior commanders under them. The basic insignia of the **Seven Sons** is *Meti Commander* =



; and the insignia for *Meti Lieutenant* =



, and for *Meti regular* or *soldier* =



. The *Meti Commander* and *Meti Lieutenant* insignia of rank should be placed within a

cartouche, e.g.  and  respectively. The *Meti Commander's* cartouche

should be braided gold and the *Meti Lieutenant's* braided silver. The *Meti regular soldier's* insignia may be placed in a cartouche bordered with black braid and should appear as a cartouche column signifying that the *Meti regular* has some way to go to reach the other two higher levels of *Meti black*



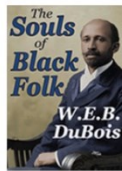
panther and should be worn on the left shoulder: The cartouche either had the name of an important Egyptian god or the name of a royal personage like the Pharaoh. The Egyptians believed that the cartouche possessed special magical power to encircle the name or personage with divine protection. Under each insignia no matter the insignia of rank should be displayed the Nu African



black national flag or bendera bordered by gold braid. The age-grade at these levels of service should be between 30 and 40 years old because it calls for both physical strength and maturity. Any age below this suggests the black male has *other things on his mind* than committed service to *N'SONA at the moment*. This level of service in the **Ngbe** requires maturity, focus, experience, and sacrifice. The **Seven Sons of the Black Panther** must be marked by a prior committed life to the national liberation of the Nu African People before they can take these seats of responsibility and power. Thus no one should be allowed to hold such power/responsibility or remain in such a position who is not or does not show (and continue to show) evidence of commitment to the *right of black self-defense* for the Nu African People included in the political philosophy of **BAMN! & RACE FIRST**,

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adherence to a moral, sober, and God-fearing life, dedicated to advancing the four primary core values of the Nu African People handed down by our black ancestors: (1) *self-determination*, (2) *freedom*, (3) *resistance*, and (4) *education*. There is no doubt that the black men chosen for these seats of power and responsibility must be absolutely committed to the emancipation of the Nu African People and incorruptible. Therefore they must represent a black spiritual leadership responsible only to carrying out the will of the Creator-God that is absolute divine justice on Earth. They will be a holy priesthood fanatical in the cause of justice, determined to establish God's will for a just Earth as it is in heaven. How will their black spiritual fitness for the seven seats of power and responsibility be determined? *First* they will be chosen by observing their actions in defense of the Nu African People; *secondly*, the supreme leader, i.e. the *Ta-Nsi* of the *Seven Sons* should be the *seventh son of a seventh son*, i.e. the descendent of an unbroken line of seven males with no intervening females, and be marked as born with a veil over his eyes (having *second sight*); and who because of by his *lived-experience* within his own black *life-world* have possession of [more than others] what may be called a "*double consciousness*" as explained to us by Dr. W.E.B. Du Bois (1903) in his *Souls of Black Folk* :



After the Egyptian and Indian, the Greek and Roman, the Teuton and Mongolian, the Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American world,—a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his twoness,—an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. The history of the American Negro is the history of this strife,—this longing to attain self-conscious manhood, to merge his double self into a better and truer self. In this merging he wishes neither of the older selves to be lost. He would not Africanize America, for America has too much to teach the world and Africa. He would not bleach his Negro soul in a flood of white Americanism, for he knows that Negro blood has a message for the world. He simply wishes to make it possible for a man to be both a Negro and an American, without being cursed and spit upon by his fellows, without having the doors of Opportunity closed roughly in his face. This, then, is the end of his striving: to be a co-worker in the kingdom of culture, to escape both death and isolation, to husband and use his best powers and his latent genius. These powers of body and mind have in the past been strangely wasted, dispersed, or forgotten. The shadow of a mighty Negro past flits through the tale of Ethiopia the Shadowy and of Egypt the Sphinx. Through history, the powers of single black men flash here and there like falling stars, and die sometimes before the world has rightly gauged their brightness. Here in America, in the few days since Emancipation, the black man's turning hither and thither in hesitant and doubtful striving has often made his very strength to lose effectiveness, to seem like absence of power, like weakness. And yet it is not weakness,—it is the contradiction of double aims. The double-aimed struggle of the black artisan—on the one hand to escape white contempt for a nation of mere hewers of wood and drawers of water, and on the other hand to plough and nail and dig for a poverty-stricken horde—could only result in making him a poor craftsman, for he had but half a heart in either cause. By the poverty and ignorance of his people, the Negro minister or doctor was tempted toward quackery and demagoguery; and by the criticism of the other world, toward ideals that made him ashamed of his lowly tasks. The would-be black savant was confronted by the paradox that the knowledge his people needed was a twice-told tale to his white neighbors, while the knowledge which would teach the white world was Greek to his own flesh and blood. The innate love of harmony and beauty that set the ruder souls of his people a-dancing and a-singing raised but confusion and doubt in the soul of the black artist; for the beauty revealed to him was the soul-beauty of a race which his larger audience despised, and he could not articulate the message of another people. This waste of double aims, this seeking to satisfy two unreconciled ideals, has wrought sad havoc with the courage and faith and deeds of ten

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thousand people,—has sent them often wooing false gods and invoking false means of salvation, and at times has even seemed about to make them ashamed of themselves. Away back in the days of bondage they thought to see in one divine event the end of all doubt and disappointment; few men ever worshipped Freedom with half such unquestioning faith as did the American Negro for two centuries. To him, so far as he thought and dreamed, slavery was indeed the sum of all villainies, the cause of all sorrow, the root of all prejudice; Emancipation was the key to a promised land of sweeter beauty than ever stretched before the eyes of wearied Israelites. In song and exhortation swelled one refrain—Liberty; in his tears and curses the God he implored had Freedom in his right hand. At last it came,—suddenly, fearfully, like a dream. With one wild carnival of blood and passion came the message in his own plaintive cadences:—“*Shout, O children! ‘Shout, you’re free! For God has bought your liberty.*”³⁶⁸

Because all black men share this *double consciousness* to one degree or another and it is innately part of their *shared life-world* and *lived-experience* in America; another member of the *Seven Sons* may *provisionally* sit in the seat of power and responsibility of the *Ta-Nsi* until such a person with all of the qualifying attributes is *revealed* or *discovered* ; because as Dr. DuBois points out *all black men* in America *de jure* are “*a sort of seventh son, born with a veil, and gifted with second-sight in this American world.*” The difference is that truly qualified Ta-Nsi’s “double consciousness” is enhanced (because of his true second sight) and affords him exceptional leadership abilities with excellent insight into situations and deep spiritual discernment beneficial to the black community and nation. *Thirdly*, they must be found to be intellectually superior, morally circumspect, politically sound, and fanatically dedicated to black liberation. *Fourth*, they must believe in the black political philosophy of **BAMN!** = *By Any Means Necessary* as laid out by our martyred black national leader Shahidi Malcolm X. And *fifth*, they must be in the Nu African age grade of between 30 and 40 years old, denoting mature understanding and experience in life. The **Seven Seats of Power and Responsibility** shall carry the same names as those of the old *Ngbe Leopard Society*, i.e. [1] *Ta-Nsi*, i.e. the supreme head of the Ngbe; [2] *Mokongo*, i.e. the dispenser of internal justice; [3] *Ekuenón*, i.e. the dispenser of external justice; [4] *Isué*; [5] *Mpegó*; [6] *Iyamba*; and [7] *Nrikamo*.

[11] The *N'SONA* [NEA] Eja Society of Elders: 

The *N'SONA Executive Authority* [NEA], power and responsibility shall reside in the **Eja Society of Elders**, who shall have within exclusively within itself all *executive, legislative, and judicial* authority under its prevue subject only to its national charter, until such time as its charter is regularized as determined by the express will of the Nu African People in provisions of its *National Constitution*. All authority and responsibility given to the Ngbe and Nnimm is derived exclusively

from authority of the **NEA-Eja Society of Elders** = , whose physical active days (for the most part has past them by) which beginning at the age grade of 55 years and beyond, will be known and regarded as the supreme source of *spiritual wisdom* and *directors of moral neutral power* (i.e. spiritual life counselors) for all “members” of *N'SONA*. Only those Ngbe, i.e. Panther men or Nnimm, i.e. Panther women who have served with distinction in the active front line positions to advance the goals and aims of *N'SONA* may enter the portal of the **NEA-Eja Society of Elders**, for it is here that the great and consequential decisions affecting the Nu African People will be decided until such time as a *Provisional Black Nation State* (of whatever name) is formed and a *Provisional National Constitution* is formulated and approved by the will of the Nu African People. Until then *N'SONA* will (acting in its stead *by the will of the Nu African People*) as the *de jure* government of the Nu African Nation.

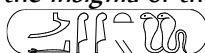
³⁶⁸ W.E.B. DuBois. *The Souls of Black Folk*. (Atlanta, 1903), pp. 3-4.

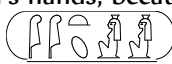
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[12] The *N'SONA* Nnimm Society of Women:



The *Nnimm Society of Women* will generally wear the *insignia* of the goddess **Maa-t**  who is the personification of law, order, rule, truth, right, righteousness, canon, justice, straightness, integrity, uprightness, and of the highest conception of physical and moral law known to the Egyptians. Two women referred to as **Maati**, representatives of the *two goddesses of Truth* (i.e. Isis and Nephthys) shall head this society as two co-eval personages but roles with one aim (as will be presented below). As the leaders of the black women in *N'SONA* they shall wear the *insignia* of the

two goddesses. The *insignia* of the *first Maati* will be the sign of the two cobras  because they will be charge of canon of *Nsibidi Writing* and the advancement of the arts and sciences among women and in the black community or nation in general. The rule and canon of law (e.g. decisions regarding disputes, etc.) will be in this woman's hands, because she controls the *voice* of the

Black Nation. The *second Maati* shall wear the *insignia*  because she will be in charge of teaching women the feminine arts as was done in so-called *fattening houses* in some ancient African

societies. These are the feminine arts that advance black civilization as music (i.e.  singing, dance, and instrumental) in praise of God and the black nation and for the joy of its people. Also she will be responsible for preparing young black women for motherhood and nurturing of children  ;

this is why in her insignia the bird egg  is prominent for it represents the blessings and joy of birth and home carrying with it the idea that the black woman carries within herself  the *egg of the black*

nation. Without the black woman and all that she represents as woman  there is no black nation. Therefore, while the **Ngbe Black Panther Society** functions to *defend the black nation*; and the **Eja Society of Elders** functions through its wisdom and executive powers to *guide the black nation*; the **Nnimm Society of Woman** function to *advance black civilization in the nation* through its control over the word, advancement of truth, justice and raising the level of black consciousness and nationhood in the minds of our children as they birth them, nurture them, and mentor them at the formative age of life with compassion and love in the security of home and family. In short they are the *keepers of black culture and civilization*. The **Maati** whose leadership functions we have already described will be responsible for carrying out the cultural and civilization initiatives and actions programs inspired by their cosmological understanding of *Nsibidi Writing* as their follow the policy directives and decrees of the **Eja**. Thus the *Nnimm* in summary among other things such as promoting and carrying out the education of black children and young black mothers (focused on preventing earlier child marriage and *children raising children*), shall be responsible forward an active propaganda program via *N'SONA's* news letter and/or journal **BAMN!** ; with the subtitle *The Panther Walks At Night*. The *first Maati* also has the important function of installing a new *TaNsi* leader of the **Eja**. In order to influence the appointment of some male she does not agree should lead the **Eja** she can "veto" the recommendation of the **Eja** by refusing to install them. She can only be overruled by a two-thirds majority of the **Eja** can proceed to install the new *TaNsi* in a rule called *abstentia of the Maati*, carrying the idea that she failed to appear at the **Eja**; and/or failed to install the *TaNsi* candidate by giving him a *writ of authority* in *Nsibidi Writing*.

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Since the new *TaNsi* does not want rule the *Eja* in *abstentia of the Maati* (since it may diminish his authority in the eyes of some *Eja* and *Ngbe*, and certainly among the women of the *Nnimm*) he will want to seek to gain the respect of the *Maati* in some way (preferably by doing his job well) so that she will later feel compelled to give him the *writ of authority*. Such is the power of the *Nnimm* which is considerable.

BAMN!  A Panther Walks At Night 

The news journal (monthly) and/or news letter (weekly) published by *Nsibidi Publications* should be called *BAMN!* This medium of communications with the Nu African People will be the single most important medium used by *N'SONA* to explain the policies and programs of the NEA = *N'SONA Executive Authority* to the Nu African People and to explain any particular action of the NEA taken on behalf of the Nu African People. It is the propaganda arm of *N'SONA* whose general purpose is informative as well as a medium (a point of light) to be the level of black consciousness of the Nu African People from the flicker of light that it is now in to a bright or burning sun. The journal or newsletter could be in print but the fastest, most efficient and effective way is via phone using perhaps a platform like *Facebook*. For more in-depth conversations and visual demonstrations *YouTube* should be embedded in whatever platform used. On these platforms can openly talk about OCD actions that are within acceptable norms of protest and covered by 1st Amendment freedoms of speech and press. But CCD actions have to be more circumspect in that all actions of disobedience at this level may not be considered lawful, but can be discussed as events that already have occurred so that reporting, analysis, and editorial opinions of those events cannot be interpreted to mean that the reported or the analyst, and/or the editorial board of the journal of newsletter are necessarily the actors involved in the CCD action. When putting anything on social medium the editorial policy should curb any direct threats of violence against any personage, any group, and/or subscribe to any notion of overthrowing the lawful governments of the United States Empire. One should always remember while the target audience of the publications is the Nu African People the enemy of that very people are watching and listening as well, and that some of these enemies will be African-Americans who either fear the *Nsibidi Writing* of *cruel letters* openly disseminated or who are offended because of their lack of black consciousness and who fault black people themselves for their condition and predicament. However, this is not the only reasons of disclaimers and caution in publication: the revolutions views devolving into terrorism is simply not one of the goals of *BAMN* political philosophy, which only affirms the black man's 2nd Amendment freedom to bear arms in self-defense of himself, his family and/or his collective group, especially when faced with acts of genocide and practices by police officials, such as, *murder under the color of law*. To the extent possible the *N'SONA* wants to stay within acceptable legal, constitutional and international norms of actions of protest and disobedience whether the actions are OCD or CCD. As the battle become more heated of course the effort to maintain these norms will be pushed to the limits as the struggle for freedom intensifies, and outrages our increasingly committed against the Nu African People, and our right of self-defense must be invoked no matter the consequences.

Obviously, the feedback and reactions of the Nu African People to the policies, and action programs take by the NEA will keep *N'SONA* grounded in *the will of the people*. This while *N'SONA* is made up of "members" of the Nu African Nation, whose "members" have decided to risk life and limb to defend that nation, and thus may legitimately take emancipatory action in the name of said nation, *N'SONA* must forever listen and respond to *the voice* of the people as well as to the *call of the black panther*, which is their call to duty grounded in each their black national consciousness. It is hope that those two calls (one political) and (one spiritual/cosmic/intuitive) will come to be in harmony. To do otherwise is to become an autocratic organization with no grounding in the popular will of the black masses and no divine/human legitimacy. To do less than to heed either call is organizational suicide. *N'SONA must be patient with the slow growth of the black national*

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consciousness of the Nu African People that has been beguiled by the technological brilliance of the U.S.E. and its so-called American Dream, which *Shahidi* Malcolm X called an *American Nightmare*, innately understood as *Nigger Heaven*. **N'SONA** should never forget that the if you leading the Nu African People down a path they do not understand or do not want to go; they will simply dismiss you and past you by for leadership that caters to their national aspirations and needs; thus it is very important that *N'SONA* explain itself well to the grassroots Nu African Majority, listening all the while to their demands for leadership dedicated to advancing the four principle black national goals and cultural values (1) *self-determination*, (2) *freedom*, (3) *resistance*, and (4) *education*.

N'SONA and the African Constitution

Because we are a *stateless nation within a nation* **N'SONA** has to be aware of and understand the ancient *African Constitution* and apply its provisions and principles to leadership and governance of the Nu African Nation. *Something* very old and ancient underlay's the way black people choose their leaders (outside of the formal political system of voting designed by and for the benefit of the white nation) in whom they place a fiduciary trust; and how they expect to be governed. Some black scholars propose that what is behind this informal process for leadership governance of the Nu African stateless nation with a nation is an **unwritten African Constitution** passed down by our black ancestors from generation to generation. Nu African People choose through processes that appear to outsiders to be autocratic; but when black people dismiss their leaders by *voting with their feet* (i.e. withdraw their support or indicate a vote of no confidence) it is understood for the first time that the ancient *African Constitution* is operating. The first black scholar to point to this reality and describe the existence of Continent wide and worldwide **unwritten African Constitution** writ large in the in the *oral tradition of African democracy* is the venerable Dr. Chancellor Williams (1974) in his *The Destruction of Black Civilization*. In Chapter VI, *The African Constitution: Birth of Democracy* Dr. Chancellor explains how democracy worked in ancient African societies:

*When, it ever, Black people actually organize as a race in their various population centers, [e.g. black urban **No-Centers**, my insertion] 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. . . .*³⁶⁹

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 people, "primitive" also means "the first," the beginners. . . . 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 state 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 these dispersed and isolated groups in spite of the continuing impact of unimaginable forces of destruction. . . .

³⁶⁹ Chancellor Williams. *The Destruction of Black Civilization: Great Issues of a Race from 4500 B.C. to 2000 A.D.* (Chicago, Illinois: Third World Press, 1974), p. 171.

³⁷⁰ Williams. *The Destruction of Black Civilization*, p. 172-173.

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The constitutional theory and principles here are especially significant because of the important from 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. 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 though 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 kings’ role was that of custodian and overseer, his principle 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 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 the communal law, not above it, and definitely unable to do as he pleased.³⁷¹

The late Dr. Cheikh Anta-Diop (1987) studied the various constitutions and political systems of pre-colonial African kingdoms and empires such as the *Mossi Constitutional Monarchy*, the *Constitution of Cayor*, the *Lebou “Republic.”* etc., in his *PreColonial Black Africa* ; but he affirms with Dr. Chancellor Williams that many of these kingdoms (with some exceptions for those who later adopted Islam) developed from so-called primitive or traditional African constitutional systems based on communal self-government the bedrock foundation for African democracy, but Dr. Anta-Diop goes further to state that African Monarchy though under the influence of the primitive *African Constitution* and African communal councils had its concrete formation grounded in the African *caste system division of labor* out of which various ministerial offices of the African kingdom or Empire took shape. Dr. Anta-Diop states in the section on the *“Origin of the Constitutional Regime,”* that:

In analyzing the significance of royalty, we reviewed the cases of traditional kings, Islamized kings, and emigrant non-Islamized kings. We also analyzed the content of the constitutions.

³⁷¹ Williams. *The Destruction of Black Civilization*, pp. 179-180.

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The time has come to suggest what may have brought these about. Many facts would lead us to feel that at the beginning royal power, being sacrosanct, was absolute. The generally accepted idea of African royalty does not allow for supposing that at the very start its authority might have been limited by some kind of *constitutional system*. [my *Italics*] On the other hand, it is not conceivable that this authority might have been exercised in an abusive manner, considering its religious character. But within the royal court, design and spontaneity both playing a part, everyone began to serve within the framework of his own profession; a tradition was born, grew stronger, and finally took root with the ideas that the warrior nobility, linked to the development of the monarchy, had toward manual labor. The latter was rather despised, as against the military calling. I would therefore not have been possible, at the start, for a prince, within the framework of life at court, to be assigned work of a manual character: the equerry, the executioner, the head ostler, the guardian of the treasury, and so on, could not be noblemen. For the nobles, when not fighting, indulged their idleness or played at sports, games of skill and courage, hunting, or *yôté* (a local chess game involving strategy). These first professionals, by caste, were the forerunners of the future government ministers, whose functions, considering the emoluments involved, quickly became hereditary. By this natural mechanism, it worked out as if each caste, from the start, had been called upon to designate its own representative at court. *No such thing*. [my *Italics*] The system was not born out of idealism. Only a deceptive appearance can lead to such conceptions: it grew out of the local reality based upon the caste system, the division of labor. But, as time when by, *the council so constituted was to take on importance*, by the very dialectic of social relationships. *No text, no tradition forced the king to take its advice*; he did it first voluntarily in order to rule more wisely; then, he was forced more and more to do so, by the effect of an internal social necessity. The freemen, in particular, the grandees of the kingdom, represented by the Prime Minister, soon made their weight felt, discreetly but effectively limiting the power of the king. In reality, this limitation everywhere extended only to stopping of abuses. The Prime Minister was the one who could initiate the procedure which, in Cayor for instance, would lead to the deposing of the king, if the latter disagreed with him, that is, *with the people*; in fact, he ceased to rule wisely.³⁷² [my *Italics*].

Given the work and studies that has been done on the **unwritten African Constitution** (i.e. *African Primitive Constitution*, meaning the “First” African Constitution) by two of the greatest African scholars this world has seen Dr. Chancellor Williams (Nu African) and Dr. Cheikh Anta-Diop (African) what would the *African Constitution* look like if it were written down for the first time. Fortunately for us Dr. Chancellor Williams provide such a Constitution as an abstraction and ideal from his own studies. With it he also provide what could only be represented as an “African Bill of Rights.” In concluding remarks to the *African Constitution* that we make a preface he states:

These constitutional principles and practices were held on to and carried by the migrating Blacks to ever 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.³⁷³

³⁷² Cheikh Anta-Diop. *PreColonial Black Africa*. Translated from the French by Harold Salemson. (Westport, Connecticut: Lawrence Hill & Company, 1987), pp. 75-76.

³⁷³ Williams. *The Destruction of Black Civilization*, p. 186.

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SOME POLITICAL THEORIES AND PRINCIPLES OR 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.³⁷⁴
- 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.³⁷⁵

³⁷⁴ The people being the final source of all power should not be thought of as Europeans and Euro-American's think of the *will of the people*, for the religious basis for the white founders of this country was based on Deism, where God is acknowledged as the Creator but He has withdrawn from active participation in the affairs of men and therefore left such affairs in the hand of elite men who while acknowledging the will of the people, but only through *representative democracy*; where once you elect your representatives they now *know what is best for you!* The African never divorced God from the affairs of men and not only acknowledged God as the Creator but the Sustainer of the Worlds. God therefore is very active in His universe and His world, although he has given to men great authority to rule themselves with equity and justice. In fact the African view of man being the viceroy of God is supported by Genesis as God gave man the naming authority over His creation (i.e. called *thinging* by Gerald Massey) and subjected this His creation in this world to man's full authority commanding men to *subdue the earth* = "*bring it under subjection*" = "*cultivate and conserve it*" = "*bring about cosmos out of chaos*" = "*bring about order out of disorder.*" It was never meant that man should *subdue men* = subject another man under him in service of another man for all of perpetuity, e.g. slavery, etc. for all God's living rational *men were created equal* and have the same divine authority as any other. They may not be equal in terms of material power but as men they are. To *subdue the earth* therefore never meant to *subdue other men* for the purpose of oppression and grand-domestication. This is the basis for all of the trouble in the world. When men try to subdue men (except for men's judicial authority when other men murder and unjustly bring chaos instead of order, i.e. war instead of peace, etc.) all men *innately know* it is wrong and are duty bound by the command of God to fight against it and reestablish the divine grant of freedom of man. The reason why African man can and does include God in every aspect of their lives including their political life and understanding (as opposed to the way white folks think) is because black cosmology understands and has always from ancient times believed that there are unseen spiritual actors in the universe as well as men who have a divinely appointed interaction so that some of these actors are venerated and others feared. The Chief Actor is God Himself. In the white man's man universe whether it be political or social *they presume they are the only actors* and so take a hubristic view of the universe that has man as its center and him as the presumed *sole-proprietor* over God's creation including other men. Even in the white man's science he thinks in hubristic terms, such as the *Theory of the Knowledge of Everything* that while it does not necessarily deny the existence of God states emphatically that since man has the capability to learn and know all things (and eventually he will = become and all knowing being) a *All-Knowing God* will become irrelevant, whom then (as man gains more and more knowledge of his universe) can be dismissed as irrelevant for the needs and the life of men, so that the Deist paradigm becomes complete, where one can then posit the mantra of Nietzsche (1882) in his *Gay Science*, "God is dead!" so man can no longer be challenged from His throne and/or condemned by His representatives on Earth (e.g. the Church). Nietzsche's *The Gay Science* is the first work in which this idea came up (a work which is also translated from the German as *The Joyful Pursuit of Knowledge and Understanding*. In Nietzsche speaking through his character "The Mad Man" states: "*God is dead. God remains dead. And we have killed him. How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that the world has yet owned has bled to death under our knives: who will wipe this blood off us? What water is there for us to clean ourselves? What festivals of atonement, what sacred games shall we have to invent? Is not the greatness of this deed too great for us? Must we ourselves not become gods simply to appear worthy of it?*" [Nietzsche, *The Gay Science*, Section 125, translated by Walter Kaufmann]. We note here not so much that Nietzsche says "God is Dead" but that "God remains dead," suggesting that since mankind if the murderers of murderers of God then there is no atonement for *mere men* daring to do such a thing (even philosophically). The only way out of such an unforgivable deed considering the great consequences of such an assertion and/or fact is *for men to become gods themselves*. Such a philosophy removes God from the picture and since God is removed then the being that killed him must be gods in order to assuage their guilt and so move on in the *joyful pursuit of knowledge and understanding*. This idea in the white man's head that the only way he can *become a god* is to philosophically kill God in their minds and minds of the men. This kind of *philosophy of life* appeals to the white man's innate feeling of superiority over all other being, including God Himself.

³⁷⁵ For the black man we have already qualified the meaning and limitations of the "Will of the People" in an *African constitutional democracy* in the previous note above

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- 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, according, 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 shall 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 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."

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- 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 to 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 this and their ancestors in Heaven, is the real source of his influence, political or otherwise.
 - (2) Socially, the "rites of passage," songs, and the dancers (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 qualifications 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.³⁷⁶

The provision of the *African Primitive Constitution* XVIII (on limited warfare) and XXI (maintaining a standing army) were very likely broken by Shaka Zulu in three ways that disrupted the

³⁷⁶ Williams. *The Destruction of Black Civilization*, pp. 181-184.

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Zulu *Mfecane* [pronounced in *isiZulu* language = [mfɛ'kai:ne] meaning “crushing”] and led to his assassination: (1) He believed in conducting actual warfare where blood was shed and winning *by any means necessary*. There was no honor in allowing your enemy to save face by retreating with honor. This African military change in strategy of winning at all costs sent shockwaves through African armies and in the mines people up until then view “wars” as mere spectacles or bloodless contests African children have always played in their “war games.” Rarely would a black woman become a widow in one of these contests; and there would more than likely be a declared winner, where two outcomes of war was certain: (a) no retribution and feuds; (b) honor of both sides preserved with minimal loss of life. The *Mfecane* changed all of that and “annual war games” became a serious business and not mere cause for a picnic and holiday; (2) Shaka apparently believed in *continuous warfare* beginning with the noble idea of getting rid of the “robber” Kings, doing away with the notion armies belonging to the Council or Paramount chiefs were never released back into their authority. Shaka Zulu became Supreme Commander-in-Chief likely by usurpation because of the “military necessity” and there was always *necessity* because there was just one more enemy over the horizon to defeat; (3) This naturally led to Shaka breaking the final taboo or tradition by creating a *standing army* completely under his authority. The military history of Shaka Zulu should be a lesson to the *N'SONA* leadership to avoid at all costs autocratic measures and policies no matter how noble or well intentioned by always seeking the advice, council and approval of the people through their council representative however structured.

Below we provide just one critical episode from the oral history of the *Mfecane* led by Shaka Zulu as an object lesson on what could happen to a well intentioned movement of history and people to rid themselves of local tyrants only to allow a cult of personality in this case the person of one of the greatest black generals the world has since Hannibal and Jabal Tarik take hold and usurp the democratic authority of the people enshrined in the *African Primitive Constitution* in place to protect against such instances and abuses. The oral history of the *Mfecane* under Shaka Zulu is preserved for us in writing by Mazisi Kunene (1979) his Zulu translation of *Emperor Shaka, The Great: A Zulu Epic*. Kunene first tells his readers how this oral history came to be written down:

It is regrettable in a way that this book should first appear in translation before it is published in the original. The reasons for this are many and complex. Suffice it to say here that its publication is in itself a tremendous achievement. It is only through the collective efforts of many of my relatives and friends that this has been possible. I was fortunate in having relatives both on my mother's side (Ngcobo family) and on my father's side who took great pride in preserving and narrating our national history. As is well known, the peoples of the African continent developed, par excellence, the techniques of oral literature, its preservation and its performance. Through these traditions and literary techniques I was able to learn much about the history of Southern Africa. The dramatization and enactment of the important historical episodes added great meaningfulness to the facts of the cultural life. Since I began traveling extensively in the African continent I have learned how greatly valued are the oral traditions of telling the story, of dramatizing the story and making it socially relevant. This is true of much of the African literature from the northern part of the African continent to the southern part. I have, in translating my work from Zulu to English, cherished particularly the thought of sharing out history and literature with the many peoples of Africa and also of other parts of the world.³⁷⁷

Mazisi Kunene has these remarks about the significance of Shaka Zulu in his introduction:

In 1795 Shaka, the great military genius, the great political organizer, the great visionary, was born. It is no exaggeration to say that he revolutionized African warfare on a scale few military strategists have equaled in history. Not only did he design a new weapon, a short spear, improve upon military concepts and tactics, but he also created and structured a society that survived long after his assassination. Although there have been generals and political leaders

³⁷⁷ Mazisi Kunene. *Emperor Shaka, the Great: A Zulu Epic*. (London: Heinemann, 1979), p. xi, Preface.

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who have made larger territorial gains, few can claim the range of political influence and military organization which swept a great part of the African continent under Shaka's initiative.³⁷⁸

Mazisi Kunene gives the episode in Zulu oral history that led to Shaka Zulu's assassination caused by his incessant need to pursue *continuous warfare*, stirring up resentment and grievances among the Zulu princes; but likely underneath this very human response to hardships of his military campaign were violations of the unwritten *African Primitive Constitution*, the bedrock for African democracy that eventually led to his downfall and the eventual end of the *Mfecane*. But revolt among soldiers always begins with personal grievances, even jealousy and then the rebels latter seek policy, legal or constitutional reasons for the actions against the leader to make them appear noble, especially if they can claim that the leader is somehow by his actions putting the nation in danger or undermining it *so it can be claimed the African King is no longer ruling well*. This kind of rebellion occurred among Alexander the Great's soldiers angry about constant warfare but when it came down to the public reason for rebelling against Alexander the argument was that he was no longer treating his Greek fellows as his equals by Greek aristocratic tradition and/or Macedonian common law; but like his servants or paid mercenaries. Here is the episode in the remarkably detailed oral history as Mazisi Kunene recounts it:

It is said Prince Digane and Prince Mhlangane met together. Through a trusted messenger they sent a word to Mbopha, Telling him of their resentment towards this new campaign. Said Prince Dingane: 'It would not matter if others went to war, But we are the children of the king. We must not endlessly be exposed to danger Indeed, as of late we shall travel like commoners, Deprived as we shall be of a retinue of baggage carriers. Even food we shall scavenge, wherever we are, like dogs.' He spoke these words to Mhlangane hurriedly, As though Mhlangane himself had not known them. Prince Mhlangane replied to him softly and said: 'I agree with your words, my brother. I too, was alarmed at these things. I almost confronted Shaka personally But retrained myself until our moment of consultation. What frustrates most is his every-growing reputation.' Prince Digane quietly assured him and said: 'The regiments are composed of ordinary people. They applaud whoever is king of the day. Today they praise the man they shall denounce tomorrow. People, my brother, are like water; they follow the gulleys. If one digs a tunnel the water goes that way. We, too, must open the lips of those who are silent; Then we shall hear a volume of protests. But, above all, keep your own lips sealed. For if we fail to strike at this moment only death awaits us. We shall either die in foreign lands or in our homes. Even if Shaka does not by his own hand kill us, *We may yet be killed in the cause of his many campaigns*. If we die in battle it shall only enhance his rule; Indeed, he shall say: "Even my brothers died in battle." But then the greatness of a man depends on whether he lives or not – It shall not benefit us to earn fame While the proud vultures pick on our flesh. *I am truly tired of wars: I want to be a family man*. If you still hesitate and still follow his commands, Then, my brother, you shall have only yourself to blame. *Shaka shall never change from his love of wars. Besides, his mother's death has broken his supporting pillar. Indeed, his tears have already undermined the nation*. Prince Dingane spoke these words with great vehemence, Knowing Prince Mhlangane was weak and often had doubts. He hoped by these words he would entrap him. As he spoke his eyes were directed at Mhlangane. Hesitatingly, Mhlangane commented on these words: 'I hear your words, my brother. They bite deep by their meaningfulness. I only promise this; by my honour as a man, I shall never tell of things we discuss together. Even when I am overwhelmed by doubts, I shall come back to you.' Prince Dingane did not answer but just laughed. He knew Mhlangane always depended on him. He laughed at the childishness of Mhlangane. *Nothing*

³⁷⁸ Kunene. *Emperor Shaka, the Great: A Zulu Epic*, p. xvi.

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*is sacred to the struggles of power; Not even the bonds of families and friendship. Close relations, in madness, slaughter their own clansmen.*³⁷⁹

The work of Dr. Chancellor Williams and Dr. Cheikh Anta-Diop on African constitutionalism is what led us to give an example using an episode from Shaka Zulu's *Mfecane* to illustrate (not demonstrate) who the violations of African constitutional communal laws and expectations of African leaders (i.e. Kings, Emperors' , etc.) could lead to rebellion and their downfall and perhaps the well fair of the nation, which is thought to be endanger anyway because of their egregious conduct. As we have noted the **unwritten** *African Primitive Constitution* likely underlay the reasons for both personal grievances and those of the collective group often led by leaders (royal members of the nation's council). Without giving clear expression to it those who rebel *on behalf of the nation* do so because they innately know that once constitutional communal laws and expectations are overwritten by the African King then individual and collective rights of the people are also endangered, because the *unwritten African Primitive Constitution* is the bedrock guarantee of the rights of the individual, the clan or collective group and this the nation itself. Supposing this to be true is why Dr. Chancellor Williams extracts what individual and collective rights might look like under such a *Constitution*. He calls it *The Fundamental Rights of the African People*. We style his presentation as a "African Bill of Rights," that is thought necessary to accompany or be incorporated in most constitutions of the world both ancient and modern, as follows:

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 news 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 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.

³⁷⁹ Mazisi Kunene. *Emperor Shaka, the Great: A Zulu Epic*, pp. 369-371.

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- (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.³⁸⁰

The *African Primitive Constitution* was arrived at from African indigenous political organization. Both the *Constitution* and black political organization was the black man's own invention grounded in his *life-world* and *lived-experience* of black culture and social organization leading to *African democracy* (so ancient that it precedes forms of democracy in the Greek-city states), which underlay what appeared to be an "absolute" African monarchy as echoed by Dr. Anta-Diop when he states:

There is agreement on the fact that the African variety of organization is indigenous: it could not have come from the Aryan or Semitic Mediterranean. If one absolutely had to relate it to some earlier forms, the administrative centralization of Pharaonic Egypt, with its *nomes*, might be brought up. Each provincial governor in Black Africa was an image of the king, with his own small court. All the necessary elements were apparently present to give rise to feudalism. So we can ask why, up to their disappearance on contact with the West, the African empires did not evolve into a political feudalism through the progressive emancipation of these provincial governors. Yet, among the Mossi, once a governor was appointed, holding rank of minister, the King who had so designated him according to tradition could not dismiss him. We can cite four explanations for this cohesion which was so remarkable.³⁸¹

When we become sober (being so long drunk on the wine offered to us by *Babylon* enticed by its offer of *demonic pleasures*) we will come into our own once again and seek our Nu African freedom through African institutional and constitutional forms of empowerment (e.g. say like the Mossi, not hampered or inhibited by Western or American forms of governance) that allow us to build within our black communities (i.e. black urban **No-Centers**) *life-giving, life-saving* institutions of power. One day we will finally learn that we cannot defeat the white man and his domination system that includes his **JUST-US** system by marching and protesting in the streets. The white man allows us to do these things because he knows that once we (as he thinks) "blows off steam" (which he believes is good for the optics of white democracy) we will merely go back into our *huts of America* (although sullen and fuming) but once again frustrated and defeated with little or nothing to show for our efforts, save perhaps some vague promise of reforms or a few more laws legislated by the chief *rule makers and law breakers*. Hopefully, when these futile exercises of democracy are seen for what they really are and we pass by them, we will learn what we really need is *black institutional power in order to stand up against white institutional power*. Institutional power must be met with organized institutional power either in order to defeat its purposes or bring the two representatives of such power to the bargaining table, let say in order to establish a more satisfying *social contract* based on mutual respect. The day when you can bring down or bring to heel an **AMP state** institutional power (characterized by what we call here an **Aryan Mode of Production**) with the size, political and social complexity of the United States Empire & Imperium by mere public protests (unless highly organized and sustained with years of campaigns, something like the Civil Rights Movement) is long gone. This is because AMP states do not seek to destroy genuine protests or even revolutionary movements; but rather *absorbs them*, so that they devolve into *non threatening forms or mere caricature of what they once purported to be*. An AMP state does so by means of its vast and complex state machinery that

³⁸⁰ Chancellor Williams. *The Destruction of Black Civilization*, pp. 184-186.

³⁸¹ Anta-Diop. *PreColonial Black Africa*, p. 100.

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is little understood by the outraged masses in the streets who are beguiled by its promises of reform or further suppressed if nothing else will do. [See Dr. Anta-Diop in his *Civilization or Barbarism: An Authentic Anthropology* for these kinds of analysis; In Chapter 8 “Birth of the Different Types of States” and Chapter 9 “Revolutions in History: Causes and Conditions for Success and Failure,” pp. 129-139]. Right now (within such an **AMP state** at the level and order of empire as both Egypt and Rome once were) the Nu African People are acting like a mere collective group individuals outraged by the daily *praxis of murdering us under the color of law*, which praxis is institutional protected by the **JUST-US system**. We are not acting like an organized national group that within the U.S.E. AMP state represents over 56,000,000 million black people. We are going up against this white institutional power as mass of individuals and (laughably) relying on it for justice (when we no better as they follow the same pattern of protecting the murderer, even if it takes paying some of us off with a few millions) rather creating our own appropriate institutional power structures able to meet organized white institutional power with organized black institutional power, represented by such organizations like *N'SONA* that seek to develop institutional and constitutional forms of empowerment that allows us to build *life-giving, life-saving* institutions of power, so that the next time the white police *murders one of us under the color of law* we will advance against that situation (not with mass outrage that dissipates into sullen nothingness; but with organized institutional power that will wake the white man up to a new black reality we here have called **BAMNI!**

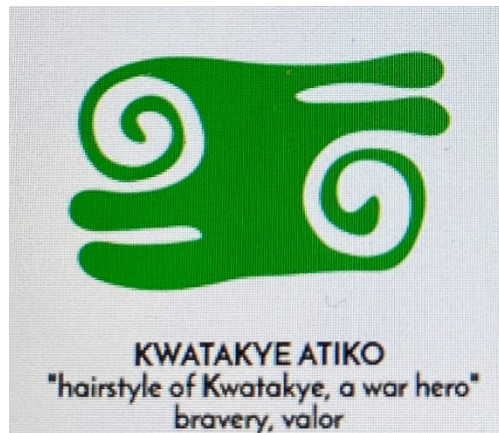
In the meantime until the *African Primitive Constitution* becomes a reality and written down (or something similar) it is incumbent on the leaders and “members” of *N'SONA* to begin incorporating the principles of the *African Constitution* into its daily as *praxis of governance* against that day when the Nu African People as a *Nation within a Nation* decide that they both need and want to form an autonomous national state, hopefully within the territorial bonds of political union with the United States Empire. The leadership of *N'SONA* must also (in the meantime) begin to practice wisdom that can be abstracted from what can only be called *African Primitive Philosophy* that includes according to Dr. Chancellor Williams (1993) in his *The Re-Birth of African Civilization* “Learning and practicing the almost endless proverbs were also an integral part of this primitive education.” We can only present a view of his remarks in here where:

Some of the guiding principles in this African “primitive” philosophy are worth noting [that] They had rejected the survival-of-the fittest theory centuries before Darwin was born in “*Vode kokroko na di emmim-a, anka sonno bebe fie*” (If might prevail, the elephant, which is the strongest of beasts, would be master—not law). . . An irrepressible optimism is reflected in the belief that no one should be permanently disgraced if convicted of such crimes as bribery, stealing, etc., since everyone may rise above such failures. The community will note whether he does or not. . . . Training was expected to produce, as an ideal person of worth, one who worked to promote good interpersonal relations, first between oneself and others, then good relations between other, good relations with immediate natural environment (kinship with nature), and finally with the wider environment of the unintelligible universe (religion) . . . Wisdom, the capacity for judging right in matters of conduct, was the most precious possession, next to good character, that anyone could have. High honors therefore went to the “thinking-thinking” individual—those who spent must time in quite reflection. . . . There was no personal distinction apart from service to the people and their goodwill. Individualism was selfish and, therefore, condemned. All wealth, income, or any good fortune was shared with the group. . . All authority came from the people. The Chiefs and all other officials held their positions as the pleasure of the people, and were removed from office at the people’s will. . . . Learning and practicing the almost endless proverbs were also an integral part of this primitive education. These proverbs also represented the refined wisdom of the race and doubtless retained in tribal memory from an earlier and higher civilization than that found by Europeans. The following samples, many of which were verified by us in West Africa, are from Carter Woodson’s *African Myths*:

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1. "A man with wisdom is better off than a stupid man with any amount of charm and superstition."
2. "No man puts new cloth into an old garment."
3. "Regret causes an aching which is worse than pain."
4. "Remorse weeps tears of blood and gives the echo of what is lost forever."
5. "After a foolish action comes remorse."
6. "Hold a true friend with both hands."
7. "A counselor who understands proverbs soon sets difficult matters aright."
8. "Nobody is twice a dunce."
9. "Remember that all flowers of a tree do not bear fruit."
10. "It is better to be poor and live long than rich and die young."
11. "A man may be born to wealth, but wisdom comes only with the length of days."
12. "Boasting is not courage. He who boasts much cannot do much."
13. "Be courageous if you would be true. Truth and courage go together."
14. Lies, however numerous, will be caught by truth when it rises up. The voice of truth is easily known."³⁸²

Until such time as all of these things occur and/or begin to happen (i.e. development of an *African Primitive Constitution* grounded in an *African Primitive Philosophy of Life* with its *Proverbs of Wisdom* (as guiding lights for practical everyday living); all advanced through an *African Primitive Education*; sustained through daily black national emancipatory struggle) the leadership and "members" of *N'SONA* must recognize that they are in this struggle for the long haul and thus (mainly because the black consciousness of the Nu African People are so low) are advised to (as the Yoruba might say) **stay cool** (*ẹnu ẹ tútù* = "his mouth is cool" [maintaining serious deportment = refusing the indignity of constant smiling learned on the plantation = scratching where one does not itch, and laughing when what is said is not funny], as well as meaning "he fell silent"; very good praxis for OCD and CCD operatives involved in seclusions or secret societies);³⁸³ and **stay loose** (*láti dè; láti ṣaláfún*; = "be free" = "not confined," that is, flexible, fluid, and loosely organized, as well as *láti ní òmìnira* and *láti ṣò*, [from *ṣíṣò*], meaning "not tight," in order to meet changing situations and circumstances involved in emancipatory struggle) so *N'SONA* can *loosen* the Nu African People as in the Yoruba concept *láti tú (nkan)*, *láti dá (nkan) nídè*, meaning "to liberate" [them]; "to unbind," "to unchain" [them].³⁸⁴



³⁸² Chancellor Williams. *The Re-Birth of African Civilization*. (Hampton, Va: U.B. & S.S. Communications Systems, Inc., 1993), pp. 114-116.

³⁸³ Robert Farris Thompson. *Flash of the Spirit*, p. 13.

³⁸⁴ Kayode J. Fakinlede. *Yoruba Modern Practical Dictionary*, p. 241.

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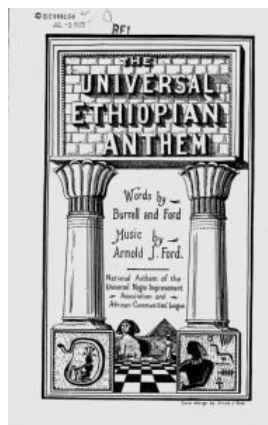
NATIONAL SYMBOLS OF THE NAN:

ANTHEM, FLAG, CULTURAL LANGUAGE & RELIGION

“Lift Ev’ry Voice and Sing!” &
“The Universal Ethiopian Anthem” of the U.N.I.A.

Lift Ev’ry Voice and Sing is generally accepted as the Nu African National Anthem. This black song was composed by James Weldon Johnson and his brother, J. Roasamond Johnson in MP384/A1900. This composition is somewhat older than *The Universal Ethiopian Anthem*, which was composed and written by Rabbi Arnold Josiah Ford and Benjamin E. Burrell sometime between 1920 and 1926. An earlier version was composed in 1918 because it is mentioned in the *Constitution and Book of Laws made for the Government of the Universal Negro Improvement Association (UNIA) & African Communities League (ACL)*. However, it is the 1920 version of the composition that took hold of the imagination of Black People because it was officially adopted by over 30,000 delegates as the anthem of the UNIA & ACL *First International Convention of Negro People of the World*. Both songs have survived into the 21st Century, but the singing and use of *The Universal Ethiopian Anthem* is restricted to those persons who are still active members of the U.N.I.A and black scholars and nationalist still interested in cultural components of Marcus Garvey’s Back to Africa Movement; while at least annual during Black History Month in February one can hear *Lift Ev’ry Voice and Sing* in black churches and at black community convocations, etc. It is said as James Weldon Johnson put the finishing touches on the last stanza he could not hold back the tears, being inspired by the words of that song, which alluded to the path of freedom created by God because we are His special people. Today this inspired song like the *Star Spangled Banner* for the Euro-American is widely accepted by the African-America people as our black national anthem.³⁸⁵

THE *UNIVERSAL ETHIOPIAN ANTHEM* : BRIEF HISTORY OF ITS ORIGINS & COMPOSITION



It is important to mention the background of one of its most important and larger than life composers *Rabbi* Arnold Josiah Ford. The words *The Universal Ethiopian Anthem* were composed by both Arnold Josiah Ford and Benjamin E. Burrell with the music composed by Ford began in 1918, completed by 1920; with some revisions between that time and 1926 that had to do with music for the various instruments used. One biographer has left us this record with some discrepancy on the number of years (six) Arnold Josiah Ford founded and served as Rabbi for the Beth B’Nai Abraham Synagogue for Aethiopian (Orthodox) Jews in America (1924 to 1927), which would only be three

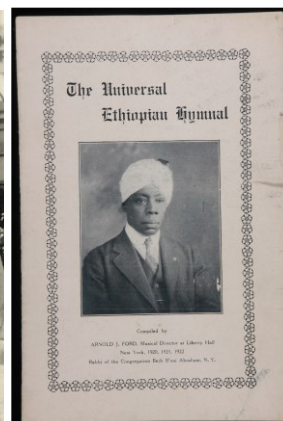
³⁸⁵ Lerone Bennett, Jr., *Before the Mayflower: A History of Black America*. (Penguin Books, 1984), pp. 614-615.

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years since Rabbi Ford turned the ministry of this synagogue over to another Rabbi and left for Ethiopia in 1927 never to return. Later we will correct this record the information provided by another biographer:



Rabbi Arnold Josiah Ford was born in 1876 in Barbados (the British West Indies). He studied music in all its branches and served as master musician in the British Navy. In England he continued his studies as a pupil of the Honorable Edmonstone Barnes of London. Ford taught music for a number of years and was Director and Band Master of the New Amsterdam Musical Association from 1912 to 1920. He composed the words and music of the Universal Ethiopian Anthem and published the Universal Hymnal. He was one of the founders of the renowned Clef Club of New York and was at one time Assistant to the famous Jim Europe. As a scholar he studied Hebrew and the Talmud and Arabic and the Quran under Egyptian teachers. Ford founded the Beth B'Nai Abraham Synagogue for Aethiopian (Orthodox) Jews in America in 1924 and served as Rabbi for six years. He was a member of the Past Master, Memmon Lodge, No. 51, Scottish Rite Masons (33 Degree). He traveled and lectured extensively in Africa, Europe, and the Middle East and developed close ties with Ethiopian luminaries like Dr. John Martin (Azaj Hakim Workineh), Kentiba Gebru Desta, Tsehafi Lorenzo Tizaz, Dr. Melaku Bayan, Blatten Geta Hiruy Wolde-Sillase and the renowned Pan-Africanist Wilmot Blyden. Responding to the Ethiopian call for assistance led by Dr. Beyan and Dr. Martin Rabbi Ford immigrated to Ethiopia in 1927.



Another biographer, Rabbi Sholomo B. Levy gives a fuller background and better sourced account of Rabbi Arnold Josiah Ford including his continued work on musical compositions called the *Universal Ethiopian Hymnal*. Strangely the music and lyrics for the *Universal Ethiopian Anthem* were not included. Rabbi Levy has this to say about Rabbi Ford and his life work, aims and mission:

Ford, Arnold Josiah (23 Apr. 1877-16 Sept. 1935), rabbi, black nationalist, and emigrationist, was born in Bridgetown, Barbados, the son of Edward Ford and Elizabeth Augusta Braithwaite. Rabbi Ford asserted that his father's ancestry could be traced to the Yoruba tribe of Nigeria and his mother's to the Mendi tribe of Sierra Leone. According to his family's oral history, their heritage extended back to one of the priestly families of the ancient Israelites, and in Barbados his family maintained customs and traditions that identified them with Judaism (Kobre, 27). His father was a policeman who also had a reputation as a "fiery preacher" at the Wesleyan Methodist Church where Arnold was baptized; yet, it is not known whether Edward's teaching espoused traditional Methodist beliefs or embodied the radical reconsiderations of Christianity and the embrace of Judaism that his son would later advocate.

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Ford's parents intended for him to become a musician. They provided him with private tutors who instructed him in several instruments—particularly the harp, violin, and bass. As a young adult, he studied music theory with the Edmestone Barnes of London and in 1899 joined the musical corps of the British Royal Navy, where he served on the HMS *Alert*. According to some reports, Ford was stationed on the island of Bermuda, where he secured a position as a clerk at the Court of Federal Assize, and he claimed that before coming to America he was a minister of Public Works in the Republic of Liberia, where many ex-slaves and then early black nationalists attempted to settle.

When Ford arrived in Harlem around 1910, he gravitated to its musical centers rather than to political or religious institutions—although within black culture, all three are interrelated. He was a member of the Clef Club Orchestra, under the direction of JAMES REESE EUROPE, which first brought jazz to Carnegie Hall in 1912. Other musicians who were black and Jewish, such as Willie “the Lion” Smith, an innovator of stride piano, also congregated at the Clef Club. Shortly after the orchestra's Carnegie Hall engagement, Ford became the director of the New Amsterdam Musical Association. His interest in mystics, esoteric knowledge, and secrete societies is evidenced by his membership in the Scottish Rite Masons, where he served as Master of the Memmon Lodge. It was during this period of activities in Harlem that he married Olive Nurse, with whom he had two children before they divorced in 1924.

In 1917 MARCUS GARVEY founded the New York chapter of the Universal Negro Improvement Association [UNIA]. Within a few years it had become the largest mass movement in African American history. Arnold Ford became the musical director of the UNIA choir, Samuel Valentine was the president, and Nancy Paris its lead singer. These three became the core of an active group of black Jews within the UNIA who studied Hebrew, religion, and history, and held services at Liberty Hall, the headquarters of the UNIA. As a paid officer, Rabbi Ford, as he was then called, was responsible for orchestrating much of the pageantry of Garvey's highly attractive ceremonies. Ford and Benjamin E. Burrell composed a song called “Ethiopia,” the lyrics of which spoke of a halcyon past before slavery and stressed pride in their African heritage—two themes that were becoming immensely popular. Ford's efforts in the movement place him in the category of GEORGE ALEXANDER MCGUIRE, Chaplain-General of the UNIA, and various Islamic and Christian clergy who were each trying to influence the religious direction of the organization.

Ford's contributions to the UNIA, however, were not limited to musical matters. He and E.L. Gaines wrote the handbook of rules and regulation for the African Legion (which was modeled after the Zionist Jewish Legion) and developed guidelines for the Black Cross Nurses. He served on committees, spoke at rallies, and was elected one of the delegates representing the 35,000 members of the New York chapter to the “First International Convention of Negro Peoples of the World,” held in 1920 at Madison Square Garden. There the governing body adopted the red, black, and green flag as its national ensign and Ford's song “Ethiopia” became the “Universal Ethiopian Anthem,” which the UNIA constitution required be sung at every gathering. During that same year, Ford published the *Universal Ethiopian Hymnal*. Ford was a proponent of replacing the disparaging term “Negro” with the term “Ethiopian,” as a general reference to people of African descent. This gave the line in Psalm 68 that “Ethiopia shall stretch out her hand to God,” a new significance and it became popular slogan of the organization. At the 1922 convention, Ford opened the proceedings for the session devoted to “The Politics and Future of the West Indian Negro,” and he represented the advocates of Judaism on a five-person ad hoc committee formed to investigate “the Future Religion of the Negro.” Following Garvey's arrest in 1923, the UNIA lost much of its internal cohesion. Since Ford and his small band of followers were motivated by principals that were independent of Garvey's charismatic appeal, they were repeatedly approached by government agents and asked to testify against Garvey at trial, which they all refused to do. However, in 1925, Ford brought separate law suits against Garvey and the UNIA for failing to pay him royalties from the sale of recordings and sheet music, and in 1926 the judge ruled in Ford's favor. Yet,

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despite his personal and business differences with the organization, Ford remained active in the UNIA as a rabbi, giving invocations and benedictions.

Several black religious leaders experimented with various degrees of Judaism between the two world wars. Rabbi Ford formed intermittent partnerships with some of these leaders. He and Valentine started a short lived congregation called Beth B'nai Israel. Ford then worked with Mordecai Herman and the Moorish Zionist Temple, until they had an altercation over theological and financial issues. Finally, he established Beth B'nai Abraham in 1924. A Jewish scholar who visited the congregation described their services as "a mixture of Reform and Orthodox Judaism, but when they practice the old customs they are seriously orthodox" (Kobre, 25). Harlem chronicler JAMES VANDERZEE photographed the congregation with the Star of David and bold Hebrew lettering identifying their presence on 135th Street and showing Rabbi Ford standing in front of the synagogue with his arms around his string bass, and with members of his choir arrayed at his side, the women wearing the black dresses and long white head coverings that became their distinctive habit and the men donned in white turbans.

In 1928, Rabbi Ford created a business adjunct to the congregation called the B'nai Abraham Progressive Corporation. Reminiscent of many of Garvey's ventures, this corporation issued 100 shares of stock and purchased two buildings from which it operated a religious and vocational school in one and an apartment house in the other. However, the resources to sustain this enterprise dwindled as the Depression became more pronounced, and the corporation went bankrupt in 1930. Once again it seemed that Ford's dream of building a black community with cultural integrity, economic viability, and political virility was dashed, but out of the ashes of this disappointment he mustered the resolve to make a final attempt in Ethiopia. The Ethiopian government had been encouraging black people with skills and education to immigrate to Ethiopia for almost a decade, and Ford knew that there were over 40,000 indigenous black Jews already in Ethiopia who called themselves Beta Israel, but who were commonly referred to as Falasha. The announced coronation of Haile Selassie in 1930 as the first black ruler of an African nation in modern times raised the hopes of black people all over the world and led Ford to believe that the timing of his Ethiopian colony was providential.

Ford arrived in Ethiopia with a small musical contingent in time to perform during the coronation festivities. They then sustained themselves in Addis Abba by performing at local hotels and relying on assistance from supporters in the United States who were members of the Aurienoth Club, a civic group of black Jews and black nationalists, and members of the Commandment Keepers Congregation, led by RABBI W. A. MATTHEW, Ford's most loyal protégé. Mignon Innis arrived with a second delegation in 1931 to work as Ford's private secretary. She soon became Ford's wife, and they had two children in Ethiopia. Mrs. Ford established a school for boys and girls that specialized in English and music. Ford managed to secure 800 acres of land on which to begin his colony and approximately 100 individuals came to help him develop it. Unbeknownst to Ford, the U.S. State Department was monitoring their efforts with irrational alarm, dispatching reports with such headings as "American Negroes in Ethiopia—Inspiration

Back of Their Coming Here—Rabbi Josiah A. Ford, and instituting discriminatory policies to curtail the travel of black citizens to Ethiopia Ford had no intention of ever leaving Ethiopia, so he drew up a certificate of ordination (shmecha) for Rabbi Matthew that was sanctioned by the Ethiopian government with the hope that this document would give Matthew the necessary credentials to continue the work that Ford had begun in the United States. By 1935 the black Jewish experiment with Ethiopian Zionism was on the verge of collapse. Those who did not leave because of the hard agricultural work, joined the stampede of foreign nationals who sensed that war with Italy was imminent and defeat for Ethiopia

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certain. Ford, it was said, died of exhaustion and heartbreak in September, a few weeks before the Italian invasion.³⁸⁶

The essay “The Universal Ethiopian Anthem and How It Came to Be Written” was posted on August 18, 2014 by Mhotep to the blog *Keyamsha: The Awakening*.

Each time I attend at Liberty Hall I come away with the music of the Universal Ethiopian Anthem Ringing in my ears. The melody is a stirring one possessing the power and the grip of La Marseillaise. The last time I heard it rendered it roused me even more than on the previous occasions I had heard it sung. All national anthems have a history. What was it that impelled the composer of this beautiful devotional inspiring anthem with this theme?

I guess quite a number of persons have been similarly impressed. But all whom I have asked could tell nothing more about it than it was written by Mr. Arnold Ford, the talented musical director of the organization. And so I sought out Mr. Ford, and I give for the benefit of the large circle of readers of the Negro World the history of this soul-inspiring song anthem which ought to mean so much to every member of the Negro race, and particularly those belonging to the U.N.I.A. I tell the story exactly as given to me by Mr. Ford, and I fell sure than it will find a treasured place in the history of the race when the time comes along for our history to be written.

The Universal Ethiopian Anthem (the National Anthem of the Universal Negro Improvement Association and African Communities League) was written at, or within a stone's throw, of the site where a young Negro girl about 17 years of age was found brutally murdered and dissected in the year of 1919. The rumor current at the time was that she – like the majority of our young girls who are driven into all kinds of servitude through economic pressure to eke out a daily existence – was forced to take a position as a servant girl in a country place with a white master and mistress who were Negro haters.

“In this isolated place and with no one to protect her, it was not long before she was raped by her white master and was about to become a mother. Having no one else to confide in, and finding trouble growing upon her at last resolved to tell the whole story to her mistress, hoping to receive some measure of sympathy or relief. She got relief. The result was that her body was found in a nearby city in a meadow one fine morning just after a shower of rain, her arms and legs broken, her body mutilated.

It was a gruesome find. It was further rumored that a man and wife from a neighboring country town (aliens from Europe) were arrested for the crime but shortly afterwards released. A peculiar thing was the newspapers of that city, black and white, which vividly portrayed the crime on the first day, suddenly, when the crime was traced, ceased to mention anything more about it, and as far as we know justice has yet to be meted out for that dastardly act against humanity. With such conditions confronting us as a race of people, and with only one organization which has a program for the relief of this suffering race, it was on the site of this tragedy that the composer of the Universal Ethiopian anthem was inspired to write the verses:

Ethiopia, the tyrant's falling Who smote the upon thy knees
And they children are lustily calling
From over the distant seas.
Jehovah the Great One has head us
Has noted our sighs and our tears
With His spirit of Love he has stirr'd

³⁸⁶ Rabbi Sholomo B. Levy. “Rabbi Arnold Josiah Ford: A Moses to His People” Article published in *African American Lives* (2004) and *African American National Biography* (2008), both edited by Henry Louis Gates, Jr. and Evelyn Brooks Higginbotham, Printed by Oxford University Press.

OUR ANCESTORS HAVE NAMES

Us

To be One thro' the coming years.
Refrain

Advance, advance to victory
Let Africa be free, etc.

O, Jehovah thou God of the ages
Grant unto our sons that lead
The wisdom Thou gav'st to Thy sages
When Israel was sore in need
Thy voice thro' the dim past has spoken
Ethiopia shall stretch forth her hand
By Thee shall our fetters be broken
And Heav'n bless our dear Motherland.

Refrain
Advance, advance to victory
Let Africa be free, etc.

There is yet another verse (unwritten) in this poem which memorizes the scene, we will quote here so that you may cut it out and memorize it as it does not appear in the regular anthem. It is as follows:

Oh, her RED blood they spill'd on the meadow,

Shall always be dear to me;
Her BLACK form that laid on the meadow,
Cried out, "Africa must be free."
The red and the black tearful given
The GREEN grass did tenderly screen,
And the rain fell, bright teardrops from heaven,
On the Red and the Black and the Green.

Refrain
Advance, advance to victory,
Let Africa be free
Advance to meet the foe
With the might
Of the Red, the Black and the Green

The author makes no apology to poetical critics for the liberties taken with the meter of the verse against the set European standards and poetic license. What is done here is done with full cognizance of the rules of the poetic foot, as may be attested by other poetic works of his. This anthem (The Universal Ethiopian Anthem) has a meaning, a purpose and an individuality of its own. It would be an injustice to conclude this narrative without giving due credit to Mr. Ben Burrell for the inspiration of the first verse of this poem.

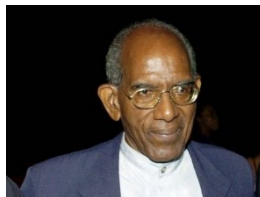
This verse, although somewhat changed from its original wording is nevertheless, in spirit, the product of his brain and due recognition should be given him for his contribution to the production of the words of the first Universal Ethiopian Anthem since the days when Egypt and Ethiopia ruled the world. Nor can we leave unsaid a word of praise for our fearless and intrepid leader, the Hon. Marcus Garvey, who gave us all hope, courage and the overwhelming inspiration to work and contribute our mite and might for the redemption of our Motherland Africa.

The music is the original composition and arrangement of the composer including the copying of the plates from which the original publication was printed. The whole composition was

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completed in the year 1919 and at the before mentioned place. We do not care to mention the name of the city (which is in America) here as the crime was nothing less than a blot on the name of that fair city, which has an equal percentage of black and white people living peacefully together. It is believed the perpetrators were from outside and sought that quiet spot for convenience. In conclusion—to all—black men and women, Africans or people of aboriginal African blood, be you fair or dark; to all whom the white man can conveniently apply the term “Negro,” In the name of Jehovah this anthem is sacredly and respectfully dedicated by the composer Arnold J. Ford.³⁸⁷

The *Universal Ethiopian Anthem* was ratified by 25,000 at the historic 1920 International Convention of the Negro Peoples of the World by 25,000 black people of African descent from all over the world. Later this anthem would be recorded by a Jamaican singer Jimmy Tucker. A musical prodigy, a child star and tenor vocalist living in famous Trench Town during the 1950's. Jimmy Tucker was eminently suited to sing this anthem in that Marcus Garvey is Jamaican and a national hero of this country.



Singer – Jimmy Tucker

Below is a YouTube link to that recording followed by the written lyrics:



http://www.youtube.com/watch?v=PDvJGw58V_M

http://youtu.be/PDvJGw58V_M



06 - The Universal Ethiopian Anthem.mp3

The Universal Ethiopian Anthem

By

Arnold Josiah Ford and Benjamin E. Burrell

Ethiopia, thou land of our fathers,

Thou land where the gods loved to be,

As storm cloud at night suddenly gathers

Our armies come rushing to thee.

We must in the fight be victorious

³⁸⁷ Mhotep. *The Universal Ethiopian Anthem and How It Came To Be*. (Keyamsha: The Awakening <http://keyamsha.wordpress.com>), Posted on August 18, 2014.

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When swords are thrust out to gleam;
For us will the vic'try be glorious
When led by the red, black and green.

Chorus:

Advance, advance to victory,
Let Africa be free;
Advance to meet the foe
With the might
Of the red, the black and the green.

II

Ethiopia, the tyrant's falling,
Who smote thee upon thy knees,
And thy children are lustily calling
From over the distant seas.
Jehovah the Great One has heard us,
Has noted our sighs and our tears,
With His spirit of Love he has stirred us
To be One through the coming years.

Chorus:

Advance, advance to victory,
Let Africa be free;
Advance to meet the foe
With the might
Of the red, the black and the green.

III

O Jehovah, thou God of the ages
Grant unto our sons that lead
The wisdom Thou gave to Thy sages
When Israel was sore in need.
Thy voice thro' the dim past has spoken,
Ethiopia shall stretch forth her hand,
By Thee shall all fetters be broken,
And Heav'n bless our dear fatherland.

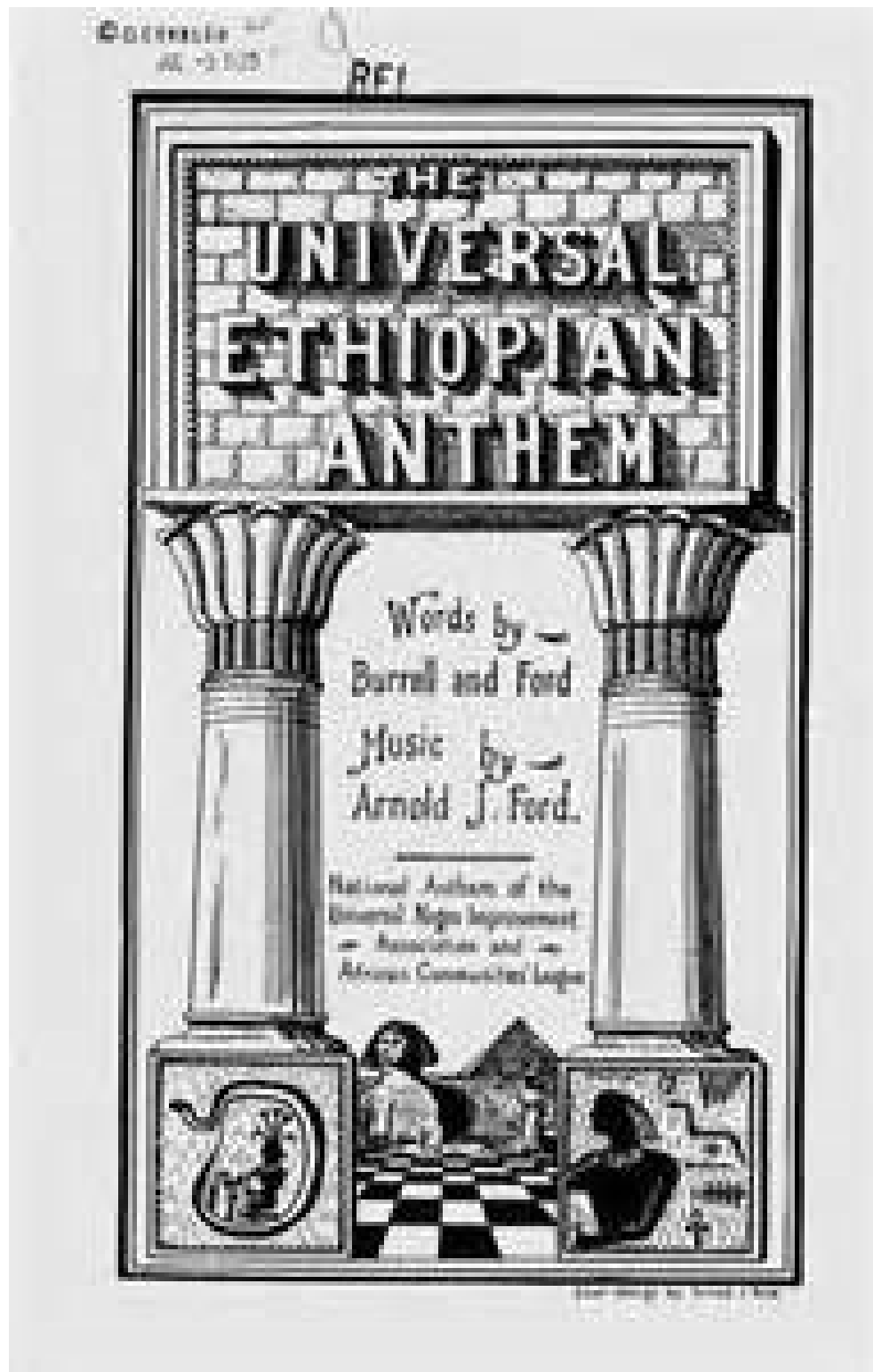
OUR ANCESTORS HAVE NAMES

Chorus:

Advance, advance to victory,
Let Africa be free;
Advance to meet the foe
With the might
Of the red, the black and the green

To this day it is difficult to find the *original music* to the above lyrics sung by Jimmy Tucker as represented above. When I first arrived in Cincinnati as a bible student (with a wife and child on the way) in the early 1970s I was invited and attended a meeting of the local chapter of the U.N.I.A. I had no idea about the organization nor did I know much about Marcus “Mosiah” Garvey and his so-called “Back to Africa” movement; but the well dressed old black gentleman who conducted the meeting gave a talk and said that he had met Garvey when he was a young man and about the primary aim of the movement was to improve the lives of all black people wherever they were in the world but especially in Africa for it was our *ancestral homeland*. With this aim in mind the local U.N.I.A.-A.C.L. wanted to recruit young blacks to advance those objectives and goals. In doing so he gave each of us a copy of the *Universal Ethiopian Anthem*. I never formally joined the local U.N.I.A. but for the last 57 years I kept the copy of the *Anthem* he gave me among my papers but for some odd reason I never made a copy of it like I have so many of my other important research documents and papers. I have it to this day somewhere in among my papers in my home a search high and low in the last two years has yielded nothing. Also until just recently I could find nothing online accept the lyrics to the song and the rendition of the *Anthem* sung by the Jimmy Tucker. “By chance” as this secular world like to say but rather as I like to say led by the Spirit of God (since there are no coincidences according to James Redfield in his *The Celestine Prophecy* (1993) and other works in his series; but only *actualities of divinely prehended occasions* determined by human actions (subjective and concrete) so that God can act on our behalf according to His purposes as Alfred North Whitehead’s cosmology would suggest.³⁸⁸ I did one final research online and came across a French article written by Giulia Bonacci *L’Hymne ethiopien univereal* (1918). I almost passed this article by because it was so long and I do not have a reading knowledge of French except for a few words and phrases here and there. I thought to give it to my wife who can read French (and used it professionally on her job for a French owned cosmetics company) so I scrolled through to see if the contents yielded any help or leads in finding the music to the *Anthem*. All I saw at first was the stanzas and chorus written in English without the music as I had been use to seeing in various articles on the subject. *Suddenly* I came upon the first stanza and the chorus set to the *original music*. Below is a representation of the *Anthem* produced by Burrell and Ford found in Giulia Bonacci’s reproduction of the original composition obtained by permission of Abiyi Ford (Addis Ababa, 2013), which here is headed by the a representation of the original front cover. Even though the second and third stanzas are not represented a musicologist would have no problem with setting them the music of the first stanzas especially in conjunction with listening to instrumental music along with the rendition sang by Jimmy Tucker above. I hope one day to find my copy of the full musical composition:

³⁸⁸ According to Charles Hartshorne in a work called *Whitehead’s View of Reality* (The Pilgrim Press, 1981): “That God depends for some qualities on the creatures follows easily from the traditional belief that God knows and loves the creatures. . . . God does not make an actuality by prehending it, any more than we do. The divine creative influence upon my present act is not a consequence of the divine prehension of the act, but rather of the divine prehension of the previous situation out of which my act arises. God interprets that previous situation in such a way as to give me my “initial subjective aim,” out of which I and I alone create my final or fully concrete subjective aim. Only then can Godprehend what I have created. All this fits perfectly what Lequier says about the same topic. God waits, says Lequier, to see what you or I may decide.” (p. 18).



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The Universal Ethiopian Anthem

WORDS SET UNDER THE MUSIC ARE BY BURRELL AND FORD

MUSIC BY ARNOLD J. FORD

Maestoso.

f *Ethi-* o - pia thou land of our fa - thers, Thou land where the gods lov'd to
be, As storm cloud at night sudden ga - thers Our
armies come rushing — to thee. *dolce* We
p must in the fight be vic - to - rious When swords are thrust out - ward to
glean *f* For us will the vic - t'ry be glo - ri - ous When
led by the red black and green. *Grandioso (Trumpets.)*

Copyright 1920 by Arnold J. Ford

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Chorus. *Grandioso con agitato.*

ff Ad- vance, advance to vic- to-ry Let Af- ri - ca be

Ad- vance — to

free Advance Ad- vance — to meet the foe Ad -

Advance

vance — to meet the foe With the might of the

Advance

Red..... the Black and the Green, With the

might of the Red..... the Black and the

rall:

Coda

Green — *a tempo.* Hurrah Hurrah *f* Hurrah.

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The Universal Ethiopian Hymnal

Rabbi Ford produced many other musical compositions as well including *The Universal Ethiopian Hymnal* represented below. However one would look in vain to find *The Universal Ethiopian Anthem* in this work as one would expect. Very likely this is because Ford either wrote the *Anthem* for the U.N.I.A.-ACL or later gave then the rights to that composition. The latter situation is likely the case:



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³⁸⁹ Giulia Bonacci. L'Hymne éthiopien universel (1918). Un héritage national et musical, de l'Atlantique noir à l'Éthiopie contemporaine. Cahiers d'études africaines, Ecole des Hautes Etudes en Sciences Sociales, 2014, Musiques dans l' "Atlantique noir", LIV (216), pp.1055-1082. <halshs-01224183>

OUR ANCESTORS HAVE NAMES

THE RED, BLACK AND GREEN



Not many people know this but the **Red, Black and Green** colors of the Bandera or flag belonging to the United Negro Improvement Association & African Communities League, was inspired by *Ethiopianism*, a movement of black national hope and/or mood of thought seeing Ethiopia as the premier symbol of black freedom worldwide, because it was the only African state (while it was occupied momentarily by Italy) was never colonize nor submitted to colonization by any European or Arab power. As a result this inspiration the U.N.I.A. adopted two of Ethiopia's national colors as part of it Bandera. I refer to Ethiopia as a representation of the African Continent "*upside down*" or "*North to South*" as historically it was seen as the *land of the gods* in the Southland of East Africa; and the *original homeland* of black Egypt, Nubia, and Meroe, the whole group of black nations referred to as Chem or Kam.

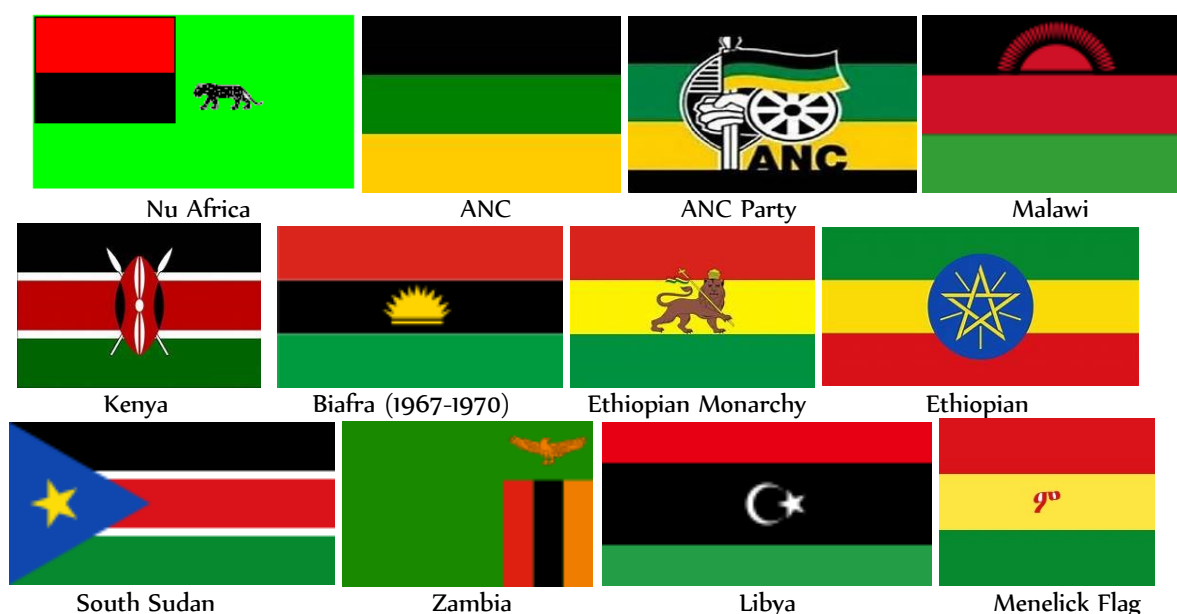
The U.N.I.A & A.C.L. intended for this Bandera to one day become the flag for united African Continent referred to in this book as the **United States of Africa** (*the U.S.A.*). The **Red, Black and Green** was created by the Honorable Marcus Mosiah Garvey around MP 408/A1924. Because this flag is designated one day to fly over the United States of Africa it cannot be adopted as the national flag specifically for the Nu African People because that would be to deny its intended use by other African peoples and nations and its universal vision for black self-determination and freedom for all black people. Therefore the Nu African People must do like many other African nations have done and

³⁹⁰ Beinecke Rare Book and Manuscript Library. **The universal Ethiopian hymnal / compiled by Arnold J. Ford.**

Call Number: JWJ VI F75 922. Creator: Ford, Arnold Josiah, 1877-1935. Date: [1922]. Publisher: Beth B'nai Pub. Co., Subjects: African Americans—Music. Hymns, English. Genre: Hymnals. Type of Resource: notated music. Description: Cover title.. Shine on, eternal light -- God is love -- Missionary chant -- Blest be the tie -- Allah-hu-ak bar -- One God, one aim, one destiny -- Oh Africa awaken -- God bless our native country -- Akake! Behold the morning -- Potentate's hymn -- Africa. Physical Description: 1 close score ([16] p.) ; 24 cm. Rights: More about permissions and copyright. We welcome any additional information you might have. If you know more about an image. on our website or if you are the copyright owner and believe we have not properly attributed. your work, please contact us. Collection: Yale Collection of American Literature, Beinecke Rare Book and Manuscript Library. Extent of Digitization: Complete work digitized. Source Digital Format: image/jpeg.

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create a flag and Bandera that reflects its own specific *life-world* and *lived-experience* of oppression while using the **Red, Black and Green** as our prototype *hoping for that glorious day when the Red, Black and Green* given to us by the U.N.I.A. will fly proudly over the U.S.A. = United States of Africa. The Nu African People do have their own Bandera (that in this project is submitted for their consideration) inspired by the **Red, Black and Green** prototype as some other African Nations perhaps have done by inspiration with various modifications and arrangements, with the caution that all the flags represented have their own unique history of origin and development, but we have chosen these because they have at *least two colors* of the Red, Black and Green Bandera:



The **Bandera ya Taifa** [National Flag and Standard of the NAN] is the Nu Afrikan People's flag, the **Red, Black and Green** tri-colors. Cedric McClester says (citing Karenga's book *Kwanzaa: Origin, Concepts, Practice*, p. 23) that Dr. Maulana Karenga modified the arrangement of the **Bandera**, putting the color black first because the people came first.³⁹¹ I have already stated the opposition of the Nu Afrikan Calendar to this rearrangement and the reasons for its position above in the discussion on the **Month of Colors**. I have already stated that the Nu Afrikan Calendar can agree on some modifications on the **Bandera**, looked at as a "*prototype*" where each Nu Afrikan Nation can make modifications based on its history and circumstances. Modifications of the **Bandera** will then only reflect the political symbols and orientation of the various Nu Afrikan People's throughout the Amerikas. In the U.S. Empire any modification should reflect the political orientation of the **Nu Nationalism**. However, the Nu Afrikan Calendar believes that the **order** of the **Bandera ya taifa** should **never** be changed because then it would not be the **Red, Black and Green** at all, but another flag entirely. Secondly, the Nu Afrikan Calendar suggests that all **Kwanzaa Celebrations** held by Nu Nationalist begin with the raising of the **Bandera ya taifa** = **flag of the black nation**, with the singing of the **Nu Afrikan National Anthem** = "**Left Eve'ry Voice and Sing**," after which the **Nguzo Saba** should be "*recited*" or "*chanted*" as a reminder of our duties to the Black Nation. Cedric McClester makes the **Bandera ya taifa** and the **Nguzo Saba** *optional* to the **Kwanzaa Celebration**.³⁹²

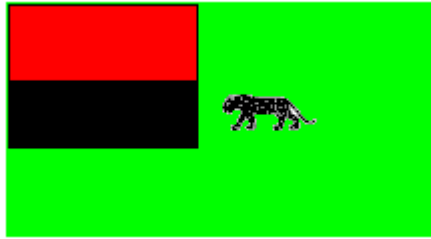
³⁹¹ Cedric McClester. *Kwanzaa: Everything You Always Wanted to Know But Didn't Know Where to Ask*. Revised Edition. (New York: Gumbs & Thomas, Publishers, Inc., 1990), pp. 5-6.

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The Nu Afrikan Calendar states to the contrary that they are *intrinsic* to that black celebration, and should not be done without their inclusion in some manner, especially for the Nu Afrikan People that adhere to the tenets of **Nu Nationalism**.

THREE MONTHS OF COLORS

BASED ON THE BANDERA (NATIONAL FLAG) OF THE NU AFRICAN NATION
WITH THE NATIONS TOTEM "THE PANTHER WALKS AT NIGHT"



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The Month of Ekundu is the **ninth month** of the Maafa-Year and the **First Month of Colors**. In Swahili **ekundu** = **red**. The precise meaning that Marcus Garvey gave to this color in the **Bandera** = **black national flag** was that **red** was for the "**color of the blood which men must shed for their redemption and liberty**". The color **red** then is the blood the Nu Afrikan People have shed and *must* shed if they are to achieve **black self-determination** and **national emancipation**.³⁹³



The Month of Eusi is the **tenth month** of the Maafa-Year and the **Second Month of Colors**. In Swahili **eusi** means **black**. The color **black** in the Bandera, according to Marcus Garvey's own words stands for "**the color of the noble and distinguished race to which we belong**." That race to which we belong and from which many blacks are currently trying their level best to get out of in order to *join the white nation*, is the **Afrikan Race = the Black People** = , the **Kemitu**.³⁹⁴

³⁹² McClester. **Sawa**., p. 5.

³⁹³ See Tony Martin, **Race First**, [1976], p. 44, for the quotes on Marcus Garvey's explication of the meaning of the **Red, Black and the Green** tri-color **bendera ya taifa** = **Flag of the nation**.

³⁹⁴ Ivan Van Sertima, ed. *Great African Thinkers*, vol. 1 **Cheikh Anta Diop** (New Brunswick: Transaction Books, 1986), p. 47.



The Month of Kijani is the **eleventh month** of the Maafa-Year and is the **Third Month of Colors**. In Swahili **kijani** = **green**. The color **green** in the Bandera, according to Marcus Garvey stands for "**the luxuriant vegetation of our Motherland.**"³⁹⁵ The color **green** then stands for the Continent of our origin, our **ancestral homeland** in Afrika. For the Nu Afrikan in the U.S. Empire this will have to be expanded to also include our **historic homeland** in the **National Territory [N.T.] of the NAN = the Kush District and Region of the Black Belt South**. This expansive view is one reason why this Bandera of the Nu African Nation is designed with more of the color green, because of the symbolic and political claim to land in Africa and land in the National Territory respectively, and because land in black nationalist thought in the United States has been de-emphasized. We want to re-emphasize the Nu African's need for real autonomous geo-political space, or else the Nu Nationalism espoused is little more than a romantic national dream, with no substance leading to real economic democracy and black national independence and/or autonomy.

MORE ON THE MONTHS OF COLORS

The **Month of Colors** is represented by the **Red, Black and Green** colors of the Nu Afrikan People's **Bandera ya Taifa [Flag of the Black Nation]**. The **Month of Colors** includes the **Month of Ekundu [Red]**, which is the ninth month of the Maafa-year, as here-to-fore described. The **Month of Eusi [Black]** is the tenth month of the Maafa-Year, and the **Month of Kijani [Green]** is the eleventh month of the Maafa-Year, so that **Ekundu [Red]** will represent the **First Month of Colors, Eusi [Black]**, the **Second Month of Colors**, and **Kijani [Green]** the **Third Month of Colors**. The tri-color Bandera, the **Red, Black and Green** has had a profound effect on the black nation, and has even inspired the creation of the former South Afrikan ANC tri-color Bandera, the **Green, Black and Gold**. The new South Africa has now adopted because of practical necessity another national flag since its independence from white rule, a flag that now mirrors the rainbow diversity of its population, under black majority rule (including the first and hopefully the last African state to recognize same sex marriage as a constitutional and civil right under that flag. We can see how a white minority and a minority that defines itself by its sexual orientation and/or identity has changed the national focus of a whole nation of blacks to focus on the rights of these minorities rather than the hard fought struggle to defend the **BLACK NATIONAL INTEREST** and the principle of **RACE FIRST** of the black majority. Where South Africa began is not how it has ended in letting two minorities (whites and gays) change the focus on black determination by the black majority to unwarranted empathy and focus on protecting these minorities reflected in their rainbow Bandera which is not what the original struggle was about at all. The history of the original South African Bandera began with inspiration from Marcus Garvey the **RACE FIRST BACK TO AFRICA MOVEMENT** in the U.S.E.

It was not long after Marcus Garvey created the **Bandera ya Taifa**, believing that the black man needed a flag of his own, that a Garvey admirer and influential member of the Afrikan National Congress [ANC], T.D. Mveli-Skota (1890-1976) suggested the creation and adoption of the **Black, Green, and Gold** as the colors of the South Afrikan Nation. Mveli Skota was considered a prodigy and according to Thopeto Mokoatsi in his article "South Africa: T.D. Mveli-Skota" *The Journalist* (Cape

³⁹⁵ Martin, **Race First**, p. 44.

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Town) he was the Secretary General of the ANC and considered by his peers to be a human encyclopedia with many biographies to his credit. Mveli-Skota proposed the flag of the ANC and for future free South Africa that he and others wanted named Azania in MP408/A1924, after he witnessed the unveiling of the **Red, Black and Green** at the opening of the **UNIA Woodstock Division** in Cape Town, South Afrika. The following year the ANC (African National Congress) adopted the tri-colors to represent the future black nation of Azania although much later it would be viewed as merely the Bandera (with certain emblems added) as the Bandera of ANC party³⁹⁶ The ideal behind that Bandera brought the nation independence but sadly it has not become the Bandera of the new South Africa. Other black nations have been similarly affected by the creation of the Garvey **Bandera ya Taifa**.

Original colors proposed in 1924 for the national Bandera of the ANC
an a hoped for free South Africa designed by this man:



T. D. Mveli-Skota (1890-1976)



Bandera of the ANC and Future Azania — Modified as the Bandera for the ANC



Bandera of the Republic of South Africa - Designed by this man Fred Brownell

The current Bandera of South Africa although the original tri-colors colors of black, green and gold are present has the additional tri-colors of the red, white and blue were added to adjust for inclusivity of national minorities reflecting then as now ethnic and social diversity. This is what happens when the ideals of RACE FIRST and the BLACK NATIONAL INTEREST are relegated behind

³⁹⁶ Tony Martin, **Race First: The Ideological and Organizational Struggles of Marcus Garvey and the Universal Negro Improvement Association** [The Majority Press, 1986], pp. 44-45.

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(left behind) ideals of RACIAL EQUALITY and EQUALITY BEFORE THE LAW as if the principles that infuse RACE FACE cannot encompass those ideas. The black nations of Kenya, Malawi and Zambia, each with some modification of the **Red, Black and Green** inspired by Marcus Garvey in the U.S. Empire developed their national flag on becoming independent national. Brownell may have had something to do with the design for Malawi. Nevertheless, the flag or *Bandera* created by the Nu Afrikan People in the Amerikas has inspired national liberation movements and the creation of other Afrikan national flags in the Motherland. That fact is not generally known or appreciated. Lately, however, our own **Red, Black and Green** tri-colors have come under serious attack and have been subject to some misinterpretation by people who should know better. Some of them have changed the physical orientation of the tri-colors to read **Black, Red and Green**, in addition to giving definitions for their meaning contrary to the original designation, which is why i took great pains in the prior sections on this subject to explicate what Garvey himself said the tri-colors meant. Some have interpreted the **Green** color to mean **our hope for the future**, subtly *taking the emphasis off of land*, which is what that color originally meant. Autonomous control of **land** is **our hope for the future**, but this is not what some people mean when they say that. The tendency is to de-emphasize the black national idea of obtaining **land**, because that goal is viewed as "hopeless" in the U.S.E. and so the interpretation of "**our hope for the future**" is left undefined so that the Nu Afrikan can define that *hope* in whatever way he or she chooses, without understanding the original and *only* meaning *that makes sense!*

The Nu Afrikan Calendar is in no way suggesting that the **Bandera ya Taifa** cannot be modified, because other black nations around the world have done so to fit their particular national view and goals. However two things of importance should be pointed out in regard to changes made, perhaps even dangerous changes to the **Bandera**. One, the interchange of the colors **Black** for **Red** is at variance with the Nu Afrikan Calendar notion that the Nu Afrikan People's birth came into being as a result of the spilling of our blood, Afrikan blood, the blood of many Afrikan nations. Black people came *first*, which some are using as their justification for changing the appearance of the **Bandera**, but that obscures **Afrikan cosmology and philosophy**, which hold that Afrikan Man = Original Man came from the **Mother blood** [read the works of Massey], in addition to the fact historically, the Nu Afrikan People were formed from the womb of the Mababa Weusi, who died coming to these shores and died on these shores, *giving birth to the Nu Afrikan by the spilling of their blood*.

While some of our **fundisha** believe that **black** should come first in the tri-colors because "**the people came first**," the Nu Afrikan Calendar and its author respectfully disagree.³⁹⁷ We say that only by the spilling of blood did we come into existence as a Nu Afrikan Nation, and *without the spilling of that blood, there would have been no Nu Afrikan Nation*. So the Nu Afrikan Calendar stands by the original order of the tri-colors and states its belief that modifications should be permitted as long as that order is maintained. Secondly, the Nu Afrikan Calendar objects strenuously to interpreting the color **Green** in the tri-colors to mean *just* "**our hope for the future**." That assertion alone obscures the emphasis on **land** Garvey put on it, leaving out what that **hope for the future** originally meant in the minds of the Nu Afrikan People. You can see what the de-emphasize on land has done for us, for we have nothing concrete under our feet that we can call our own or use as autonomous space to create black institutions which will guarantee a real political, cultural and economic future for our children.

³⁹⁷ Maulana Karenga, **The African American Holiday of Kwanzaa: A Celebration of Family, Community & Culture** [University of Sankore Press, 1989], pp. 75-77.

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The Nu Afrikan Calendar holds that autonomous control over our own national territory is **our hope for the future** = the *economic guarantee of our democratic rights as a free and independent people*. Because we currently lack that *materia ad setus* and have tied our future to that of the rulers of the U.S. Empire, who claim to be the *only owners of the land*, we suffer economic deprivation and political impotence. The mere election of a black president of the United States, although a laudable step for the Nu African People (which in the last eight years has become a nightmare where black men are being shot down almost daily in the streets by *police committing murder under the color of law*) in the direction of political freedom, is not going to change over-night the Master/Slave relationship, but in fact may make it more secure. Some more fundamental has to happen, a systemic change in the economic order, the superstructure for economic democracy. The unwarranted modifications to the black national Bandera represents a danger to the original concepts of the **Nu Nationalism**. These modifications are typical of black nationalist thinking coming out of the sixties = an adherence to a **misty nationalism** = **development of a black nation in the belly of Moby "Dick" without a state or territory from which to actuate such a unified black future**. This political view was of course forced on them by the *pragmatism of violence*, the *three second rule* of certain death, and the threat of death by the rulers of the U.S. Empire if they, the black nationalist took their black nationalism beyond its' cultural applications, leaving off the ultimate goal and end of cultural nationalism = a culminating *black nation state* or at the least some form of autonomy. There are few to no nationalism's in the world that have not had as its goal *autonomous control over land, which is the basis for control over political and economic space to actuate and develop the nation!* Therefore, it does not make sense that we can accept it as normal for every other nation on this earth to fight for and believe that land is a substantial basis for freedom but deny that view to the Nu African People. The call not to dream or fight for some kind of autonomous space or autonomous political and economic arrangement with our former Masters is a call for continued political and economic exploitation. I believe the Justice of God on earth calls for a change in the Setian world order of grand domestication, and it is no getting around the fact that the acquisition of autonomous space and autonomous reciprocal relationships with both the Nu African's enemies and friends are necessary and practical constituents in bringing that justice into reality.

The Nu Afrikan Calendar hopes to help correct this **dead end black nationalist philosophy** among the Nu Afrikan People by suggesting a modification of its own to the **Bandera ya Taifa**. It suggests keeping inviolate the order of the tri-colors **Red, Black and Green**. However, we would overlay **Red and Black** bars horizontally on an enlarged **Green** background, the **Red and Black** bars being one third the length of the flag, and made flush, taking up one half the height of the Bandera beginning from the upper left hand corner. The enlargement of the **Green** in the Bandera will put emphasis back on **land**, as was originally intended by Marcus Garvey when he developed the **Bandera**. I have created below a proto-type for the **Nu Afrikan Bandera** to put emphasis on the **Nu Nationalist** conception of the **NAN** as owners of the **N.T. Land** = **autonomous space**. **Land** for the Nu Afrikan People should be the primary objective besides reparations of the **Nu Nationalism**, because it sees a connection between that conception and the continued economic and political impotence of the Nu African People without it. In contra-distinction to our **fundisha** Marcus Garvey, we say that the **land** belonging to the Nu Afrikan People is in the **Black Belt South**, which view distinguishes the **Nu Nationalism** from the **Pan-Afrikanist** idealism of returning the black peoples of the Amerikas to the Motherland "**someday**" or moving the Motherland closer to the reality of founding the U.S.A. = United States of Africa.

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The **Nu Nationalism** holds that the black people in the Amerikas have a right to land right here in the Amerikan Hemisphere, which right does not deny our Pan-Afrikan idealism for the culminating eventuality of a **United States of Afrika [the U.S.A.]**. The Nu Nationalism holds that the Nu Afrikan People have a right to an autonomous existence if they so desire by reason of enslavement, brutality, outrage, and the genocide that the Nu Afrikan People have suffered from the hands of Setian White people = Euro-Amerikans. Thus the **Nu Nationalism** does not feel that the Nu Afrikan People should give up those rights and leave all the *land, i.e. the primal basis for economic democracy and freedom*, to the white people in favor of going back to the Motherland, which has its own problematic. The Nu Afrikan People have a right to the "**spoils of Egypt**" = **reparations**, that belongs to them by **right of the spilling of their blood**. So it is that the **Nu Nationalism** fly's a somewhat different flag than the original **Bandera ya Taifa**. The Nu Nationalism regards the **Bandera** given to us by Marcus Garvey as the proto-type that will one day fly over the **U.S.A. = The United States of Afrika**, and thus belongs more to Pan-Afrikan idealism, of which the Nu Nationalism is a component part. The original tri-colors given us by our *fundisha*, Marcus Garvey was meant by him to fly over a united and free Continent of Afrika eventually, and thus prophetically he envisioned this flag flying over a **United States of Afrika [U.S.A.]**.

Marcus Garvey never had any conception of Black men one day laying claim to the **N.T.** in the **Black Belt of the South**, so that the Nu Nationalism believes a modified **Bandera** should be used for this black national conception, as long as it does no violence to the sacredness of the conceptions of the original **Bandera ya Taifa**. The Nu Afrikan Calendar then regards the **Bandera** as our flag of a future politically unified Afrika, and as such is not the preserve of just the Nu Afrikan People in the U.S. Empire and Imperium, even though it was created here. The **Bandera ya Taifa** does not envision autonomous control over land in the U.S. Empire, and as such does not meet the Nu Afrikan Peoples particular black national need to symbolize this desire for land in the National Territory of the Kush Region = Black Belt South]. The Garveyite tri-colors calls for **autonomous black control over land in Afrika**. The **Bandera** of the **Nu Nationalism** calls for **autonomous black control over land in Nu Afrika = The NAN** located in the Black Belt South, what the Nu Nationalism calls the **N.T. = The National Territory**. The Nu Nationalism however still honors the **Bandera ya Taifa**, the order of the colors, that is, its meaning, and salutes its primary objective.

The Nu Afrikan Calendar is not looking to pick a fight with anyone over the issue of the **Bandera ya Taifa**, but finds it necessary to have its say and make suggestions to the Nu Afrikan People, whose national goals have not been very clear in the past and which people have been misled and misdirected in all kinds of directions in search of freedom, both economic and political. "Foreign" elements have been adopted into the **Bandera ya Taifa**. The *Rastas* of the U.S. Empire have added the color gold to the **Bandera** in imitation of the Jamaican **Bandera**. The Nu Afrikan People will eventually have to settle for one national **Bandera**, one national flag that represents their expressed desire for self-determination here in the U.S. Empire. The Nu Afrikan Calendar believes it's offering of a prototype **Bandera** represents the best of the black national ideals currently existing in one degree or another among the Nu Afrikan People, within the American Hemisphere. These things being said, the Nu Afrikan Calendar finds it necessary and deems it fitting that the **Month of Colors** be incorporated into our calendrical time dated system in order to help correct our confused black national ideals. How will the establishment of the **Month of Colors** achieve this? First of all the order of the **Bandera ya Taifa**, the **Red, Black, and Green**, will remind the Nu Afrikan people of how the **Bandera** looks and should be maintained. Secondly, the original meaning of the **Bandera** will be preserved, as given to us by Marcus Garvey, however it will be infused with the black national ideals of the Nu Nationalism,

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culminating in the production of a new black national Bandera fitting the Nu Afrikan People's specific needs in the U.S. Empire. The Nu African Calendar only seeks to help preserve the original meaning of the **Bandera ya Taifa** not-with-standing *any future modifications*. In light of this aim the Nu Afrikan Calendar, in explicating the **Month of Colors**, uses the precise meaning that our fundisha Marcus Garvey gave to the tri-colors so that no mistakes can be made, or other misinterpretations stand. For if we don't understand the original intent and meaning of the **Bandera ya Taifa** any modifications of those tri-colors will be inexplicable and wrong. As already stated, the tri-color **Red, Black and Green** was developed in the U.S. Empire and inspired by Marcus Garvey, but it was never meant as the flag to fly over the National Territory of the NAN in the U.S. Empire [The U.S.E.]. It was meant by Garvey, who never conceptualized a Black Nation-State in the Continental U. S. Empire, to become the national Bandera of a **United States of Afrika** [The U.S.A.], and in my opinion must still be reserved for that coming eventuality. Like other Afrikan nations who have adopted and modified the tri-colored Bandera, the Nu Afrikan Calendar holds that it is permissible for the Nu Afrikan nations in the Amerikas, including those belonging to the NAN in the Continental U.S. Empire, to unilaterally modify the Bandera. Each modification must fit that nations unique national character, socio-political history and future cultural and political goals, and in that respect i see nothing wrong with inserting national emblems or totems of these black nations somewhere within the tri-colors, if so desired. Therefore, the *Nu African Calendar* that inspired this project *Our Ancestors Have Names* envisions the tri-color Bandera of the NAN to include the additional symbol of the **black panther**. The **black panther** is the Nu Afrikan Peoples **national totem** = visible symbol of the black nation and carries the idea of an autonomous and free Nu Afrikan People, willing to fight for its own existence. It is the totem of the Nu Afrikan nation just as the Bald Eagle = the Horus Symbol, stolen from Egypt, is the emblem of the U.S. Empire and Imperium. Contrary to what many Nu Afrikans believe, the **black panther** is not just something that was thought up by Nu Afrikans in the 1960's, associated of course with the **Black Panther Movement** in L.A. This symbol is more ancient than that and is uniquely and historically the Nu Afrikan People's own. It was born out of their bid for freedom during slavery having its original roots in Afrikan secret organizations, reborn again during the struggles of the 1960's. See the next section, **Excursus - "A Panther Walks By Night."**

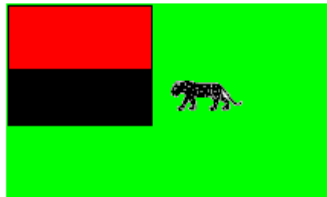
The Nu African Calendar does not seek to replace the original tri-color **Bandera ya Taifa**, but to make the appropriate changes to reflect the orientation of the **Nu Nationalism**. The **Bandera ya Taifa** given to us by Marcus Garvey remains inviolate for a future **U.S.A** [United States of Afrika]. However any modifications made by the black nations in the Amerikas should never change its ordering or alter its meaning, reflecting a confused black national idealism, mis-directed by the force and fear of white terrorism and repression. Of late black men and women have been seen burning the U.S. Empire's tri-color **Red, White and Blue**, which is based on the British **Union Jack**. These frustrated "integrationist" only make a mockery of our black nation, begging the Euro-Amerikan White Settlers for a share of their stolen loot and then burning the white people's flag, because these white people do not wish to or see fit to share this loot = benefits and privileges of the U.S. Empire [The U.S.E.] with ex-slaves. The Nu Afrikan Calendar says to the Nu Afrikan People that there is no need to burn the white man's flag, but that the Nu Afrikan People should instead raise their own flag = the tri-color **Red, Black and Green**. If we focus on our flag, our Bandera, it will be easy to stay on the correct black national course. To stay on course, we have to fight to keep the original meaning of the **Bandera ya Taifa** sacred. The meaning of the color green as has been said is being changed from its nationalist-separatist orientation to fit unwittingly into some integrationist cultural pluralist greed = *you can have your black culture, but just don't bother about **land** to give it real meaning and substance.*

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The change of meaning of the tri-colors is a "*heresy*" and should be fought with all of our strength. The **green** in the Bandera never envisioned the full development of black culture on land owned by some other race, but on land belonging to black people. The Nu Afrikan Calendar holds that black culture will never reach its' full expression in the antagonistic anti-black pluralistic society dominated by white economic and political power, but can only develop logically in an autonomous space unmolested by white cultural imperialism until it has come full grown. This is why the **Month of Colors** in the Nu Afrikan Calendar will be of utmost importance, for it will symbolize the primary objective of the **Nu Nationalism = land for the Nu Afrikan People**, so that they can have the economic and political means to guarantee the freedom of an autonomous black cultural existence = what pleases them. This is the vision behind the **Month of Colors**. Below we present the proposed national flags for a United State of Africa (the U.S.A.) and a national or transnational flag for the Nu African People in Continental North America or the Western Hemisphere on the premise that we in a broad sense share the same history of enslavement and exploitation. These flags represent a hoped for national and international unity under God among all African and Nu African People including a spiritual unity with our black ancestors among the people of heaven.



BANDERA YA TAIFA
FOR THE UNITED STATES OF AFRICA, THE U.S.A.



THE NU AFRICAN TRI-COLOR BANDERA
WITH THE BLACK PANTHER TOTEM OF THE NATION WITHIN A NATION
LOCATED IN THE SOUTH-EAST, U.S.E., THE BLACK NATIONAL TERRITORY [N.T.]

EBONICS, BLACK ENGLISH & GULLAH

Ebonics designated as "Black English" by some scholars is the primary language of the **Nu African WaNani People** (as defined and described in this work and project), otherwise African-Americans. **Ebonics** is *black English* and represents the way we speak English in the United States Empire using African language syntax and a mix of African and English words. It is the way we use and combine Euro-English morphology and African syntax with an admixture of African derived words to express social, cultural and political ideas grounded in our black *life-world* and *lived-experience* of oppression and struggle for black self-determination and freedom in the United States Empire & Imperium. While this is true it should never be forgotten that nearly 250,000 (a quarter of a million) Nu Africans living

or descendants of those who live in the Gullah Corridor along the coasts of South-East United States Empire, that is, covering territory from the Sea Islands and thirty miles inland, from the Chesapeake area of Virginia, North Carolina, South Carolina, down to Jacksonville, Florida speak the Gullah dialect. This has been ably demonstrated by Lorenzo Dow Turner (1949) in his *Africanisms in the Gullah Dialect*, where he provides substantial proofs based on actually field studies for the phonetic alphabet and diacritics, vowels, diphthongs, consonants, tone marks, accents marks, lists of Gullah personal names based on the Twi, Dahomeans, Mandingo, Yoruba, Ibo, and Ovimbundu people, how the Gullah uses these names; morphological features of the language, word-formation, parts of speech, and most important full Gullah texts coverings numerals, songs, Mende expressions, Gullah stories, prayers, and Gullah reflections on religious experience and slavery. Turner's classic work paved the way for the develop of the *Gullah Bible* with the first translation of the Gospel of Luke called *De Good Nyews Bout Jedus Christ Wa Luke Write – The Gospel according to Luke* published by the American Bible Society in collaboration with *The Sea Island Translation and Literary Team* made up of Gullah "Sea Islanders who have patiently and consistently contributed to the production of these sacred Scripture" which is "the first book of the Bible to be published in this tongue. This translation is prepared for the thousands of Sea Island speakers, whose language has been shown to be not only a completely worthy, but also a truly beautiful vehicle for the conveyance of God's Good News." Unfortunately for millions of the general population of Nu Africans we have not been taught the Gullah language, which is indigenous and uniquely African-American and even more sad *we are not even aware* that we have our own indigenous language based upon various language groups in West Africa. This is very sad.

I once gave my name to a county auditor for some property that was being transferred. He was black and his curiosity got the best of him. He wanted to know where my name "Dia Sekou Mari-Jata" originated from. He supplied the answer for me by saying "Africa?" Although I quite understood on the face of it he was right, but I needed to be more informative and specific and said "No, my name is African-American originating from the Gullah People who live in the South-eastern part of the United States, on the coasts and Sea Islands." He not a clue as to what I was saying but he surprised did not pursue his query. Since he did not even understand this connection there was no use in telling him that my Great-Grandfather, Mr. Brody was Gullah, whose parents were slaves on the *Brody Plantation* either in South Carolina or North Carolina; and that my Grandfather is mixed Gullah-Seminole, whose parents were black Gullah father and Seminole mother, belonging a mixed group related to the black *Washitaw Indians* or *Washitaw Moors* who were originally from Louisiana, Alabama, and lower Mississippi, where 1940 Census records shows my Grandfather was born. Even if I explained the grammatical foundation and meaning of my name sadly he would not have understood it because of our defective educational system that "crowds" us into the knowledge base that best serves the interest of the rulers of the United States Empire & Imperium. However, this deficiency I can inform my readers who can research this information for themselves as given by Lorenzo Dow Turner in his *Africanisms in the Gullah Dialect* under the section "**Gullah Personal Names**" as follows:

Dia = di' (aspirated) means in *Twi* "to take and use,"; in *Ewe* "to look out for," or "to wish"; in *Yoruba* (Southern Nigeria) "to become," or "to enchant." ³⁹⁸ According to some scholars "Dia" is a royal title of the Dia Dynasty of West Africa that means "champion." In Arabic "dia" means "bright light." History records that the *Dia* line

³⁹⁸ Lorenzo Dow Turner. *Africanisms in the Gullah Dialect*. (South Carolina: University of South Carolina Press, 2002), p. 74.

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of rules gave way to black muslim advance of the *Sunni* Songhai Empire around 1335.

Sekou = **saku** means or refers to in *Kongo* (Angola) “a ring of dry plants that encircles the *groundnuts*; or “a sack” or “a knife having a large blade,” and is a title of the heir apparent of the throne of Kongo.³⁹⁹ In other West African languages it means “fighter.”

Mari-Jata = **mari’ata** was given no meaning by Turner but he cites it as *Vai* name (Liberia and Sierra Leone)⁴⁰⁰ = where the Gullah believe they originated from as rice growers, a farming technology they passed on to their slave masters in the Sea Islands. “Mari-Jata” happens to be the personal name of Sundiata = Sun-Jata of the Mali Empire, where “Mari” means “to guide” and refers to a “prince” in Arabic. In the Ethiopian language of Amharic “Mari” (መሪ) means “guide”, “leader”, “leading spirit”, “pilot”, “head (of government)”, “conductor (of orchestra)”, or “steering wheel.” Amharic “Mari” seems to be derived from the classical Ethiopian language *Ge’ez*, that is, “marana” or “maran” (መረነ, መረን) or at least be of the same family or semantic domain, meaning “shine”, “sparkle”, “candlestick”, “lamp.” Also in Amharic “Mari-Geta” (መሪ ጌታ) refers to a chief religious official, called a *Dabtara* who *acts as a guide* in the spiritual service of the Ethiopian Orthodox *Tawehedo* (ተዋሕዶ) Church. We note here that “Jat” or “Jata” in Wolof refers to a “Lion.”

My *Gullah-African* name taken together, that is, **Dia Sekou Mari-Jata** = **Di’ Saku Mari’ata** (in the Gullah spelling) means among other things something like “Champion Fighter, Who Leads Like a Lion,” or “Champion Fighter, Lion King,” or “Guiding Light, Who Fights Like a Lion.”

In respect to *Gullah language* we must be careful to distinguish it from *Ebonics*. *Ebonics* is top-heavy with English words with some African words using African syntactical formations so that to the Euro-American ear it appears to be “broken-English” and the mark of an uneducated person; while Gullah is full African dialect top-heavy with African derived words with some English words, and using African syntax. Gullah is an African dialect and not merely creolized English. Nevertheless, *Ebonics* itself is not bereft of identifiable African words. Inclusive of African words that ended up in Ebonic language was the *Ki-Kongo* word *dinza*, creolized into the word *jizz*, the vernacular for a man *ejaculating semen*. This *Ki-Kongo* word became our *jazz* applied to our *classical music from suggesting vitality* that come from that music *just as semen gives vitality and life to the egg of a woman* that lies dormant until *seeded*. Clarence Major (1970) in his dictionary *Juba to Jive: A Dictionary of African-American Slang* gives *jazz* the following definitions along with a history of its supposed African and Nu African origins:

Jazz n. (1800s-1940s) very likely a modern word for *jaja* (Bantu), which means to dance, to play music; early variants are “jas.” “jass,” and “jasy”; a type of black music derived from blues, work songs, spirituals; possibly a Creole version of the *Ki-Kongo* word *dinza*, and the early New Orleans variant “jizz”; also, from Creole *patois* (“to speed things up”); another, less likely theory has it that “jazz” is a French word meaning sexy or sensuous; the word “jazz” attempts to define various kinds of musical forms created and developed primarily by black Americans—from the African beat, spirituals, and work songs, to the music of New Orleans marching bands, the Storyville district, the barrelhouse and cathouse innovations; also high-spirited; known for years as a word of uncertain origin, but thought to have possibly derived from the name Jasper, a slave in Louisiana whose dancing elicited shots of encouragement in which he was addressed by his nickname Jas; music with instruments or voice or both. Another theory has it that “jazz” is derived from the African word *jaiza*—the sound of far-off drums; also means sexual intercourse.⁴⁰¹

³⁹⁹ Turner. *Africanisms in the Gullah Dialect*, p. 153.

⁴⁰⁰ Turner. *Africanisms in the Gullah Dialect*, p. 129.

⁴⁰¹ Clarence Major. *Juba to Jive: A Dictionary of African-American Slang*. (New York: Penguin Books, 1994), p. 255.

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Another *Ki-Kongo* word that ended up in *Ebonic Language* is the word *lu-fuki*, a word used to praise persons for the integrity of their art, for having spent the necessary time to work out their art, so that when they *fumet* perform they *get-down*, showing they are expert in that specific art. The word was originally associated with “bad” body odor, ending up in black French Louisiana as *fumet* = the aroma of food and wine. Among the *BaKongo People* to smell the odor of a hardworking elder carries with it good luck and to sit with a very old and wise elder is to receive his *lu-fuki*, a blessing. **Lu-fuki** in Ebonics then was creolized into the word **funky**, finding its way from black Louisiana associated with the *funky sound of jazz*, its creolized Ki-Kongo brother.⁴⁰² Clarence Major states: “**Funk; funky** n. (1640s-1990s) probably from *lu-funki* (Ki-Kongo and Bay Kongo) for “bad body odor”; down-to-earth; an offensive or unpleasant smell or thing; also, attractive or beautiful. . . . **Funk** n. (1950s-1990s) the “soul; quality in black music; the melancholy mood of the blues; also known as South, hard bop, and down-home.”⁴⁰³ There are many other examples in Ebonic Language that have been the subject of intense academic study, beginning with the work of Joey Lee Dillard’s (1973), *Black English: Its History and Usage in the United States*. According to Molefi Kete Asante mentions Dillard’s work in his *Afrocentricity: The Theory of Social Change* black English is a study of black people’s use of English words, admixed with African or creolized African words and African syntax or sentence structure. This work is now being carried on by black scholars, including Asante who coined the word Ebonics to refer to the study of Black English.⁴⁰⁴ In Joey Lee Dillard’s edited work *Perspectives on Black English* he demonstrates that the study of “black English” is nothing new and has been the object of sociological studies and regional anthropological studies of black people by white scholars in the United States Empire almost since their arrival here. Dillard states:

Despite the controversial and even polemic nature of much of the publication on the subject, it is now generally recognized that there is a language variety called Black English (less frequently Negro Non-Standard English, or even Merican). This variety is spoken by the great majority of poor (“disadvantaged”) Black citizens of the United States, the descendants of the plantation field hands, although not by many middle-class Negroes, descendants of house servants and freedmen. Recognition of relationship of this variety to the pidgin and Creole varieties of West African and the Caribbean (including Surinam, Honduras, etc.) is also becoming general. The variety is, in the terms of Stewart (1968), a vernacular; it has a large body (perhaps 18 to 20 million) of living speakers, its history is traceable . . . , and its rules are essentially autonomous (regarded only by the linguistically naïve as “distortions” of other varieties of English). It has not undergone standardization --- in the familiar sociolinguistic sense of codifications and legitimization ---although some first steps in this direction have been taken by those who are concerned with the plight of the Black child in the U. S. school system. . . . The recent resurgence of interest in Black English can easily lead to the faulty impression that it has been recently discovered or even that it has been recently discovered, or even that it has newly “sprung up”. That this is far from true is easily shown by citing a work so supposedly well known as Leonard Bloomfield’s *Language* (1933:474). In the same year, C. M. Wise’s “Negro Dialect” appeared in the *Quarterly Journal of Speech* (vol. 19, 522-28). Explicit statement in popular sources goes back at least as far as N. S. Dodge’s “Negro Patois and Its Humor” (*Appleton’s Journal*, 1870, 160-61). The articles by Harrison (1884) and Payne (1903), included in this collection, indicate that there was never a complete lapse of observation. Less explicit statements, often merely quotations of Negro speakers of pidgin or creole English, can be found as early as the first years of the eighteenth century. Yet the topic, as a matter for serious study, can be said to have been brought to the attention of the

⁴⁰² Farris Thompson. *Flash of the Spirit*, pp. 104-105.

⁴⁰³ Major. *Juba to Jive*, pp. 187-188.

⁴⁰⁴ Molefi Kete Asante. *Afrocentricity: The Theory of Social Change*, p 117, Glossary.

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scholarly community by Melville Herskovits (*The Myth of the Negro Past*, 1941). The term itself, *Black English*, seems to be first attested from 1734 (Cohen 1952).⁴⁰⁵ [pp. 9-10]

Where once the Nu African People were ashamed of the way they spoke English (as a result of studies like Dillard's and input by black scholars demonstrating the beauty, African grammatical and syntactical ground for our speech) we now know that we have a special way of speaking that is well understood *even by our most educated black class of speakers* and that *Black English* or *Ebonics* is *just as correct for us as* the so-called "King's English" or "American English is correct for Euro-Americans. In fact Dillard makes the claim supported by other white scholars in his *Black English* that this English *variety is more American than other varieties of English spoken in the United States Empire, and that Black English can be (because of that distinction) called "Merican."* Dillard states:

This book attempts to investigate the important and interesting ways in which Black English, the language of about eighty percent of Americans of African ancestry, differs from other varieties of American English. (It is, however, true—as Joan Fickett has pointed out in an excellent book which is considerably more technical than this presentation—that this language variety is in some ways even more American than other varieties of English spoken in the United States. Dr. Fickett has given the name "Merican" to this variety.) According to my thesis, differences from other English dialects are traceable to normal historical factors, specifically to language-contact phenomena associated with the West African slave trade and with European maritime expansion in general, and to survivals from West African languages.⁴⁰⁶

Swahili is and East African language; yet one of the most popular and most studied African languages used by African-Americans, followed by *Yoruba*, and now also some few of us are studying *Amharic*, since a large Ethiopian community (mostly Ethiopian Orthodox *Tāwahedo* (ተዋሕዶ) Christians [E.O.T.C.] has immigrated to the United States and started setting up their own communities in places like New York City, Washington D.C., Chicago, Houston, Detroit, Columbus, Cincinnati, Dayton, and even Cleveland, Ohio.⁴⁰⁷ *Swahili* is so well situated that it is taught on

⁴⁰⁵ Joey Lee Dillard, Editor. *Perspectives on Black English*. Contributions to the Sociology of Language. (Mouton. The Hague-Paris, Copyright De Gruyter, 1975), pp. 9-10.

⁴⁰⁶ Joey L. Dillard. *Black English: Its History and Usage in the United States*. (New York: Vintage Books, 1972), p. ix.

⁴⁰⁷ I have visited some of these churches and I was baptized into the E.O.T.C. (Columbus, Ohio) in 2013, and so I am acquainted with some efforts on the part of Ethiopians to bring African-Americans into the church; the primary difficulty being learning the Amharic language and the fact that their missionary efforts have been blunted understandably by their needs to survive and build their communities, dealing with all of the problems that go along with that process. Nevertheless, the great attraction for most of us is that fact we know that we are for the first time part of an ancient African Orthodox Church that is the fount of original black Christianity, founded not long after the Early Church, when it became the state religion of Ethiopia around 335 A.D. However, telling the story of the missionary efforts of the E.O.T.C. among us, which formally began in 1959 (in New York City) is too far afield for our current focus although it needs to be told as a complete story since Ethiopia and *Ethiopianism* was a significant influence on the minds of black people though Marcus Garvey and the U.N.I.A., many of us immigrating there just before and after the Italian invasion/occupation (1935-1941), *and fighting with the Ethiopians against this European invader*. For example, the Colonel John C. Robinson (name in Amharic ኮሎኔል ጆን ሲ. ሮቢንሰን), an illumni of Tuskegee Institute, introducing there a program for black pilots, but during the Italian invasion became American aviator and commander in Ethiopian, and who is celebrated for his service in the *Imperial Ethiopian Airforce* against Facist Italy; culminating in being dubbed by the Ethiopians and African-Americans who knew of him the "Brown Condor" upon his death in Ethiopian, in 1954, where he is buried with honors in Addis Abba, the capital city. Sadly, hardly any African-Americans know his story, for that matter, including first and second generation Ethiopian migrants. Everybody on both parts are too busy trying to survive, building separate communities to dig into the history of our blood being mingled together to fight against the white oppressor. We were once brothers in this fight

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university campuses, mostly as part of black studies curriculums. There are also a number of Swahili language study groups around the country. In addition a number of our *fundisha* (i.e. teachers/scholars) are using that language like European scholars use French in their studies and published works. Some of these scholars are using Swahili terms and phrases to express political ideas. One such scholar and academic/activist is Dr. Maulana Karenga, who founded the African-American celebration of *Kwanzaa*. Another is Dr. Molefi Kete Asante; and Haki Madhubuti. Readers acquainted with the *Nu African Calendar* will note that it is primarily casts and explains itself using Swahili terminology because of the popular use of the language among the Nu African People. It is suggested in that project that the Nu African people adopt and develop Swahili as a *second language*. We suggest here in this project *Our Ancestors Have Names* that this would be good not only because of its popular use as a black cultural language (that has implications for beyond these shores) and incorporated values such as found in the **Ngusu Saba** (i.e. *Seven Principles*, for example “Co-operative Economics,” etc.); but because of its potential use as **political language** out of which new concepts such as **Race First** and the **Nu Nationalism** could develop. Swahili is easy to learn and is a cross cultural language in Africa (a kind of *lingua franca*) spoken by over 30 million African people from East Africa, Central Africa and even parts of West Africa. In fact Swahili has the largest number of speakers with Hausa being second (having 22 million) and Yoruba having over 14 million speakers. While this is true of Swahili the Yoruba language could also be used as a *second language* among us and has as its appeal that it is a West African language, which we brought with us and because large numbers of Nu Africans have been practicing some form of Yoruba religion from the Caribbean, Cuba (i.e. *Nago*) to the eastern shores of the United States Empire (e.g. *Santeria*). According to Joseph M. Murphy (1998) in his *Santeria: An African Religion in America*:

These people are called *omo-orishas*, children of the spirits. Their religion is an ancient one born in Africa, carried by slaves to the New World, and lovingly preserved through two hundred years of hardship. The religion has been brought to the Bronx by Cuban *omo-orishas* who came to New York with the great exodus of Cubans after the revolution of 1959. The women in white are priestesses of spirits called *orishas*, and they are praising Olokun, the *orisha* of sea depths who protected their ancestors on their terrible journey from Africa to the New World. They have brought their knowledge of the African mysteries to others in the city, Puerto Ricans and Dominicans, black Americans and Haitians, all in search of the wisdom of the mother continent. The religion is often called *Santeria*, the way of the saints, a reminder of the religion’s history of struggle and adaptation. When Africans were brought to Cuba and the other lands of the New World, they were forced to disguise their ancestral religion and to embrace the church of their captors. The founders of Santeria called their African gods *santos* (saints) and venerated them in churches according to the Roman rites. But, among

but now we are like strangers who have forgotten one another in a little over two generations (82 years), so much has happened and so focused are we on the national and personal interest of the European-American oppressor rather than our own, who with that fact uses our forgetfulness against us:



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themselves, they worshiped the saints with the songs and dances remembered from the motherland.⁴⁰⁸

African Traditional Religion with Yoruba language and Yoruba religious values and concepts have taken even deeper root among African-Americans than most people realize. *Oyotunji Village* was founded in 1970 by Walter Serge King as a religious and cultural community for African America practitioners of Yoruba faith. *Oyotunji* means “Oyo rises again” and refers to the African Yoruba kingdom of Oyo that has *re-arisen* in a new form and way on the coasts of South Carolina, specifically near Sheldon in Beaufort County. *Oyotunji* has taken on a black nationalist separatist flavor and posts at the entrance to its ten acre property (i.e. national territory) a sign in both English and Yoruba the following statement:

You are leaving the United States. You are entering Yoruba Kingdom. In the name of His Highness King Efutola, Peace. Welcome to the Sacred Yoruba Village of Oyo Tunji. The only Village in North America built by Priests of the Orisha Voodoo Cults as a tribute to our Ancestors. These Priest preserve the customs, laws, and religion of the African race.

According to the authors of a brief essay called “The Kingdom of Oyotunji” the founder of this African traditional faith community:

King. A Detroit native, began studying Afro-Haitian and ancient Egyptian traditions as a teenager. He was further influenced by his contact with the Katherine Dunham Dance Troupe in New York City, an African American modern dance troupe that drew from many cultures with the African Diaspora. During a trip to Cuba in 1959, King became the first African American to be initiated into the *orisha* priesthood and became known as Efuntola Osejiman Adefunmi. After his return to the United States, he formed the Yoruba Temple in Harlem in 1960. The temple, committed to preserving African traditions within an American context, was the cultural and religious forerunner of Oyotunji Village. With the rise of black nationalism in the 1960s, King began to envision the construction of a separate African American nation that would institutionalize and commemorate ancestral traditions. In June 1970, he fulfilled this vision with the creation of Oyotunji African Village. It was during this time that he also established a new lineage of the priesthood, Orisha Vodou, to emphasize the tradition’s African roots. Today, over 300 priests have been initiated into this lineage and the African Theological Arch ministry, founded by Osejiman Adefunmi in 1966, now serves as the umbrella organization for the Village.⁴⁰⁹



⁴⁰⁸ Joseph M. Murphy. *Santeria: An African Religion in America*. (Boston: Beacon Press, 1988), pp. 1-2.

⁴⁰⁹ *The Kingdom of Oyotunji*. (The Pluralism Project, Harvard University). Pluralism.org.

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Oyotunji Village is both a heroic and herculean effort at trying to build an African community based on African Traditional Religion with Yoruba language, culture and religion as its based; but the language itself while both good and satisfying once you learn the basics would be daunting for most Nu Africans to learn because it is tonal, meaning that not only words carrying meaning but the same word *intoned* differently means something different. I found this out myself when taking a class in Yoruba from a native speaker in 1991. My instructor was Adebola Olowe sponsored by the African Resource Center under the direction of Mama Rasheed, located at the Afrikan Arts Consortium, West End, Cincinnati, Ohio. When Adebola “intoned” the language and especially in conversation it sounded like a back and forth “loud” argument between two people, that is, if someone did not understand Yoruba would certainly think the two people were “arguing” if not for the laughter and perhaps smiles on their faces as they said things like:

Şé o gbó Yòrùbá/òyìnbó = Do you speak Yoruba/English?

Òyìnbó nìkàn nì mọ gbó = I speak *only* English. (with humor noting it is said in perfect Yoruba) *Àmẹ́ríkà nì mọ tíwá* = I am from America.

Mọ gbó Yòrùbá díẹ = I speak *a little* Yoruba (humorously now the truth is acknowledged)

Kò yé mì = I don't understand. (listener pretending not to understand the perfect intonation)

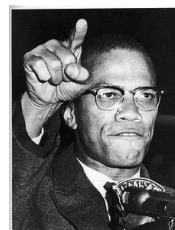
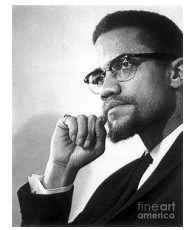
Jàqó tún yẹnsq = Please, say that again. (testing the speaker who may be pulling his leg)

Even though I have capitalized the first letter of each sentence there is no capitalization in Yoruba except for proper nouns and when speaking in the first person. I accent marks mostly above vowels is what helps the student intone the language. Native speakers would not need these. The notes from my teacher state **“It is not what you say but the tone in which you say it that determines the meaning of a Yoruba word.”** This of course is a beautiful language for Nu Africans to learn (and we should at least be bi-lingual like most Africans on the Continent. In other words all Nu Africans should know at least one African language from whatever region); but nevertheless it is difficult study that takes years to become proficient to make sure you are not making a fool of yourself, for example calling a person you admire for fighting just causes an “enemy” (*òtá*) rather than an honorific term “champion” (*òta*), or calling that person by the name a town *Òtá* when they are perhaps from Oyo Tunji village that may have been historic rivals (e.g. dispute territory, etc.). Or what about a humorous “payback” and a embarrassing situation when you are disparaging another Yoruba person (who just got to America and has difficulty learning English) with your friend, by calling them a “*wanna-be*” and

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they in ear shot hear you say **wá níbí** (“come here!”), and as this person (who needs your help learning English) comes to you and your friend and say: *Kò yé mí; Jòq túnnyensq* = I don’t understand; Please say that again! However, we have to start somewhere in acquiring a second African language (not excluding needing to know Gullah as well that has over 250,000 speakers). Whatever African language we choose should be chosen on possible vocation and field of cultural interest and when that African cultural connection is made it will allow Nu Africans to more fully explain our Nu African culture, way of life, political hopes, aims, and goals; in addition to exchanging ideas between us and our Continental brothers and sisters. Being at least bi-lingual in this way would allow us to display levels of civilized attainment heretofore not expected from anyone, including ourselves and so represent the Nu African Nation both here and abroad. *Our Ancestors Have Names* that for these purposes (at least in the short run) Swahili is our best choice as a second language (easier to learn and suited to political content and context born within the resurgence of the Black Power Movement). This African language would give us additional national attributes which will further define us as a distinct African nation, and if we also knew and conversed in *Gullah* (which is an indigenous Nu African language) it would help restore our black national pride, and give us an African communication medium to express our cultural, social and political ideas. It would do much the same for us as the use of Spanish is doing for the area of cultural and political cohesion for the Cuban People in Miami and New York and for the Mejiicano People in California, Texas, and other areas in the South West, United States Empire. And not let us forget the how the Zionist *resurrected* Hebrew and made it into a modern language for the Israeli People that when they first came from Europe (e.g. Russia, Germany, Poland, etc) could not speak a word of it; nor in fact did modern Hebrew exist before 1948, but it became a part of the Zionist program to develop this language and in just a few years spread it throughout the population with adult education classes. Everyone seems to be thinking in national or nationalist terms but us because we have been told that somehow these endeavors are “counter-productive”, “anti-universal” and/or “regressive” or “backward.”

Hajj Malik El-Shabazz (1925 – 1965) (*Shahidi* Malcolm X)



Shahidi, Malcolm X is the national hero of the Nu African Majority. Why do we as Nu Africans say that Malcolm is our national hero? It is because he more than others in our mind represent the aspirations of black self-determination, collective autonomy and freedom desired most earnestly by the black man and black woman on the streets, the masses, the have nots, the black working poor, and the oppressed who are daily (more now than ever) being discriminated against and *murdered*

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under the color of law. He came from among them and his spirit of securing freedom *by any means necessary* although repressed still resides within them. It won't take much to ignite that hidden flame once these people reach the level as they once did of simply *being tired!* *Tired!* of being murdered everyday; tired of being held back simply because of the color of their skin; tired of having their aspirations for full manhood and womanhood quashed by any old white person that takes a notion to do so; simply tired of being tired. We have not got there again yet because we were fooled by the false promises (hoped for but actually never made) by eight years of "Mr. Lincoln" looking out for every other groups national interest but that of the Nu African Peoples, as if they did not have any legitimate specific claims and demands unique to their situation, such as *job crowding, low wages, structural unemployment higher than any other group* in the nation; who rather was concerned about some minority groups desire for "Marriage Equality" and therefore willing to violate God's laws and so unleash this *Obamanation* on the world that can never be put back into *Pandora's Box*; rather than putting food on black peoples tables and a roof over their head because he was worried what white folk would say. What we got for enthusiasm (following the maxim or the sad joke on us to "Keep Hope Alive") was a "rule maker and law breaker" telling us "This is a nation of laws" (that we are killed under and maltreated daily in their **JUST-US SYSTEM**) and that "We are a nation of Immigrants" (*oops!* Leaves us out. Can't remember for the life of me reading or hearing about *Our Ancestors Who Have Names* coming here voluntarily to start a new life and so partake of the "American Dream", where a immigrant by definition is *a person who comes voluntarily to live permanently in a foreign country*). *Our Ancestors Who Have Names* were slaves, who by definition is *a person who is the "legal" property of another and is forced to obey them.*"That sounds more like us so that under "Mr. Lincoln's conception of this nation *the Nu African People are not included!*" "Mr. Lincoln" tried to explain himself in December 15, 2015 during a speech at a naturalization ceremony at the National Archives (only making it worst showing he has a revisionist history of us, which distorts the tragic circumstances of the historical *accident* that brought us here) by saying "those of African heritage who had not come here voluntarily" who "in their own way were immigrants themselves" further confusing those about to receive their American citizenship "There was discrimination and hardship [I guess like gang rape and lynching, etc.] and poverty [working free for white slave masters under the most brutal and inhuman conditions for over 240 years]. But, *like you, they* no doubt found inspiration in all those who had come before them. And *they* were able to muster faith that, here in America, *they* might build a better life and give their children something more." Really! Since this black leader of *Progressive ideology* never bothers to ask anybody anything (or in this case become historically informed about black peoples experiences of slavery and what some of them said) where their mantra is "We Know What Is Best For You" how does he know what *they* [the black slaves] *were thinking and feeling?* You can take this to the bank *they didn't think they were immigrants. They knew better!* No wonder with these kinds of misrepresentations [lies about] our history the memory and message of Malcolm X is being *reawakened in the hearts of the Nu African People!* *Shahidi*, Malcolm X is the one who stated the truth: "I don't see any American Dream! I see an American Nightmare!"

Shahidi Malcolm X and *Shahidi* Dr. King, Jr. & Their Wives
Not So Far Apart As We Are Led To Believe



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In this project *Our Ancestors Have Names* it's not that we think more highly of Malcolm X than we do of *Shahidi* Dr. Martin Luther King, Jr., especially in respect of their personal commitment to and personal sacrifice for the Nu African People, including the fact that both of them paid the ultimate price for what they believed in and so suffered *martyrdom* on behalf of the African-American or Nu African People. That is why both the *Our Ancestors Have Names* and the *Nu African Calendar* refers to both of them as *Shahidi*. In Ki-Swahili *Shahidi* means "martyr." Both men were totally committed to the freedom and liberation for the black man in the United States Empire and the freedom and liberation of black men everywhere, even though both men made some mistakes, as most men do. Nevertheless their commitment to **RACE FIRST** was unshakable and they would not sell our peoples rights as they understood them and their heritage for *thirty pieces of silver*. Despite the attempt by many today to water down each man's focus on issues of race and resolving the African-American Question by claiming *universalizing* their message (especially that of Dr. King) beyond the impetus for black liberation and black emancipation that called them to service the primary philosophy of each man was **RACE FIRST**.

Neither Malcolm nor Dr. King convoluted their message with *universal idealism*. That was done later both by their followers and their detractors because essentially both men's message was a deadly mix and portended an end to the white man's DOMINATION SYSTEM. Both of them had to die. Both men believed that the Nu African People deserved some form of *equal status relationship* with the white man our oppressor and former masters. Both men walked with the poor and sat with kings and princes of foreign lands representing our cause before the world. Both are *Shahidi* [i.e. *martyrs*] who died trying to set our people free. On these point we make no difference between them because Jesus Christ said of them and men like them that "*No one has a greater love than this: that someone would lay down his life for his friends*" [John 15:13, EOB].

However, we choose *Shahidi* Malcolm X because he is not recognized by the United States Empire & Imperium official as a national hero. He has no national memorial that I know of recognized by the U.S.E. & I like that of Dr. Martin Luther King, Jr. The reasons should be obvious since it is Dr. King's memory and his emphasis on loving your enemies that makes him a safe hero to honor among African-Americans in particular. The message of Malcolm is thought less universal and more dangerous and therefore any memorial he receives has be erected and memorialized annually by the Nu African People along with carrying out his aims to secure Nu African freedom by means of black-self-determination. *Our Ancestors Have Names* is a one kind of memorial to the memory and political philosophy of Malcolm X (that one day may become institutionalized in the minds of our people), because he more than any other contemporary black leader represents the proto-typical ideal of black national leadership for the oppressed, captured and subject Nu African People and the idea of black self-determination, cultural, economic and political autonomy espoused by the **Nu Nationalism** upheld and advanced in this project, who also represents us as our *martyred black prince* mingled now with the blood of *Our Ancestors Who Have Names*.

Some writers and theorist have tried to make Malcolm X out to be some kind of black revolutionary socialist [Breitman, 1967]; other have said that he was a purely Pan-African nationalist, i.e. a Garveyite [T'Shaka, 1983]; and still other assess Malcolm as a confused, ego-tripping, opportunist-traitor, violent black revolutionary dreamer or militant fool, who if he lived today would be rejected by educated blacks, feared by the masses of uneducated blacks, and attacked as a black radical by the media. He is not a "martyr" but just a "dead" black leader existence can be summed up in one autobiography, a few books of his speeches (with some analysis of his thought), a few photos, a

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threatening slogan “By Any Means Necessary” and “Ballots or Bullets”; and a last name “X” which equals the **unknown** for the black nation [Shahrazad, 1992]. Such disparagement and assessments of his life, work, and thought is aimed at discouraging the African-American or Nu African People from adopting any program or movement that would advance his ideals, work, and aims that stand in contradistinction to ideals and aims being promoted by both whites and blacks who still yet today fear his message encouraging black people everywhere to seek freedom and black self-determination. We are always being reminded by such assessments that “You can’t win” against the white power that controls the political, economic, financial apparatus of the United States Empire & Imperium, so that you either must unite with white Progressives (“Who know what is best for you!”); pack up and leave your ancestral land [i.e. the National Territory] to the white man; or accept the status quo and die. The only way this defeatist attitude can and will be “corrected” is in the midst of an internal national liberation struggle against the mis-leaders of the African-American People. Those that hold such positions, assessments and/or attitudes refuse to see that when fighting a bully bent on your destruction, you are a fool if you don’t fight and put up some kind of defense. The Jews have already learned a horrible lesson about “pacific struggle” in the face of white German fascism and racism. The lesson is that it won’t work!

A people faced with those circumstances (as we face and could face) has no choice but to fight and any member of their race telling them that national self-defense is unacceptable because they are outnumbered, out-gunned, and that any show of collective self-defense courts disaster, are traitors to our race. They tell us to wait until the world decides he wants a meal! The “chickens” in the “chicken coup” of their pacific idealism are not safe because they leave the wolf undisturbed in his lair. They should realize that they are not his *kith and kin* and further that they are regarded as his “natural food chain” for his survival, so the story of the *“Tell of the Wolf and the Chicken”* has but one ending *death* and one moral to the story *the survival of the quickest!*

Malcolm went to his grave believing in the international law principle (law of nations) and right to individual and collective self-defense (which freedom and ideal is enshrined in the 2nd Amendment of the U. S. Constitution) and so he was therefore never in league with any pacific views leading us down the road to sure self-destruction presenting ourselves “peacefully” to be eaten by wolves. Nor on the other hand was he some kind of black revolutionary socialist looking to overthrow the United States Empire & Imperium; nor was his view pure Garveyism, where all of us one day would just pack-up and leave the United States Empire (even if that was logistically possible and we had the means and political will to do it). Malcolm X walked and talked with international leaders, princes and kings in order to demonstrate to us and the world that the Nu African Problem was not *domestic* but *international* in scope and would be resolved with the help of nations and nation-states that understood that the right of self-defense was principle that no nation, nation-state or stateless-nation (as we are) dare discard. As long as the African-American Problem is seen as domestic then civil rights is the focus and aim; but when it is seen within an international framework then human rights is the focus and aim, and we put ourselves like all nations under the protection of the United Nations and its human rights provisions and protections. We are therefore no longer *chickens in the chicken coup* *the private preserve of the wolf anytime he decides he is hungry*. Malcolm therefore believed that we must achieve this level of freedom *“by any means necessary*. Although he did not rule out talking with the white rulers of the United States Empire on a bi-lateral and equal basis as demonstrated by his motto *“ballots or bullets”* as a framework to begin in light of the fact that we have *always been and always will be a Nation within a Nation*. Because deeply held this belief he felt he should both elevate our case to the international level present it before international leaders. So he found himself visiting, talking with, and imaging himself with international leaders, princes and kings from various nations (who took the principle and right of self-defense as a given) in order to emphasize this focus and aim, which by the way upset the rulers of the United States Empire because from their perspective *they only ought to be the ones representing us before the world, if at all; because we are their “Niggers”; their chickens! When we have a problem we talk to him* (like most of our misleaders do); *but not to*

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the world (as Malcolm did). They will tell us what to do; what to say; and represent how we feel before the world for they "Know What Is Best For Us!" :



Generally scholars of Malcolm X's life, work, and martyrdom of whatever political persuasion try to write about him *made in their own image* or *the way they supposed he should be presented*. That required *historical revisions* and a *Procrustean* methodology, which is a scheme to produce conformity and uniformity by violent and or arbitrary means like the mythological scene of the **Procrustean bed**, where Procrustes, the bandit in Greek mythology, who amputated or stretched the limbs of his victims to fit the length of his bed. We want to make sure that we don't do that ourselves since we know that of the tenants of the Nu Nationalism (while inspired by Malcolm) were not fully enunciated by Malcolm X such as the desire to achieve equality by means of political autonomy in what we claim is the black National Territory in South-east United States Empire. We don't want to claim this even though we know that one of the aims of the *Nation of Islam* that Malcolm helped formulate sought to control land in the South and took measures to do that under their black self-help paradigm. Malcolm does not compare well in ideology and methodology to that of Dr. King or even Marcus Garvey to in respect to his Back to Africa program, except in broad ideological strokes. Therefore since scholars have struggled to unlock the ideological key to Malcolm's thinking they have mystified his aims and goals and in some cases claimed that because he only had a year or less to develop them he really had no concrete goals and aims to achieve his objectives for freedom and black self-determination of the Nu African People. This is certainly not true and we believed we can claim in this work that we have *one of the keys to his thinking, where he compares well and favorably with the thinking of Frederick Douglas, especially in respect to black people; or slaves in Douglas' view that they have a God-given right to individual and collective self-defense*. Douglas himself demonstrated his view on individual self-defense by refusing to accept the brutal treatment of his master (Mr. Covey

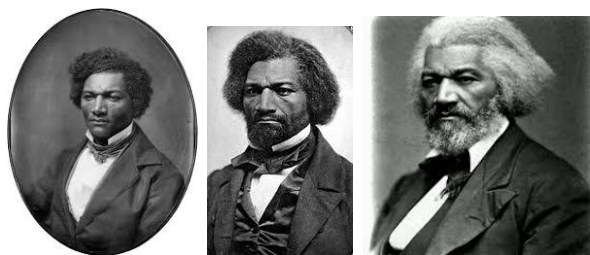
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in 1833) and one day fought him to stand still where the master lost such face after being beat by his own slave he did not want such a thing known. In Douglas' own autobiography [*Narrative of the Life of Frederick Douglass: An American Slave Written by Himself*] he states the circumstance and how he felt liberated after physically defending himself from the brutality of white Mr. Covey, a "Negro-breaker" to whom his master for money had rented him out from January 1, 1833 to January, 1834:

All went well till Monday morning. On this morning, the virtue of the *root* was fully tested. Long before daylight, I was called to go and rub, curry, and feed, the horses. I obeyed, and was glad to obey. But whilst thus engaged, whilst in the act of throwing down some blades from the loft, Mr. Covey entered the stable with a long rope; and just as I was half out of the loft, he caught hold of my legs, and was about tying me. As soon as I found what he was up to, I gave a sudden spring, and as I did so, holding to my legs, I was brought sprawling on the stable floor. Mr. Covey seemed now to think he had me, and could do what he pleased; but at this moment—from whence came the spirit I don't know—I resolved to fight; and suiting my action to the resolution. I seized Covey hard by the throat; and as I did so, I rose. He held on to me, and I to him. My resistance was so entirely unexpected, that Covey seemed taken all aback. He trembled like a leaf. This gave me assurance, and I held him uneasy, causing the blood to run where I touched him with the ends of my fingers. Mr. Covey soon called out to Hughes for help. Hughes came, and while Covey held me, attempted to tie my right hand. While he was in the act of doing so, I watched my chance, and gave him a heavy kick close under the ribs. This kick fairly sickened Hughes, so that he left me in the hands of Mr. Covey. This kick had the effect of not only weakening Hughes, but Covey also. When he saw Hughes bending over with pain, his courage quailed. He asked me if I meant to persist in my resistance. I told him I did, come what might; that he had used me like a brute for six months, and that I was determined to be used so no longer. With that, he strove to drag me to a stick that was lying just out of the stable door. I seized him with both hands by his collar, and brought him by a sudden snatch to the ground. By this time, Bill came. Covey called upon him for assistance. Bill wanted to know what he could do. Covey said, "Take hold of him, take hold of him!" Bill said his master hired him out to work, and not to help to whip me; so he left Covey and myself to fight our own battle out. We were at it for nearly two hours. Covey at length let me go, puffing and blowing at a great rate, saying that if I had not resisted, he would not have whipped me half so much. The truth was, that he had not whipped me at all. I considered him as getting entirely the worst end of the bargain; for he had drawn no blood from me, but I had from him. The whole six months afterwards, that I spent with Mr. Covey, he never laid the weight of his finger upon me again. "No," thought I, "you need not; for you will come off worse than you did before." This battle with Mr. Covey was the turning point in my career as a slave. It rekindled the few expiring embers of freedom, and revived within me a sense of my own manhood. It recalled the departed self-confidence, and inspired me again with a determination to be free. The gratification afforded by the triumph was a full compensation for whatever else might follow, even death itself. He only can understand the deep satisfaction which I experienced, who has himself repelled by force the bloody arm of slavery. I felt as I never felt before. It was glorious resurrection, from the tomb of slavery, to the heaven of freedom. My long-crushed spirit rose, cowardice departed, bold defiance took its place; and I now resolved that, however long I might remain a slave in form, the day had passed forever when I could be a slave in fact. . . . It was for a long time a matter of surprise to me why Mr. Covey did not immediately have me taken by the constable to the whipping-post, and there regularly whipped for the crime of raising my hand against a white man in defense of myself. And the only explanation I can now think of does not entirely satisfy me; but such as it is, I will give it. Mr. Covey enjoyed the most unbounded reputation for being a first-rate overseer and negro-breaker. It was of considerable importance to him. That reputation was at stake, and had he sent me—a body about sixteen years old—to the public

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whipping post, his reputation would have been lost; so to save his reputation, he suffered me to go unpunished.⁴¹⁰



Douglass' tenacity later secured his freedom from *all of his slave masters*. Later Douglass would demonstrate his view on *collective self-defense* as well, in support of the actions of John Brown at Harper's Ferry on behalf of John Brown's attempt to free black slaves, which we will later mention below in quoted material. Not only does Malcolm's views and political philosophy correlate well with that held by Frederick Douglass in respect to individual and collective self-defense.



The same view was held by another black man David Walker (1831), a contemporary of Douglass, who in his own work *David Walker's Appeal: To the Coloured Citizens of the World, but in particular and very expressly, to The United States of America*. David Walker in part responded to a report about a black slave driver named Gordon in the service of his white master that had purchased sixty negroes, men and women and was taking them bound in chains from Maryland to Kentucky. Nearing the plantation the black slaves successfully revolted, but one of the black woman slave help the slave driver escape, who ran for help to his master's plantation; which later led to the recapture and punishment of the slaves who revolted in an attempt to gain their freedom. Here is what Walker had to say:

Here my brethren, I want you to notice particularly in the above article, the *ignorant and deceitful actions* of this coloured woman. I beg you to view it candidly, as for ETERNITY!! ! Here a *notorious wretch*, with two other confederated had SIXTY of them in a gang, driving them like *brutes*—the men all in chains and hand-cuffs, and by the help of God they got their chains and hand-cuffs thrown off, and caught two of the wretches and put them to death, and beat the other until they thought he was dead, and left him for dead; however, he deceived them, and rising from the ground, this *servile woman* helped him upon his horse, and he made his escape. Brethern, what do you think of this? Was it the natural *fine feelings* of this woman, to save such a wretch alive? I know that the blacks, take them half enlightened and ignorant, are more humane and merciful than the most enlightened and refined European that can be found in all the earth. Let no one say that I assert this because I am prejudiced on the side of my colour, and against the whites or Europeans. . . . but I declare, the actions of this black woman are really insupportable. For my own part, I cannot think it was any thing but servile deceit, combined with the most gross ignorance: for we must remember that *humanity, kindness* and the *fear of the Lord*, does not consist in protecting *devils*. . . . What has the Lord to do with a gang of desperate wretches, who go *sneaking about the country*

⁴¹⁰ Frederick Douglass. *Narrative of the Life of Frederick Douglass: An American Slave Written by Himself*. (Boston: Bedford Books of St. Martin's Press, 1993) pp. 78-80.

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like robbers—light upon his people wherever they can take a chance, binding them with chains and hand-cuffs, beat and murder them as they would *rattle-snakes*? Are they not the Lord's enemies? Ought they not to be destroyed? Any person who will save such wretches from destruction, is fighting against the Lord, and will receive his just recompense. The black men acted like *blockheads*. Why did they not make sure of the wretch? He would have made sure of them, if he could. It is just the way with black men—eight white men can frighten fifty of them . . . whereas, if you can only get courage into the blacks, I do declare it, that one good black man can put to death six white men; and I give it as a fact, let twelve black men get well armed for battle, and they will kill and put to flight fifty whites—The reason is, the blacks, once you get them started, they glory in death. The whites have had us under them for more than three centuries, murdering, and treating us like brutes. . . . How sixty of them could let that wretch escape unkilld, I cannot conceive—they will have to suffer as much for the two whom they secured, as if they had put one hundred to death: If you commence, make sure work—do not trifle, for they will not trifle with you—they want us for their slaves, and think nothing of murdering us in order to subject us to that wretched condition—therefore, if there is an *attempt* made by us, kill or be killed. Now I ask you, had you not rather be killed than to be a slave to a tyrant, who takes the life of your mother, wife, and dear little children? Look upon you mother, wife and children, and answer God Almighty; and believe this, that it is no more harm for you to kill a man, who is trying to kill you, than it is for you to take a drink of water when thirsty; in fact, the man who will stand still and let another murder him, is worse than an infidel, and, if he has common sense, ought not to be pitied. The actions of this deceitful and ignorant coloured woman, in saving the life of a desperate wretch, whose avarious and cruel object was to drive her, and her companions in miseries, though the country like cattle, to make his fortune on their carcasses, are but too much like that of thousands of our brethren in these states: if any thing is whispered by one, which has any allusion to the melioration of their dreadful condition, they run and tell tyrants, that they may be enabled to keep them the longer in wretchedness and miseries. Oh! Coloured people of these United States, I ask you, in the name of that God who made us, have we, in consequence of oppression, nearly lost the spirit of man, and, in no very trifling degree, adopted that of brutes? Do you answer, no?—I ask you, then, what set of men can you point me to, in all the world, who are so abjectly employed by their oppressors, as we are by our *natural enemies*?⁴¹¹

You cannot help but feel the righteous indignation and passion in the words and declaration of David Walker; but Frederick Douglass and Malcolm X were no less passionate over essentially the same question – freedom from being subjugated by the white man. Yet both Douglass and Malcolm although no less passionate were more tempered and constrained in their direct responses but yet spoke frankly and publicly without fear of the white man, who for the most part saw them as *dangerous black men*. We believe Douglass, however, is more closely aligned with Malcolm's temper and use of wisdom to formulate a strategic plan of action that would led in one case to the end of slavery and in the other the highest level of equality that pursuit of black self-determination could afford. In the pursuit of freedom nether man expected the white man to give them quarter but neither would they give them quarter in their stance that while the black man was seeking to be free he had a right to armed self-defense if necessary, which does not contradict anything that is in either *Declaration of Independence* or in the *United States Constitution*. Below I provide a comparison between the political philosophy's of Frederick Douglass and Malcolm X on this very point taken from my analysis in the *Nu African Calendar* as I explain why this calendar base year begins with the base year of Malcolm's assassination **21 February** in relationship to the *accepted date* marking the death of Frederick Douglass, **20 February**, as follows:

⁴¹¹ David Walker. *David Walker's Appeal: To the Coloured Citizens of the World, but in particular, and very expressly, to those of The United States of America*. (New York: Hill and Wang, 1965), pp. 24-26.

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The month-date elements surrounding the Nu Afrikan Calendar base year are **20 February** and **21 February**. In the body of the text **20 February** is referred to as the **Eve of Martyrs** and comes at the end of **28 Shahidi** ending the **Maafa Year**. We designated **21 February** as the beginning of the **Maafa Year**, coming at 1 Afa on the Nu Afrikan Calendar, and thus represents our **Nu Year's Day**. These month and day elements of the Maafa base year **Asiento 1517 C.E.** are symbolic date points associated with the black national idealism and life commitment of Frederick Douglass, [d. **20 February 1895**], and Shahidi Malcolm X, [d. **21 February 1965**]. Rarely is the life, work and idealism of these two men thought of together. And of course it is not our purpose here to show or contend that their black national idealism can be found entirely along the same political spectrum of thought. What we can say however, is that Douglass was **closer** in thought to the thinking of Malcolm X = more along revolutionary and separatist lines than historians would give us to believe. First Douglass did not believe black people would obtain their freedom from slavery with *non-violence* but held firmly to the principle and right of individual and collective self-defense as did Malcolm in pursuit of human freedom. Douglass said:

The whole history of the progress of human liberty. . . shows that all concessions yet made to her august claims, have been born of earnest struggle. . . If there is no struggle there is no progress. Those who profess to favor freedom and yet deprecate agitation, are men who want crops without plowing up the ground, they want rain without thunder and lightning, they want the ocean without the awful roar of its many waters. . . . This struggle. . . may be a moral one, or it may be a physical one, and it may be both moral and physical, but it must be struggle. Power concedes nothing without demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress. . . . Negroes will be hunted at the North, and held and flogged at the South so long as they submit to those devilish outrages, and make no resistance, either moral or physical. Men may not get all they pay for in this world, but they must certainly pay for all they get. If we ever get free from the oppression and wrongs heaped upon us, we must pay for their removal. We must do this by labor, by suffering, by sacrifice, and if needs be, by our lives and the lives of others. ⁴¹²

Shahidi Malcolm X and Douglas shared similar views on the nature of power and its relationship to struggle for freedom. On January 7, 1965 about forty-five days before his assassination Malcolm spoke on the topic "Prospects for Freedom in 1965" at the Militant Labor Forum held at Palm Gardens in New York City. Malcolm stated:

So all these little advances were made by oppressed people in other parts of the world during 1964. These were tangible gains, and the reason that they were able to make these gains was they realized that power was the magic word – power against power. Power in defense of freedom is greater than power in behalf of tyranny and oppression, because power, real power, comes from conviction which produces action, uncompromising action. It also produces insurrection against oppression. This is the only way you end oppression – with power. Power

⁴¹² Lerone Bennett, Jr., *Before The Mayflower: A History Of Black America* [Johnson Publishing Co., 1961], pp. 160-161.

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never takes a back step – only in the face of more power. Power doesn't back up in the face of a smile, or in the face of a threat, or in the face of some kind of nonviolent loving action. It's not the nature of power to back up in the face of anything but some more power. And this is what the people have realized in Southeast Asia, in the Congo, in Cuba, in other parts of the world. Power recognizes only power, and all of them who realize this have made gains.⁴¹³

Douglass hated slavery and his radical views on the need to use force *if necessary* to end it was so well known that he was even implicated in the John Brown raid on the U.S. arsenal at Harper's Ferry, MP343/A1859, by one of the insurgents, even though he was not in the United States at the time. Douglass denied his involvement (being in Canada at the time) but clearly showed his sympathy for the insurgents, their goals, and the violent means they sought to acquire and use to free the black slaves. In his statement Douglass clearly enunciated the *principle of self-defense* in its broadest sense. He stated in a letter published in **The Liberator**, 12 Eusi 343/11 November 1859 that:

My field of labor for the abolition of slavery has not extended to an attack upon the United States arsenal. . . . In the denial which I have now made, my motive is more a respectable consideration for the opinions of the slave's friends, than from my fear of being made an accomplice in the general conspiracy against Slavery. I am ever ready to write, speak, publish, organize, combine, and even to conspire against Slavery, when there is a reasonable hope of success. Men who live by robbing their fellow-men of their labor and liberty, have forfeited their right to know anything of the thoughts, feelings, or purpose of those they rob and plunder. They have by the single act of slave holding voluntarily place themselves beyond the laws of justice and honor, and have become only fitted for companionship with thieves and pirates --- the common enemies of God and all mankind. While it shall be considered right to protect oneself against thieves, burglars, robbers and assassins, and slay a wild beast in the act of devouring his human prey, it can never be wrong for the imbruted and whip-scarred slaves, or their friends, to hunt, harass and even strike down the traffickers in human flesh.⁴¹⁴

After the Dred Scott decision [MP341/A1857], Douglass even began thinking along *separatist lines*, coming to believe that black people would be better off in another land. He gave his stamp of approval to seeking a place for black people in Haiti with those of their own kind, but the onset of the Civil War gave him hope for the freedom of the black man in the U.S. Empire, and he thus gave up on these plans. What we are saying here then is that Douglass and Malcolm were not all that different in their black national perspectives. They both believed in the *principle of black national self-defense*. They were **black emancipationist** who believed that the black man had a right to seek freedom and liberation by *any means necessary*, as Douglass put it, *by necessity of struggle and resistance, either moral or physical, by words or blows, or both!* Douglass, at least for a time was even able to accept and plan for *black separation*, if that meant the freedom of the black man. That was Malcolm's attitude, *by any means necessary = ballots or bullets!* And so the Nu Afrikan Calendar honors their life commitment by including the dates of their deaths as the month and day elements in its calendrical system. Frederick Douglass fought for nearly 50 years for black emancipation.

⁴¹³ George Breitman, editor. *Malcolm X Speaks: Speeches and Statements*. (New York: Grove Press, Inc., 1965), p. 150.

⁴¹⁴ Herbert Aptheker, *Documentary History Of The Negro People In The United States*, pp. 438-439.

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Shahidi, Malcolm X committed nearly 23 years of his life ending in martyrdom, fighting to end Euro-Amerikan domestic neo-colonialism in the U.S. Empire. Douglass' life shadows the **Red Period = Slavery**, living to see **Black Political Emancipation**, which period culminated with the **Jim Crow Era**. Malcolm was born during the **Jim Crow/Zip Coon Era** which officially ended around MP438/A1954, beginning his work in the next era that *replaced* **Jim Crow** and **Zip Coon** = the **Era of Domestic Neo-Colonialism** characterized by **indirect rule** over the Nu Afrikan People under the tutelage of "Mr. Lincoln" (i.e. the Setian White government of the U.S.E.) and their acolytes and devotees the African-American Minority Mis-leadership. Malcolm died trying to show the black man that he had entered a new era, with a new character and a new objective that civil rights marches and protests could not solve. However, we were nearly asleep and our minds clouded as we came through the period that ended Jim Crow/Zip Coon. Therefore as a person just awaking we did not quite understand what Malcolm was trying to tell us and why his answer to the new circumstance of our oppression was *by any means necessary = ballots or bullets!* We understood the "ballots" part and sunk all of our hopes in the new era "Mr. Lincoln" promised and so said no to "bullets" (i.e. emancipation and freedom as Douglass one said "*by necessity of struggle and resistance, either moral or physical, by words or blows, or both!*")

Frederick Douglass died on **20 February**, which the Nu Afrikan Calendar calls the **Eve of Martyrs**. It was not shortly after the period of **political emancipation = Reconstruction Period**, for which Douglass fought, that **Jim Crow** was instituted [MP360/A1876]. This period witnessed genocide on a scale that no one has yet been able to measure accurately. It witnessed white terrorism, which one can get a real sense of by reading Allen W. Trelease, **White Terror: The Ku Klux Klan Conspiracy and Southern Reconstruction** [Harper & Row, Publishers, 1971], and it witnessed the return of political oppression, the institution of black peonage, from which we are still feeling the massive effects, and the murder of thousands upon thousands of black people, of which we have more than **5,000 to 8,000** names. I have delineated these in a small study I call **Our Ancestors Have Names** which has been added as an appendix to this work. The list of names will appear in this portion of our project here as a basis for black celebration and memorial, including a way of demonstrating how the Nu African Calendar can be applied and demonstrated in marking the deaths of their martyrdom. I also included this list of names as an excursus to a planned work on the Nu Afrikan People and genocide in the U.S.E. called **Black Nuremberg: Down With Jim Crow Up With Zip Coon** which will attempt to show us what era Malcolm believed we had already entered into. God willing that work is to come especially in an era where black men are shot down indiscriminately by Setian white police under the color of law and Setian white citizens (anytime they get ready) claiming they have the right to stand their ground under the unspoken presumption that we do not.

Thousand upon thousands of Nu Afrikans for which we have no names were *dispatched quietly* by Setian white murders, rapist and butchers in this country people *dare call the land of the free!* That this was so came by way of testimony from former confederate generals. They presented in sworn testimony *the unrecorded way* white people committed crimes against **Hue-Manity**. It is then *appropriate* that **20 February** represent symbolically the nullification of **black political emancipation** with the cooperation of "Mr. Lincoln" (i.e. 1876-77 under President Rutherford B. Hayes, betrayed so he could remain in power) and the beginning of the martyrdom of black people subject to white terrorism, political oppression and repression of freedoms. Douglas lived during the Reconstruction Era and beyond when a **secret war** or murder, rape, genocide, and ethnic cleansing was being conducted against the Nu Afrikan People. He and other black leaders were ill prepared to understand and to fight this new enemy once emancipation was nominally confirmed. History testifies to the fact that such a secret war was conducted after Hayes withdrew the U.S. Army from the South included

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the black *Armee of de Lawd*, i.e. where a quarter of a million (250,000) black men from Chicago, Michigan, Ohio, Harlem, etc. stood guard over freed black ex-slaves like angels of the Lord who could not yet defend themselves (see a work called *Black Phalanx: African American Soldiers in the War of Independence, The War of 1812, and the Civil War* by Joseph T. Wilson, for this story, originally published 1887). William Patterson states that:

It cannot be emphasized too often that those killings of members of the group which are recorded are a distinct minority of those actually killed. This is historically true. Thus former confederate General Reynolds of Texas, testifying before the Congressional Joint Committee on Insurrectionary Affairs, said during Reconstruction, "The murder of Negroes is so common as to render it impossible to keep accurate account of them." And as recently as 1940, a Congressional report quotes, "a native Southerner who must remain anonymous" to the effect that "countless Negroes are lynched yearly, but their disappearance is shrouded in mystery, for they are dispatched quietly and without general knowledge."⁴¹⁵

Shahidi, Malcolm X was assassinated on **21 February**, which date on the Nu Afrikan Calendar symbolically represents the beginning of our understanding of a new political ideology, the complete formulation of which Malcolm never got the opportunity to complete. The Shahidi left us a partially completed black ideology. Since Malcolm's death, his disciples and some others have engaged in and have managed in great degree to establish the foundation and lay the ground work for a near complete edifice of Malcolm's thinking. The works from which the reader may get an understanding of the black political ideology based on the thought and teaching of Malcolm are Yusuf Na'im Kly, **International Law and the Black Minority in the U.S.** [1985], his **The Black Book: The True Political Philosophy Of Malcolm X** [1986], i.e. his black political rendition of works like the **Green Book** for North Afrikan revolutionaries, or the **Red Book** for Chinese revolutionaries, based on Malcolm's political and religious ideology, Kly's masterful, **The Anti-Social Contract** [1989], the master work of Robert Jabara, **The Word: The Liberation Analects Of Malcolm X** [1992], and Benjamin Karim's **Remembering Malcolm: The Story of Malcolm X From Inside the Muslim Mosque** [1992], which work is not theoretical as the others, but gives us a philosophical basis for understanding the humanity behind the Shahidi, without which the theory has no source to help explain the hue-man agency of its human/divine spiritual grounding.

There are other works which do not claim to be based on the ideology of Malcolm X, but which I believed were inspired by his thought, and also move along the same black national-separatist political spectrum. These works though independent, mimic well the core of his national ideology and political ideology. They are Imari Abubakari Obadele I, **Foundations of the Black Nation** [1975], and James Forman, **Self-Determination: An Examination of the Question and Its Application to the African-American People** [1984]. Others works, like those of Oba T'Shaka, **The Political Legacy of Malcolm** [1983], make an unconvincing attempt in my opinion to align Malcolm's *evolving Nu Nationalist* black separatist political ideology with that of Marcus Garvey's **Afrikan Nationalist** black separatist political ideology. The two black separatist ideologies should not be confused. One is definitely focused on Amerika and the other on Afrika as a black geo-political separatist objective. The partially completed ideology of Shahidi Malcolm X is evolving into the **Nu Nationalism** and so his death is for us representative of the **Nu Year** of our political understanding, turning us

⁴¹⁵ William L. Patterson, ed. *We Charge Genocide: The Crime of Government Against the Negro People* [International Publishers, 1970], 58.

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from the apolitical stance we have often taken in our past because of the twin evils of white terrorism, and black accommodationist mis-leadership, an oppressive combine coming from the erection of **indirect rule** on top of the foundations of slavery and Jim Crow/Zip Coon. This **Nu** understanding we hold will end the primal domestic colonial relationship instituted after the end of the Civil War, Reconstruction, and Jim Crow/Zip Coon. **Jim Crow/Zip Coon** was instituted not shortly after the *Camelot* of black political emancipation = The Nigger Heaven idealism present by the hope of Reconstruction. Dr. Martin Luther King and the Civil Rights Movement is largely responsible for ending the most glaring aspects of the U.S. Empire's primal domestic colonial system, which Jim Crow/Zip Coon represented. However, Malcolm beginning his work on the heels of this period **MP436/A1952**, *recognized* that the "official" end of Jim Crow/Zip Coon *did not* end the domestic colonial relationship between black people and the rulers of the U.S. Empire. He recognized that the relationship had changed form, brought into clear perspective for him by his close association with Afrikans conducting national liberation struggle in neo-colonial Afrika. Malcolm saw **colonial direct and colonial indirect rule** come tumbling down in Afrika only to be replaced in some cases by **black mis-rule** under white influence, i.e. thus the **neo-colonial relationship = neo-colonial indirect rule**, and so he began to apply what he saw in Africa to the Nu Afrikan situation in the U.S. Empire. He saw what could only be described as the *beginning* of **domestic neo-colonial indirect rule** in the U.S. Empire being erected over the heads of the **Nu Afrikan People**. Malcolm saw the oppressive and repressive nature of this new slave-master relationship and he tried to tell us about it and organize against it, and this is the reason he had to die. It is this **Nu** understanding that we celebrate by including his date of death as our **Maafa Nu Year's Day**.

Our black *mis-leaders*, whom we call in this project the *true African-American Minority vs. the Nu African Majority* (a distinction we failed to make in the past to our own detriment, believing that the color of a person's skin is the only criterion for deciding who is our *kith and kin*) hopeful will come to understand that *one day we will have to fight the white man whether we want to or not*. David Walker, Frederick Douglass, and Malcolm X both understood, knew it, and were willing under conditions that portended success. They well understood for their times the overwhelming power of the white man but this knowledge did not produce plain all out cowardice but wisdom before concluding that there was no other choice than the spilling of blood. They understood that in order to fight the white man without fear the black man had to grow in confidence within himself as happened for Douglass when finally made up his mind *not to take anymore beatings and abuse* from Mr. Covey. The black man will fight according to David Walker which is a fearsome thing once it happens because they glory in death according to him. It should be understood that the black man did not just stand around and allow the white man subdue him. The black man fought back with whatever weapons they could get their hands on. In the ground battle between the French and the Haitian slaves all they had was wooden pikes and a martial arts skill akin to the Brazilian style fighting called *Capoeira*. The high kicks used and the head butts to the white soldiers solar plex often ended with the white soldier throwing up his cuts, and running in panic from black men who often run directly into their fire (believing they were protected by such rooster's feet as talismans in their mouths. We don't know specifically where the Haitians acquired this style of fighting but we know that this form of African martial arts developed to a high level or high art form in Brazil. We know this that both wrestling and stick fighting developed in Ancient Egypt. According to Yusef Abdul Salaam (1977) in this *The African Bilalian & the Martial Arts: The Blackman's Contribution to the Fighting Arts*:

Actually, boxing and wrestling techniques existed in Egypt as early as 300 B.C. and since Egypt is only a baby compared the ancient African civilization of Ethiopia and Kush, it is highly possible that self-defense techniques were developed even earlier in Africa. The men

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that picture-wrote these scenes of themselves boxing and wrestling, the men that designed and built that “*ancient sphinx*” that Oyama speaks of were Black men. The face of the man that is on a lion carved on the “*ancient sphinx*” is the face of a Black man. Historians say that the sphinx’s nose was shot off by Napoleon’s soldiers because it looked too African.⁴¹⁶ [p. 4]



Besides Africans having the ability to defend themselves in hand-to-hand combat (various forms of the martial arts) they also had a number of weapons and skill sets with various weapons for war and self-defense according to Yusef Abdul Salaam in the section of his book called “African Weaponry.” Adul Salaam states:

Armed combat is very much a part of the martial arts. A man’s ability to effectively handle a weapon sometimes gives him a better chance of defeating his opponent. But in the final comedown it is not the weapon but the man. A man who regards his weapon as his savior may lose his life when he loses his weapon. Africa is the place where man first became man. The oldest surviving tools and weapons in the world—pebbles chipped into blades – have been found in Africa. A special type of axe, the cleaver seems to have been used in Africa and nowhere else. It was used for cutting, hacking and slashing. It was during the stone age – in Egypt – that the first army was organized. The Egyptian army of the old kingdom in 3,000 B.C. consisted of archer. Their arrows and spears were tipped with flint and their war clubs consisted of stone head on wooden handles. Egyptian warriors’ fame as archers was so great that in several ancient languages “archers” and “Egyptian” were the same word.

Another North African contribution to traditional armed combat was the famous war elephants. General Hannibal used elephants to cross the Alps and sacked Rome. Hannibal’s skillful maneuvers and precise tactics are still being taught in the leading military academies of today. In the seventeenth century A.D. the Arabs poured into Africa sizzling with burning zeal with their religion, Islam. From Morocco, at the western end of Africa, they crossed the Strait of Gibraltar and conquered Spain (711 A.D.). The Strait of Gibraltar was named after an African Muslim named General Gebal Ben Said. General Said and his men were not only fine warriors but men of culture and refinement.⁴¹⁷

The major weapons for the most West African tribes were the sword, clubs, lances, and bows. The chief and bravest warriors of the ancient kingdom of Benin, located at the mouth of the Niger River, wore helmets of padded basketwork or of hard crocodile skin; for body protection they had quilted ponchos covered with leopard skins tough enough to stop an arrow or a spear. Bows and arrows were used for hunting and warfare. Spears were equipped with barbed heads. Short swords were used for close combat. They were worn in

⁴¹⁶ Yusef Abdul Salaam. *The African/Belalian & The Martial Arts: The Blackman’s Contribution to the Fighting Arts*. (Harlem, New York: Afrikan/Bilalian Publications, 1977), p. 4.

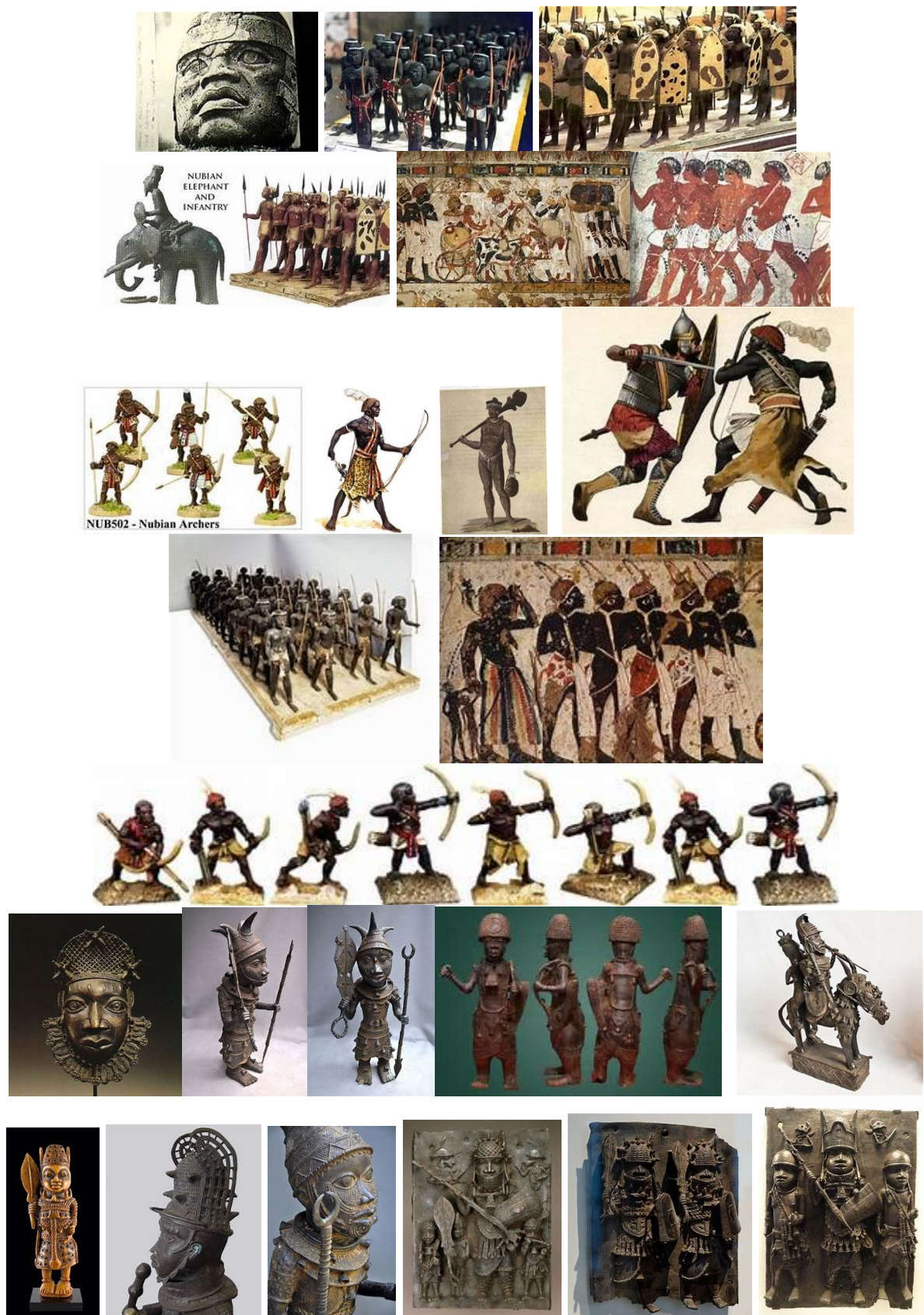
⁴¹⁷ The General that invaded Spain and Southern France in 711 C.E. was indeed a black Muslim or Moor. However, his name is Tariq Ibn-Ziyad Ibn ‘Abd-Allah. There is no element in his name “Gebal,” and did not initial invade Spain with a Arab army but rather a black Muslim army of “Moors” consisting of 7,000 troops. Only later did the Arabs that had invaded North Africa seek to share in the glory of his triumph by crossing from Africa with Arab troops. The point of landing of Tariq’s black troops was at Calpe, which afterward was called Jabal al-Tariq, meaning the “Mountain of Tarik” from them on carried those elements at “Gibral-Tar” to memorialize the second time black troops from Africa, the first of course being Hannibal invaded from this same location entered Spain and then crossed the Alps into Italy to conquer Rome in about 218 C.E.

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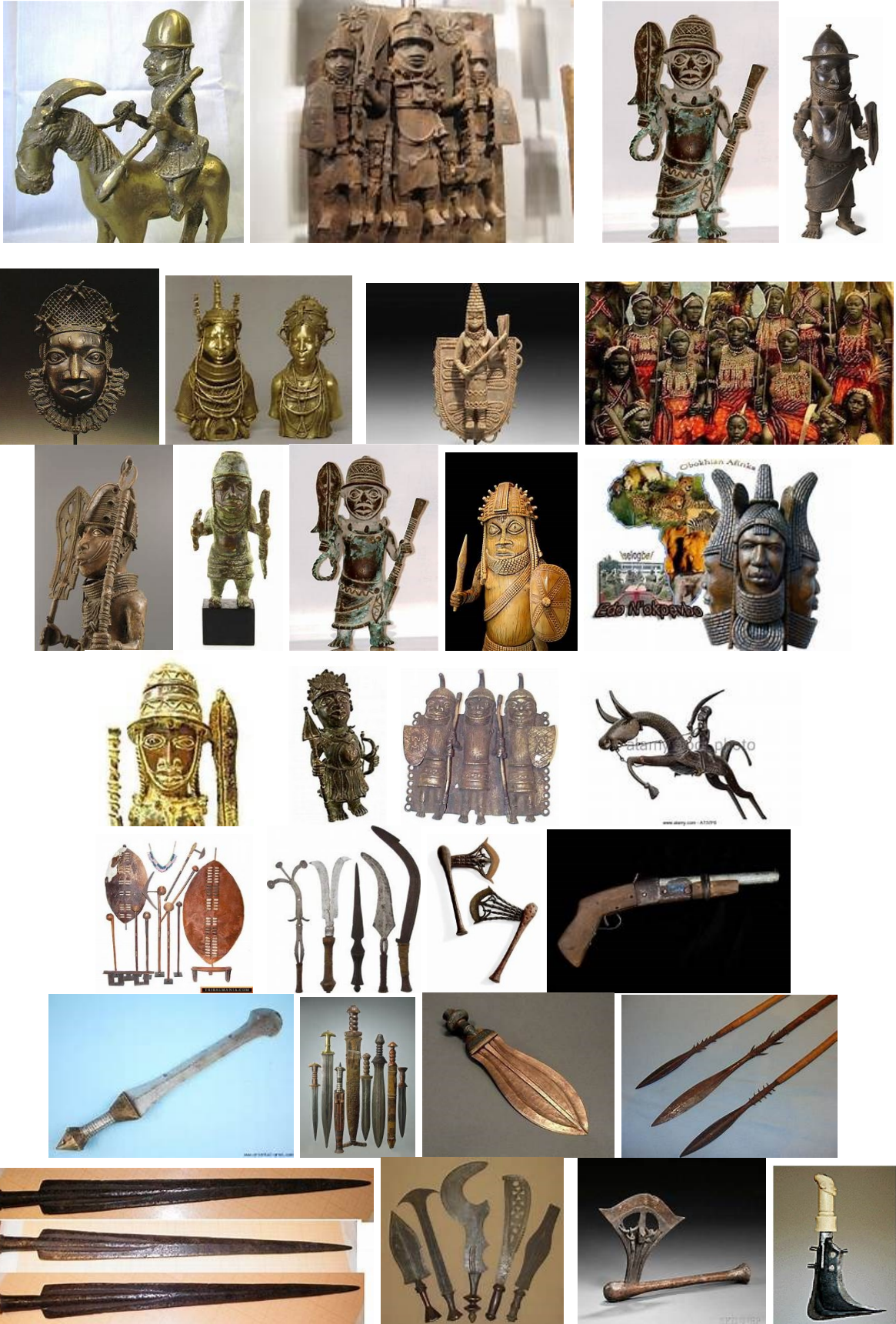
decorated sheaths, hanging from colorful shoulder belts. A special kind of sword with a blade with double curved edges was a sign of authority. High chiefs sported this type of sword. The Dahomean arm included elite regiments of women warriors. They were as vicious as wounded tigers and were more feared in battle than the men. They were deadly with the bow, spear and rifle. The Ashanti warriors were known throughout Africa for their courage and bravery on the battle field. They preferred death rather than take a step backwards. The Europeans who came to Africa to purchase slaves often avoided buying any of the Ashanti warriors because they were known to fiercely resist the slave system and were often the leaders in slave rebellions. The Nigerian Mandingo carried a curved sword in a handsome leather sheath worn over one shoulder. The Masai and the Hausa preferred straight long swords mounted in leather and brass. The Hausa also used bracelet-daggers that were strapped to his forearms. They hid the daggers under their bulkish robes. Some of the most unique weapons in the world can be found among the Hausas – the fighting bracelets and rings. . . . Whenever the warrior come in close quarters he rushes in on his adversary, strikes at the face with the sharp edge or, flinging his arm around the man, razors his naked body almost into pieces with snapping strikes of this terrible weapon. . . . Among the Magazawa people a contest “Korariya” is played with bracelet-knives and claw wristlets. Two youths attack each other and if both are experts, each will prevent the other from touching him with the weapon. The Shanga people hold manhood contest between two combatants armed with claw-wristlets. . . . The claw-wristlets were often used by assassins in order to give the appearance of a wound inflicted by a tiger. Near Lake Chad, there still live two warrior tribes, the Bornu and Bagirmi. Their armies consisted of armored horsemen. The Bornu wore padded helmet caps and quilted jackets under long tail shirts. . . . Tribes in Zaire use the spear and axe. The colorful decorated axes were made especially made for chiefs. Some tribes used throwing irons that had razor like spikes sticking out in all directions so that they would cut regardless of how they hit. . . . The so-called pygmies are natural hunters and depend on the bow and arrow for their livelihood. Though they are expert marksmen, they poison their arrows to make doubly sure of bringing their game or man down for keeps. . . . On the coast of Gabon live the Fang people. They use a crossbow that is uniquely made. . . . Ethiopians used a shield that was round, made of buffalo hide, and was firmly domed in the center so that a warrior could effectively deflect thrown missiles and sword cuts. The shield was usually covered with velvet and mounted with silver and brass. The hilt of their sword was made of rhinoceros horn and had a uniquely curved sickle blade so that the warrior could hit over or around an enemy's shield. Watutsi are a very tall people. They carry their weapons as a symbol of their manhood. They use the common spear and bow but they also have a slim, long club with a fat, knobby end. A Watutsi warrior is never without this club. When two warriors meet, each extends the knobbed end of his club to be touched by the other as a sign of peace. The Masai people are very famous for their fighting ability. They carry egg-shaped shields of bull hide which is strengthened by a wood shield edge and held tightly by wooden handles that reaches the whole length of the shield. Emblems are painted on the shields to indicate ranks and divisions of the warriors. . . . In southwest African, the so-called Bushmen (San People) lived in the Kalahari Desert. . . . The San people are great archers. A tiny triangular arrow head is set into a short rod of toughwood, which in turn is put into a reed that makes the arrow's stem. The arrow is poisoned but is smeared only in the rod as a safety precaution, making sure the warrior does not kill himself accidentally if he cuts himself with the razor sharp arrow tip. . . . The Khoi-Khoi people of South Africa have a special weapon called the Knobkerrie, a short throwing club with a fat head. A warrior carries several of them and shoot them repeatedly with sharpshooter's accuracy, bringing down speedsters like antelope and deer. When using the knobkerrie in combat, a warrior can cut down his man hitting him high and low as far away as fifty yards. As a defensive weapon, the Khoi-Khoi carries a long staff with which he parries and deflect weapons thrown at him.⁴¹⁸

⁴¹⁸ Yusef Abdul Salaam. *The African/Bilalian & The Martial Arts: The Blackman's Contribution to the Fighting Arts*. (Harlem, New York: Afrikan/Bilalian Publications, 1977), pp. 13-23.

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There is little doubt that black slaves brought to various parts of the Americas were at a disadvantage in respect to having access to weapons (especially the kind of weapons they have been use to in Africa, as described by Yusef Abdul Salaam and imaged above). But Abdul Salaam said something significant that “A man’s ability to effectively handle a weapon sometimes gives him a better chance of defeating his opponent. *But in the final comedown it is not the weapons but the man.* A man who regards his weapon as his savior may lose his life when he loses his weapon.” This is true of the black slaves brought to America. They had *lost their weapons* and therefore *lost their ability to maintain their freedom*. However, what we want to know in this section *did the black slave regard his weapon as his savior? Could and would he be a man still without his traditional weapons?* Another way of putting this is sense “*in the final comedown it is not the weapon but the man*” did the black slaves nevertheless (without weapons immediately at hand) still have the will to fight the white man (who for the moment had all of the cards, including the use of force) for his freedom? The answer according to Eugene D. Genovese in his *From Rebellion to Revolution: Afro-American Slave Revolts in the Making of the New World* the YES! Eugene D. Genovese in his *From Rebellion to Revolution: Afro-American Slave Revolts in the Making of the New World* states the following:

Accordingly, the legend of black docility in slavery appears the more ironic as well as the more ludicrous, for , so far as the evidence allows generalization, no enslave people in world history rose in revolt so often or in such numbers or with so large a measure of success. The slaves of the Old South rose much less frequently, in fewer numbers, and less successfully than those in the Caribbean region and South America, but they too made vital contributions to the history of revolt.⁴¹⁹

By the end of the eighteenth century, the historical content of the slave revolts shifted decisively from attempts to secure freedom from slavery to attempts to overthrow slavery as a social system. The great black revolution in Saint-Dominique marked the turning point. To understand this epoch-making shift, the revolts in the United States, or in any other country, must be viewed in a hemispheric, indeed world, context. . . . Many revolts began as more or less spontaneous acts of desperation against extreme severity, hunger, sudden withdrawal of privileges, or other local or immediate conditions. These sometimes but not often passed into warfare against particular injustices even as defined by the customary arrangements of slavery. Other revolts, as well as guerrilla wars wages by maroons (*i.e.*, groups of runaway slaves) aimed at withdrawing from slave society in an attempt to resurrect an archaic social order often perceived as traditionally African but invariably a distinct Afro-American creation. These appeared, especially during the late eighteenth and the nineteenth centuries, revolts aimed at overthrowing slaver as a social system—a magnificent object unknown to the slaves of the ancient world—and at winning for black peoples a place in the modern system of nation-states. The nineteenth century revolts in the Old South formed part of this epoch-making transformation in the relations of class and race in the Western Hemisphere. The most important slave revolts in the English-speaking North American states occurred in New York City in 1712; at Stono, South Carolina in 1739; in southern Louisiana in 1811; and in Southampton County, Virginia under Nat Turner in 1831. To them might be added the conspiracy at Point Coupee, Louisiana, in 1795, before the cession of the colony to the United

⁴¹⁹ Eugene D. Genovese. *From Rebellion to Revolution: Afro-American Slave Revolts in the Making of the New World*. (New York: Vintage Books, 1981), p. xxii.

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States, and the conspiracies of Gabriel Prosser in Richmond, Virginia, in 1800 and of Denmark Vesey in Charleston, South Carolina in 1822.⁴²⁰ [pp. 3-4]

Even with an unbounded fighting spirit and the will to be free the black man still needed courageous black leadership that believed in both God and black people's desire for freedom motivated by the need to experience black self-determination. In fact true black leadership dedicated to the freedom of the black man; a leadership that could not be bought or compromised is always what the black man in America have needed; and sadly to say that is just what they have rarely seen or experienced. The few times that God has sent such black leadership the black man has made great strides toward freedom. *Shahidi* Malcolm X was one of those rare black leaders that believed in pursuing the national interest of the black man and followed the *non-racial* principle of ***Race First***, advancing black consciousness to ever higher levels of commitment to freedom and the desire bring into reality the black ideal and black identity we have always aspired to be as "Nation within a Nation." Malcolm not only had faith in our fighting ability once we commenced the action to either defend or obtain our freedom via armed combat; he also had *unbounded faith in the black man* having a natural genius for creativity in every field of endeavor. However, to exercise their creativity they must achieve freedom by advancing our black consciousness to higher levels of thinking. We must do this despite knowing that the white man will never *voluntarily* allow the Nu African People to develop our black nation in peace. We must do this by acquiring every form and constituent of institutional power through organization that *we can do what pleases us!* Malcolm is quoted in *Black Nationalism and the Revolution in Music* by Frank Kofsky (1970) as saying that the black man could:

If given intellectual independence. He can come up with a philosophy that nobody has heard of yet. He can invent a society, a social system, an economic system, a political system, that is different from anything that exists or has ever existed anywhere on this earth. He will improvise; he'll bring it from within himself. And this is what you and I want. You and I want to create an organization that will give us so much power we can sit down and do as we please. Once we sit down and think as we please, speak as we please, and do as we please, we will show people what pleases us. And what pleases us won't always please them. So you've got to get some power before you can be yourself. Do you understand that? Once you get power and you be yourself, why, you're gone—you've got it and gone. You create a new society and make some heaven right here on this earth.⁴²¹

When I studied political science at Xavier University under Dr. Jon Moulton he impressed me with the work of Hans J. Morgenthau (1948), *Politics Among Nations: The Struggle for Power and Peace*, who suggested that *power both on the international level and domestically is the only constituent that determines success; and secondly that all peoples and nations understanding this look out for their own interests first*. Advancing the notions underlying *the principles of political realism* (i.e. *realpolitik*, a system of politics or principles based on practical rather than moral or ideological considerations = *power politics* of Otto von Bismarck) Morgenthau stated the following:

International politics, like all politics, is a struggle for power. Whatever the ultimate aims of international politics, power is always the immediate aim. Statesmen and peoples may ultimately seek freedom, security, prosperity, or power itself. They may define their goals in terms of a religious, philosophic, economic, or social ideal. They may hope that this ideal will materialize through its own inner force, though divine intervention, or through the natural development of human affairs. They may also try to further its realization through nonpolitical means, such as technical co-operation with other nations or international organizations. But whenever they strive to realize their goal by means of international politics, they do so by

⁴²⁰ Genovese. *From Rebellion to Revolution*, pp. 3-4.

⁴²¹ Frank Kofsky. *Black Nationalism and the Revolution in Music*. (New York: Pathfinder, 1970), p. 66.

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striving for power. . . . When we speak of power in the context of this book, we have in mind not man's power over nature, or over an artistic medium, such as language, speech, sound, or color, or over the means of production or consumption, or over himself in the sense of self-control. *When we speak of power, we mean man's control over the minds and actions of other men.* By political power we refer to the mutual relations of control among the holders of public authority and between the latter and the people at large. *Political power is a psychological relations between those who exercise it and those over whom it is exercised. It gives the former control over certain actions of the latter through the impact which the former exert on the latter's minds.* [my *Italics*] Political power must be distinguished from force in the sense of the actual exercise of physical violence. The threat of physical violence in the form of police action, imprisonment, capital punishment, or war is an intrinsic element of politics. When violence becomes an actuality, it signifies the abdication of political power in favor of military or pseudo-military power.⁴²²

It is apparent that Malcolm X understood the nature of power and the black man's need for power and that is why he expressed that need and desire in terms of "*Ballots or Bullets.*" He understood that *power* (i.e. organizational and institutional power) and how much of it you have over the minds of others so that you can influence their actions is the only thing anyone pays serious attention too. He understood that when you do not have enough power that is when you become the slave of other men. That is when your freedom is either taken away or diminished. That is what begins to make you less than the man God made you to be. That condition underscores the truism *God blesses the child that has his own!* Malcolm's understanding about power became evident early on when he first began his missionary and organizational drive to build the *Nation of Islam* that was only two Masjid's (i.e. Detroit and Chicago) when Malcolm started. Some scholars believe Malcolm's organizational skills is what allowed the *Nation of Islam* to spread so rapidly across the United States Empire & Imperium in nearly every major city. It is likely his success in these endeavors was the underlying cause (i.e. jealousy) that led to his down fall within the *Nation*. Malcolm understood clearly that once you have power (i.e. personal and institutional power *you can do as you please* or *what is in your or your peoples interest* and there is little anyone (who is your enemy) can do but disparage you before others in order to slow you down from your goals and aims. The philosophy and ideological aims of Marcus Garvey may have influenced Malcolm with this outlook for Garvey stated:

Power is the only argument that satisfies man. Except the individual, the race or the nation has POWER that is exclusive, *it means that that individual, race or nation will be bound by the will of the other who possesses this great qualification.* It is the physical and pugilistic power of Harry Wills that makes white men afraid to fight him. It was the industrial and scientific power of the Teutonic race that kept it for years as dictator of the economic and scientific policies of Europe. It is the naval and political power of Great Britain that keeps her mistress of the seas. It is the commercial and financial power of the United States of America that makes her the greatest banker in the world. Hence it is advisable for the Negro to get power of every kind. POWER in education, science, industry, politics and higher government. That kind of power that will stand out signally, so that other races and nations can see, and if they will not see, then FEEL. Man is not satisfied or moved by prayers or petitions, *but every man is moved by that power of authority which forces him to do even against his will.*⁴²³ [my *Italics*]

The African-American mis-leaders have no idea of this creative impulse in the black man nor do they apparently understand the forms and constituents of power, *real power* as Malcolm

⁴²² Hans J. Morgenthau. *Politics Among Nations: The Struggle for Power and Peace*. Fifth edition. (New York: Alfred A. Knopf, 1973), pp. 27-29.

⁴²³ Marcus Garvey. *Philosophy & Opinions of Marcus Garvey*, edited by Amy Jacques-Garvey. (New York: Atheneum, 1977), pp. 21-22.

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understood it nor as Garvey understood it. In fact they wouldn't believe you if you told them that black men had the *natural* creative impulse to achieve his black national goals and aim via the creation of *life-giving, life-saving* institutions of power. They believe only in the power of the white man and so relying on and depending on the white man or "Mr. Lincoln" i.e. the U.S.E. government regime) for some civil rights crumbs from his table. African-American integrationist and minstrel dancers for mere civil rights, those who are devotees and acolytes of "Mr. Lincoln" (e.g. protagonist for "Progressive Ideological" paternalism, who chant the mantra "We Know What Is Best For You!") are not the only group that fails to understand the national interest, feeling, needs, and desires of the Nu African People for freedom and black self-determination, otherwise they would not be advocating promotion of African interest that in some respects is detrimental to our own black national interests.

Pan-Africanist who promote the idea of mass repatriation (Back to Africa, Garvey) as a solution to the *Nu African Problem* should know first that this ideal is untenable and that even if it were possible the Nu African People will never leave the United States Empire & Imperium without the soil of their ancestors. Very few of these leaders understand African symbolism and black cultural history behind this last assertion. For my readers who wish to understand why we are so attached to the soil where our ancestors are buried, regarded as *sacred space* or *sacred mounds* should read the writings of the African Zulu witch doctor Vusa'mazulu Mutwa in his *My People* [Penguin Books, 1969] under caption "Kariba", pp. 168-175. *Kariba* was an ancient sacred or holy site for certain tribes of Africa that had migrated there from what is today Zambia, much like *Shiloh* located the territory of Samaria was for the Israelites before the Temple of Solomon was built. Shiloh for example was the sacred

home of the Tabernacle of God (מִשְׁכָּן , *Mishkan*) and for a time where the Ark of the Covenant was placed. It can be described as the "Mound of God" since it is built on a high mound for military reasons of protecting the sacred articles there and because Shiloh can be translated "His it is" or "It Belongs to Him." Shiloh was the first religious center for the Israelites, where the Priest Eli and his sons officiated. More importantly this was the place one went to seek God's face for blessings and favor as Hannah did disturbed that she could not have a child. Hannah prayed within her heart in the presence of Eli promising God she would dedicate her first male child to the work of God's tabernacle if He would grant her request. As a result Samuel, the Prophet/Priest/Judge was born and received his training by Eli. (1 Samuel 1:1-22; 2:1-21).

Although there is no exact location known for the Tomb of Elisha, the Prophet, it is known that he was buried somewhere in the territory of Samaria, where he did most of his prophetic ministry for the Northern Tribes of Israel. It is speculative but Elisha might have been buried somewhere near Shiloh because a miraculous event occurred involving his tomb that profiles well with prayers being made Shiloh because miraculous things were expected to happen there *if nowhere else*. Second Kings 13:20-21 mentions that Elisha died and was buried, and that later another man died and was being buried when raiders approached. The men burying the man hastily threw his body into Elisha's tomb and it is said that *upon touching the bones of Elisha the man came back to life*. *Kariba* for many Africans had this sacred character and mystic; but had significance beyond this as not only a religious center where miraculous things happened, including healing, but that *Kariba* was the very *center of the world* and of *time and eternity* itself. According to writings of the Zulu witchdoctor Credo Vusa'mazulu Mutwa from the province of Natal:

In the old days, a tribe started migrating from the centre of what is today Zambia. It took exactly half a year to reach Kariba-which was exactly the same length of time it would take a tribe to migrate there from the centre of the land of the Nyasa or the land of the Mashona. This strange fact induced the Wise Ones of the tribes to believe that Kariba was the navel of the world. There was a place in the gorge, too – now for ever buried under water – where, if one listened carefully in a crevice between two great rocks, one heard the sound of running water far, far below – so far below that the legend grew up that Kariba was the gateway to the Underworld, and the sound that could be heard was that of the Lulungwa-Mangakatsi itself, the river of eternity. This is why the Bantu regard Kariba as the holiest place in the

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world. . . . The Holy ones of the Kariba had no laws whatever, other than what they called the laws of conscience. . . . With their strong mental power they experimented with the brain, and often performed crude operations, successfully removing brain tumours. They were the first people who, assisted by a considerable measure of 'mind over matter', successfully amputated limbs. They developed surgery to such an extent that they could perform Caesarian operations on women and female animals, and both mother and child survived. Kariba soon became a place where people from tribes even as far away as the land of the Bu-Kongo would gather, bringing their injured and sick great distances to be healed by the Holy Ones. The pilgrims in their thousands, from many different tribes, would gather on a low hill, known as the Hill of Life, on the northern bank of the Zambesi, which was about a quarter of a day's journey from the gorge, and here the Holy Ones would come to meet them, bless them silently in sign language, and begin the long task of healing the mad, the wounded and the sick. Often in this work the Holy Ones used mental power alone. They would give a sick man nothing more than a calabash of clear water to drink, and he would be healed. . . . The Holy Ones had vanished from the face of the earth. They had certainly never left the gorge—and yet they were never seen again. Ever since, our great thinkers have tried ceaselessly to solve what has become known as the 'Riddle of Kariba'—but in vain. Even today it remains one of the many mysteries of our naïve land. . . . There is also a belief that not only is Kariba the navel of the earth, but that also the 'Knot of Time' is located there, where the past, present and future meet, and are joined together.⁴²⁴

One can also read Robert Farris, *The Flash of the Spirit* specifically shows how closely Nu Africans grounded in their black spiritual cosmology are attached to the soil of our ancestors, in our case principally located in the black National Territory of the South-east U.S.E. & I. The idea presented by Farris is that Nu Africans think of their black ancestors as *living vital spiritual force*. To us *our black ancestors are still alive and have vital force or power that can influence even our everyday life for good or ill*. Black people in general believe that human persons are not the only actors in the universe which we will show using the work of John S. Mbiti (1969), *African Religions and Philosophy* momentarily. There are unseen spiritual forces and emblems that represent those unseen forces. In the case of our black ancestors who have died in the land you might think of them as the *People of Heaven* and their tombs as the sacred space signifying or representing their portal between time and eternity. Under this rubric one can say philosophically this is because *the human person made in the image of God is special order of spiritual being clothed in flesh*. From *the beginning we were not nor have we ever been mere animals; but we carry within us vital force and power that comes from God*. It is significant that while we were *made from the Earth* (i.e. "from the dust of the Earth") and by that distinction became *Earth-men* (bound to the soil) that is not all that we are or are intended to be in our continuing spiritual transformation. Our essence is essentially spiritual in nature because when God made man God breathed into him *the breath of life* and *man* (i.e. Earth-man) *became a living soul*. [Genesis 2:7]. Farris suggests that Nu Africans have been influenced by various African peoples (from whom we were forcibly taken in slavery) with this black cosmological world view and is now a part of our *life-world* and *lived-experience* of the sacred closely attached to the land where our ancestors departed the *Earth of Time* for the *Earth of Eternity*. In this regard Farris discusses the influence of the Kongo-Angola:

Nowhere is Kongo-Angola influence on the New World more pronounced, more profound, than in black traditional cemeteries throughout the South of the United States. The nature of the objects that decorate the graves there, as well as in places as diverse as Haiti and Guadeloupe in the West Indies, reveals a strong continuity. That continuity might be characterized as a reinstatement of the Kongo notion of the tomb as *a charm for the persistence of the spirit*. [my *Italics*] Recall the container of the Kongo charm or sacred medicine, charged with activating ingredients—a human soul, spirit-embodiment and spirit directing objects. In the case of a burial site, the coffin and the mound are the obvious

⁴²⁴ Credo Vusa'Muzulu Mutwa. *My People*. (Penguin Books, 1977), pp. 168-171.

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containers, the soul of the deceased is the spark. In addition to the tombstone or headstone, there are decorative objects that, both in Kongo . . . and the Americas . . . , cryptically honor the spirit in the earth, guide it to the other world, and prevent it from wandering or returning to haunt survivors. In other words, the surface “decorations” frequently function as “medicines” of admonishment and love, and they mark a persistent cultural link between Kongo and the black New World. Both Kongo and Kongo-American tombs are frequently covered *with the last objects touched or used by the deceased*. . . . In black North America the last-used objects of the dead are also believed to be specially charged with emanation, traces of the spirit. One can chart the continuity of this belief from plantation time (1845-65)—“Negro graves were always decorated with the last article used by the departed” —to St. Helena Island, Georgia, 1919, and Brownsville, Georgia, c. 1939. “They used to put the things a person *used last* on the grave. This was suppose to satisfy the spirit and keep it from following you back to the house.”⁴²⁵

A moment ago we said that the human person is not the only spiritual actor in God’s universe and that this belief has informed black cosmological thinking and world view both in Africa and in the so-called New World. We have already seen with Farris how this black cosmology influences Nu African notions of burial sites as sacred spaces that are treated as if our departed black ancestors are still somehow alive, have vital force that can impact our lives. Farris believes we got this cosmological world view that has become part of our *life-world* and *lived-experience* from various African people like the Kongo-Angola, from whom some of us were taken as slaves. Dr. Mbiti in his *African Religions and Philosophy* confirms this horizon of understanding. Dr. Mbiti in his chapter on “Spiritual Beings, Spirits and the Living-dead” allows us to dispense with the popular notions of so-called “Zombies” which is just one way Europeans and Euro-Americans deprecate the reality that there are *really-real* spiritual actors the God’s universe under God’s control just like we are. On TV we are given “Zombies” something to laugh at that masks a *really real* spiritual reality. As long as we can laugh at it we don’t have to be afraid of it. Dr. Mbiti talks about the *spiritual population* of God’s universe and states:

The spiritual world of African people is very densely populated with spiritual beings, spirits and the living-dead. Their insight of spiritual realities, whether absolute or apparent, is extremely sharp. To understand their religious ethos and philosophical perception it is essential to consider their concepts of the spiritual world in addition to concepts of God. We have repeatedly emphasized that the spiritual universe is a unit with the physical, and that these two intermingle and dovetail into each other so much that it is not easy, or even necessary, at times to draw the distinction or separate them. Although the spiritual world plays such an important role in African life, no serious studies have been made on the subject. This is one of the weakest links in the study of African religions and philosophy. The spirits in general belong to the ontological mode of existence between God and man. Broadly speaking, we can recognize two categories of spiritual beings: those which were created as such, and those which were once human beings. These can also be subdivided into divinities, associates of God, ordinary spirits and the living-dead.⁴²⁶

In respect to the “Creation and Original State of Man” within the population of God’s spiritual order man from an African perspective has a unique place. In other words man has a special place in relation both to God and to other spiritual actors in the universe. Dr. Mbiti states:

⁴²⁵ Robert Farris Thompson. *Flash of the Spirit: African & Afro-American Art & Philosophy*. (New York: Vintage Books, 1984), pp. 132-134.

⁴²⁶ John S. Mbiti. *African Religions and Philosophy*. (New York: Doubleday & Company, Inc., 1970), p. 97.

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We have pointed out that African ontology is basically anthropocentric; man is at the very centre of existence, and African peoples see everything else in its relation to this central position of man [e.g. *humano-centrism*, my insertion]. God is the explanation of man's origin and sustenance; it is as if God exists for the sake of man. The spirits are ontologically in the mode between God and man; they describe or explain the destiny of man after physical life. Man cannot remain forever in the Sasa period, he moves "backwards" into the Zamani period, and yet however far he travels in the stream of time, he remains a creature, in the stage between God and physical man. Animals, plants, land, rain and other natural objects and phenomena, describe man's environment, and African peoples incorporate this environment into their deeply religious perceptions of the universe. We have already seen how some of these objects and phenomena are attributed with life and personality, so that strictly speaking "nothing is essentially dear or devoid of life (being)" 1 the sight of African peoples.⁴²⁷

So since God's universe is densely populated with various forms of spiritual beings and man is created as one of these beings having a ontological relations not only with God but with the other spiritual actors in the universe (e.g. angles and demons, etc.) how do African peoples deal with and understand the spiritual status of departed ancestors (cessation of life in the Earth of Time) and their continued relational influence on the living according to Dr. Mbiti? In other words how do African people view "Death and the Hereafter"? Dr. Mbiti states the following:

Finally comes death, that inevitable and, in many societies, most disrupting phenomenon of all. Death stands between the world of human beings and the world of the spirits, between the visible and the invisible. There are many, and often complicated, ceremonies connected with death, burials, funerals, inheritance, the living-dead [i.e. the People of Heaven, my insertion], the world of the departed, the visit of the living-dead to their human families, reincarnation and survival of the soul. Death is something that concerns everybody, partly because sooner or later everyone personally faces it and partly because it brings loss and sorrows to every family and community. It is no wonder, therefore, that rituals connected with death are usually elaborate.⁴²⁸

No Africans new more about death or prepared for it more elaborately than the Egyptians. Not only that but their black cosmology allowed them to assert that the spiritual link between the deceased/departed and the Earth of Time is never truly broken, because after all we are Earth-men; so that the tombs (especially of royalty and the rich) were elaborate ornamented constructions that allow the dead (i.e. those from the West) to visit at their will. For the Egyptians Earth-man was never really *departed* but was now free to ascend and descend on *Jacob's Ladder*, that is between Heaven and Earth, or as we have said elsewhere between the *Earth of Time* and the *Earth of Eternity*. According to E. A. Wallis Budge (1893) in his *The Mummy: A Handbook of Egyptian Funery Archaeology* the

Ladder that we refer to here as "Jacob's Ladder" is called the , or,  that is, *maqet*, the Ladder by which Osiris Ascended into heaven. These two spellings of *maqet* are in the

same semantic domain as    , the *Celestial Ladder of God*, the portal between Heaven

and Earth, where the human person can  "walks" or "climbs up" to the very heights of its  *aq* "steps". Budge states:

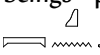
⁴²⁷ Mbiti. *African Religions and Philosophy*, p. 119.

⁴²⁸ Mbiti. *African Religions and Philosophy*, p. 195.

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In many of the Old and Middle Kingdoms models of a ladder,  made of steatite and wood have been found, and some time elapsed after the finding of them before it was realized that they were amulets. These models are symbols of the Ladder by which, according to a very ancient legend, Osiris ascended into heaven. In primitive time the Egyptians thought that in some places the floor of heaven touched the mountains, and that the spirit-bodies of the dead stepped from the tops of the mountains on to the crystal (or alabaster?) floor of heaven. But in some parts there was a considerable space between the earth and this floor, and then the spirit-bodies needed a ladder. The legend stated that Osiris wished to enter heaven, but that on account of his want of strength he was unable to spring up to it, and that he would never have reached heaven at all had not Ra provided him with a ladder. According to one form of the legend Osiris was helped to ascend the ladder by Ra and Horus, who stood one on each side of it, and according to another the two helpers of Osiris were Horus the Aged and Set. To make the ladder perform its functions it was necessary for the deceased to recite the *heka*, or word of power, which was specially composed for this purpose.⁴²⁹

The departed or deceased human person upon death becomes *Osirian Traveler* (like Osiris did) and with his *spiritual body* can (using the *celestial ladder of God*) travel *back and forth* between his new spiritual home in Paradise, and his earthly home, that is, the tomb where he left his *physical body* with appropriate funeral ceremonies and prayers on Earth or in the Earth of Time. But the Ba = Soul of the human person is always in danger of falling off the Ladder of God or being cast off into the Lake of Fire unless the proper *heka* word(s) is or are used. These words and are recited for the deceased at the funeral rite and memorial by the family (just supposing he or she could not do so for themselves). Why is this? The *Celestial Ladder* are in the hands of Twelve that are called "those who bear the ladder" who are also holding in their hands a long serpent as they and the Boat of the Sun, in which Ra passes though the pylon of the Fifth Division or Fifth Hour within the Tuat (i.e. Underworld). Budge (1904) in his *The Gods of the Egyptians* identifies their function for those who "Climbing Jacob's Ladder":

Finally, the god addresses those who hold the ladder. . . and bid them take measurements of the souls that are appointed for destruction, and destroy the souls that have to be destroyed; in the hand of these beings was the power of determining the length of the period which had to be passed by souls in Amentet, and it is undoubtedly passages like these which have given rise to the idea that the Egyptians believed in purgatory. In the centre of this Division the boat of the sun is being drawn along by four gods belonging to it as before. Before these are nine gods with projecting elbows and covered shoulders called "holders of Ennutchi," ; they are joined together by a rope; those gods follow twelve men who are described as the "souls of the men who are in the Tuat," and both groups of beings proceed towards a god who holds a scepter, and is called Her-qenbet-f, . The duty of this god was to call the souls of the righteous and put them in their dwellings, by the corner of those who lived near him.⁴³⁰

Here we need to clearly distinguish the more important of the seven essences (spiritual/physical/psychic aspects) of the human person important in the cosmology associated with becoming an Osirian Traveler (i.e. the deceased/departed) now able to experience the power of his or

her spiritual embodiment. The  **ba** = *soul* may with his *spiritual body* = *glorified body* called by the Egyptians his  **sahu** visit his earthly *physical body* called by the Egyptians the

⁴²⁹ E. A. Wallis Budge. *The Mummy: A Handbook of Egyptian Funerary Archaeology*. (New York: Dover Publications, 1989).

⁴³⁰ E. A. Wallis Budge. *The Gods of the Egyptians*, Vol 1. (New York: Dover Publications, Inc., 1969), pp. 186-188.

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khat. It is evident in Egyptian cosmology that some parts of man rose again (resurrected through prayers by a process of germination) and other parts of his essence did not. However the case it is clear that the body of the deceased does not just lay in the tomb inoperative for according to E. A. Wallis Budge in his *The Egyptian Book of the Dead* based on the *Papyrus of Ani* the ba = soul of the person says: "I germinate like the plants" "I exist, I live, I live, I germinate, I

"germinate," "thy soul liveth, thy body  germinateth by the command of Ra himself without diminution, and without defect, like unto Ra for ever and ever." ⁴³¹

Two aspects or essences of the deceased human person concerns us here, that is, the **sahu** = **spiritual body** and the **khat** = **physical body** because the Egyptians held there was direct bond between the two that allowed the two to remain in relational and functional contact one with the other as the **sahu** was allowed to travel up and down on Jacob's Ladder to visit its **khat** = deceased but germinating body. In respect to the **khat** = *physical body*, Budge states:



The physical body of man considered as a whole was called *khat* , a word which seems to be connected with the idea of something which is liable to decay. The word I also applied to the mummified body in the tomb, as we know from the words "My body (*khat*) is buried." Such a body was attributed to the god Osiris in the CLXIInd Chapter of the Book of the Dead "his great divine body rested in Annu." In this respect the god and the deceased were on an equality. As we have seen above, the body neither leaves the tomb nor reappears on earth; yet its preservation was necessary. ⁴³²

In respect to the **sahu** = *spiritual body*, Budge states:



The word *sahu* , though at times written with the determinative of a mummy lying on a bier like *khat*, "body," indicates a body which has obtained a degree of knowledge and power and glory whereby it becomes henceforth lasting and incorruptible. The body which has become a *sahu* has the heaven and dwell with the gods,, and with the *sahu* of the gods, and with the souls of the righteous. ⁴³³

But the *sahu* also could descend back to visit with its germinating *khat* that somehow still had life in it although decaying slowly (when mummified). Therefore, the Egyptians believed there was some kind of direct spiritual relationship between the *sahu* and *khat* that permitted the *sahu* to travel from the *Earth of Eternity* to the *Earth of Time* and back again. Because the *sahu* could visit both ways and have converse with God many African peoples thought it good to memorialize, celebrate and even venerate the tombs of the dead with gifts, libations, who are now thought of as being among the community of the *People of Heaven*. The Nu African (especially in the South) for these reasons have memorialized, celebrated and even venerated the departed, even as the Egyptians did by providing funeral offerings of meat, cakes, ale, wine, unguents, etc., even as Jesus was anointed for his death *while he lived* by a woman with an alabaster jar of expensive ointment). The Egyptians had specific notions about the continued relations of the two primary essences of the human person as one (*spiritual body*) traveled back and forth between Heaven and Earth, and the other one (*physical body*) lay *germinating* in its earthly tomb.

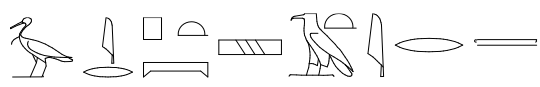
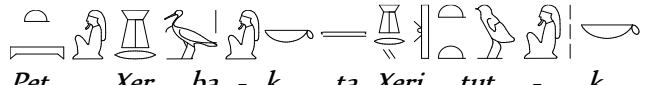
⁴³¹ E. A. Wallis Budge. *The Egyptian Book of the Dead: The Papyrus of Ani*. (New York: Dover Publications, Inc., 1967), pp. lix-lx.

⁴³² Budge. *Egyptian Book of the Dead*, pp. lviii-lix.

⁴³³ Budge. *Egyptian Book of the Dead*, p. lxii.

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The following Egyptian statements outline cosmological beliefs concerning continuing life and death; where because of the unbroken relationship between the spiritual body and the physical body there is a necessary unbroken relationship between the *Earth of Time* and the *Earth of Eternity*. Budge provide us with the following Egyptian statements which demonstrates their believe in both the separation of body, soul and spirit but also the implicit continuing connection between these spiritual essences that link Heaven to Earth and Earth to Heaven, as in the Egyptian *dictum: As Above So Below* and the collar idea *As Below So Above* as noted in Jesus critical comment to Peter after he declared that Jesus was the Christ, the Son of the Living God: *"I will give you the keys of the Kingdom of Heaven, and whatever you bind on earth will be bound in heaven; and whatever you loose on earth will be loosed in heaven."* [Matthew 16:19, EOB]; as in Hebrews it is clear that the sacred things and observations on Earth are merely shadows of the *really real* spiritual things in Heaven, so that this writer states: *"For If Jesus were on earth, he would not be a priest at all, because there are priests who [still] offer gifts according to the law. They offer divine service to a copy and a shadow of the heavenly things, even as Moses was warned by God when he was about to build the tabernacle, For God said: Behold you shall make everything according to the pattern that was shown to you on the mountain."* [Hebrews 8:4-5, EOB].

1. 
ba er pet sat er ta
 Soul to Heaven body to Earth.
2. 
mu -k er pet Xa-k er ta
 Thy essence in Heaven, thy body to Earth.
3. 
Pet Xer ba - k ta Xeri tut - k
 Heaven hath thy soul , Earth hath thy body.

Finally, Budge gives the following analysis of the meaning of these African cosmological statements:

There is, however, no doubt that from first to last the Egyptians firmly believed that besides the soul there was some other element of the man that would rise again. The preservation of the corruptible body too was in some way connected with the life in the world to come, and its preservation was necessary to ensure eternal life; otherwise the prayers recited to this end would have been futile, and the time honoured custom of mummifying the dead would have had no meaning. The never ending existence of the soul is asserted in a passage quoted above without reference to Osiris; but the frequent mention of the uniting of his bones, and of the gathering of his members, and the doing away with all corruption from his body, seems to show that the pious Egyptian connected these things with the resurrection of his own body in some form, and he argued that what had been done for him who was proclaimed to be giver and source of life must be necessary for mortal man.⁴³⁴

Even among the Hebrew who got their cosmology from the Egyptians while they were in slavery passes this doctrine of the resurrection and transformation of the deceased body through their own texts, where the Psalmist states: *"For thou will not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."* [Psalm 16:10, KJV]; and elsewhere: *"That he should still live forever,*

⁴³⁴ E. A. Wallis Budge. *The Egyptian Book of the Dead: The Papyrus of Ani*, p. lviii.

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and not see corruption." [Psalm 49:9, KJV]. Africans who became black slaves in the Americas and later on creations did not learn the doctrine of the resurrection from the Bible. The black slaves already innately understood the reality of this truth because it already existed not only in Egypt but in African lands and among African peoples from which black slaves were taken by force. The Bible once he could read it only confirmed this original African doctrine that had been passed down to him from ages past. The Bible doctrine of the resurrection was satisfying to the black slave because it affirmed his own black cosmological outlook that beyond his vale of tears *he would live forever* and that *there must be a God somewhere!* However, John S. Mbiti qualifies the African notion of immortality bound up with African concepts of time, that is, the **Sasa Period** (referring to "Micro-time", the *now period*, with perhaps a short future, meaningful to the individual and community only if it is part of their *life-world* and immediate *lived-experience*) and the **Zamani Period** (referring to "Macro-Time", which "overlaps with Sasa and the two are not separable. Sasa [therefore, going backwards] feeds or disappears into Zamani); and suggests because of these temporal constraints that the departed experience *personal immortality* and eventually *collective immortality* as they *move backward in time* from the Sasa Period of our immediate experience of them into the Zamani Period *where they lose contact with their Earthly home to become a part of the community the People of Heaven*. As with the Egyptians there is no actual *resurrection of the body* (as in Western theology) although in some African societies some kind of *rebirth* is recognized. Mbiti explains general African cosmology as follows under his section "*Death and Immortality*":

As an individual gets older, he is in effect moving gradually from the Sasa to the Zamani. His birth is a slow process which is finalized long after the person has been physically born. In many societies, a person is not considered a full human being until he has gone through the whole process of physical birth, naming ceremonies, puberty and initiation rites, and finally marriage (or even procreation). Then he is fully "born," he is a complete person. Similarly, death is a process which removes a person gradually from the Sasa period to the Zamani. After the physical death, the individual continues to exist in the Sasa period and does not immediately disappear from it. He is *remembered* by relatives and friends who knew him in this life and who have survived him. They recall him by name, though not necessarily mentioning it, they remember his personality, his character, his words and incidents of his life. If he "appears" (as people believe), he is recognized *by name*. The departed appear mainly to the older members of their surviving families, and rarely or never to children. They appear to people whose Sasa period is the longest. This recognition by name is extremely important. The appearance of the departed, and his being recognized by name, may continue for up to four or five generations, so long as someone is alive who once knew the departed personally and by name. When, however, the last person who knew the departed also dies, then the former passes out of the horizon of the Sasa period; and in effect he now becomes completely *dead* as far as family ties are concerned. He has sunk into the Zamani period. But while the departed person is remembered by name, he is not really dead; he is alive, and such a person I would call the *living-dead*. . . . From the point of view of the survivors, *personal immortality* [my *Italics*] is expressed or externalized in acts like respecting the departed, giving bits of food to them, pouring out libation and carrying out instructions given by them either while they lived or when they appear. . . . The acts of pouring out libation (of beer, milk or water), or giving portions of food to the living-dead, are symbols of communion, fellowship and remembrance. They are the mystical ties that bind the living-dead to their surviving relatives. . . . With the passing of time, the living-dead sink beyond the horizon of the *Sasa* period. This point is reached when there is no longer anyone alive who remembers them personally by name. Then the process of dying is completed. But the living-dead do not vanish out of existence: they now enter into the state of *collective immortality*. This is the state of the spirits who are no longer formal members of the human families. People lose personal contact with them. The departed in this state become members of the family or community of the spirits In other societies such spirits are incorporated into the body of intermediaries between God and man, and human beings approach God through them or seek other help from them. In reality, these spirits of the departed, together with other spirits which may or may not

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have been once human beings, occupy the ontological state between God and men. Beyond the state of the spirits, men cannot go or develop. This then is the destiny of man, as far as African ontology is concerned.⁴³⁵

Ancient black cosmology with the important element of memorializing our departed is one reason this project *Our Ancestors Have Names* is so important. Whether we want to call them “spirits” or the “living-dead” or not (this project preferring the calling them the *People of Heaven*, because they are still within *human/divine or divine/human community of beings*), we cannot allow them to recede from the **Sasa Period** of our memory (i.e. our *lived-experience* of them) further back into the **Zamani Period** of forgetfulness; without paying our respect and let them go without at least remembering their names and how they suffered inhuman treatment such as lynching; and without celebrating their desire for freedom and their struggle for black self-determination. In our black *life-world* and *lived-experience* as long as we remember our black ancestors names and how they suffered *they are not really dead. We will see them in the resurrection!* This project/work is one way we memorialize them and *pour out libation to them* because their struggle is still our struggle and represent in our black *life-world* and *live-experience* of them *the ties that bind* us to them and to each other. This is true black unity. Once we abandon our black ancestors (by forgetting their names) and so fail to honor them by advancing their *four core values* of black *self-determination, freedom, resistance, and education* that is when we will cease to be a *Nation within a Nation*. This black cosmological connection between us and them is moving them backward as each black generation passes (without remembering their names) through the Sasa Period of our immediate *lived-experience* to the finality of the Zamani Period *where their names among us is remembered no more*. Sadly, their memory, their names, their deeds the show us what core values they upheld is being replaces by the experiences, needs, interests and values of an alien white culture. Surely we are dead as a national group once this process of cultural mentacide is complete and we lose all black consciousness of who we were and are as a black nation of people. Such is the ancient black cosmology that came with the black man into the New World as he was made into a slave and explains on this level his spiritual and psychic attachment to his *historic homeland* [Africa]; but also more importantly his attachment to his *ancestral homeland* [the lands in the New World where the blood of his *ancestors who have names* blood was spilled so outrageously through murder, mutilation and lynching, etc. Our separation from African was complete for the white man would not allow us to take even the soil from that ancient land for he was determined that we would never return to it.

V. P. Franklin begins with premise before he talks about Nu African “core values” and suggests they are rooted in the fact grounded in our black history that *we are already a nation*; but a black nation only because our black ancestors and so the remembrance of them have left a legacy of their core values that advances our survival as a nation. Without our black ancestors and the black core values that they handed down to us how can we survive as a black nation and indeed how can we continue to call ourselves a black nations with unique attributes as a national people seeking freedom and black self-determination? At one time we innately knew these truths and our black *life-world* and *lived-experience* is closely tied in with the ancient African cosmology that gives us the feeling that we ought to stay close to the land where we and our black ancestors spilled their blood, in order to memorialize and celebrate their victory in fighting for our freedom, and that somehow they are still alive although dead, so that leaving them without memorial or celebration; or in some political scheme of *going back to Africa* seems abhorrent to many (but not all) of us, so strong is the ancient cosmology we have outlined above. Some of this feeling is evident in a narrative where a Nu African Mrs. Hannah Nelson speaks for herself on what she feels and believes about our struggle for freedom. Franklin states:

“WELL, FROM THE START, it should be said that we are a nation. The best of us have said it and everybody feel it.” Mrs. Hannah Nelson was sixty-one years old when she agreed to

⁴³⁵ Mbiti. *African Religions and Philosophy*, pp. 31-34.

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participate in anthropologist John Langston Gwaltney's ethnographic field study of "core black culture," which he defined as the "values, systems of logic and worldview" of Afro-Americans that "are rooted in a lengthy peasant tradition and clandestine theology." . . . "I know that it will probably bother your white readers, but it is nonetheless true that black people think of themselves as an entity," declared Hannah Nelson. Gwaltney found that "the sense of nationhood among blacks is as old as our abhorrence of slavery. Black nationhood is not rooted in territoriality so much as it is in profound belief in the fitness of core black culture and in the solidarity born of a transgenerational detestation of our subordination." Mrs. Nelson did not like to sing "The Star-Spangled Banner," she preferred "Lift Every Voice," but she really believed "what makes black people a nation has very little to do with formal things like anthems and flags and national days. . . . That's because they mean one thing to us and something else to white people. Most of the things in school that were supposed to arouse national pride in me really made me feel anger, shame or indifference. . . .

We don't really agree with white people about anything important. If we were in power, we would do almost everything differently than they have. We are a nation primarily because we think we are a nation. This ground we have buried our dead in for so long is the only ground most of us have ever stood upon. Africa is mercifully remote to most of us and that is a good thing too. Most of our people are remarkably merciful to Africa, when you consider how Africa has used us.⁴³⁶



⁴³⁶ V. P. Franklin. *Black Self-Determination*, pp. 3-4.

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SHAHIDI MALCOLM X MEMORIAL TO BLACK MARTYRS

Our memorial to *Shahidi* Malcolm X in this project we have named *Our Ancestors Have Names* we have offered it because we believe *Shahidi* Malcolm X is the best representative and *icon* that represents who they were (i.e. citizens from various African empires, states, and communities that were made into slaves by the white man) and who they aspired to be (free men) who choose to pursue black self-determination, black consciousness, culture, resistance to oppression and who claim the right of self-defense; and the right to become and be a black nation without molestation from its enemies without consequences. For us Malcolm X was all of this and more representing the best of human character and resolve to be free and to be a *Nation within a Nation*. He deserves this written memorial and others until his name is lifted up on a national level. He deserves more than an honorable mention and a footnote to our history for he was that significant and his aims and goals remain ours for a life cut short too soon. Through memorializing *Shahidi* Malcolm X we properly memorialize those *nameless* black men and women who were lynched but their names (unlike those we have been fortunate to preserve in this project) are recognized *so until we know who they are by name we give them the name X* as was the tradition handed down to us by the *Nation of Islam*. Why don't we have all of their names? We shall never forget the testimony of one General Reynolds of the Union Army who witnessed *crimes against humanity* by principally the *Ku Klux Klan* but could do little about it because of well thought out secretive plans for *lynching and genocide* as noted in William L. Patterson's (1970) *We Charge Genocide: The Crime of Government Against the Negro People* :

*It cannot be emphasized too often that those killings of members of the group which are recorded are a distinct minority of those actually killed. This is historically true. Thus former confederate General Reynolds of Texas, testifying before the Congressional Joint Committee on Insurrectionary Affairs, said during Reconstruction, "The murder of Negroes is so common as to render it impossible to keep accurate account of them." And as recently as 1940, a Congressional report quotes, "a native Southerner who must remain anonymous" to the effect that "countless Negroes are lynched yearly, but their disappearance is shrouded in mystery, for they are dispatched quietly and without general knowledge."*⁴³⁷

Elsewhere, this same General Reynolds as quoted in Stanley F. Horn's (1968), *Invisible Empire: The Story of the Ku Klux Klan 1866-1871* stated:

In his annual report dated November 4, 1868, General Reynolds, the military commander in Texas, said: 'Armed organizations known as "Ku Klux Klans" exist independently or in concert with other armed banks in many parts of Texas, but are most numerous, bold and aggressive east of Trinity River. The precise objects of the organizations can not be readily explained, but seem in this state to be to disarm, rob, and in many cases murder, Union men and negroes, and, as occasion may offer, murder United States officers and soldiers; also to intimidate everyone who knows anything of the organization but will not join it.'⁴³⁸

According to Allen W. Trelease (1971). *White Terror: The Ku Klux Klan Conspiracy and Southern Reconstruction* :

Republicans were often accused of partiality in law enforcement, winking at black criminality. . . . Actually it was white men who committed most of the violence, and much of it was racially and politically inspired. When these overtones were not present, it was punished about

⁴³⁷ William L. Patterson, ed. *We Charge Genocide: The Crime of Government Against the Negro People* [International Publishers, 1970], 58.

⁴³⁸ Stanley F. Horn. *Invisible Empire: The Story of the Ku Klux Klan 1866-1871*. (New York: Haskell House Publishers LTD., 1968), p. 284.

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as effectively, or ineffectively, in areas of Republican control as Democratic, and as was true in earlier and later periods of Southern history. A great deal of violence was deliberate and organized, however, committed by mobs and by armed bands in and out of disguise. A disproportionate share was directed at Negroes and white Unionists, partly to avenge real or imaginary injuries arising from the war, partly to keep the Negro "in his place" economically and socially, and partly to overthrow the Republican party by intimidating, exiling, or assassinating its members. The Ku Klux Klan exemplified this kind of violence in the most spectacular way, but it extended far beyond the Klan. The greatest short-run deficiency of the Republican regimes—it would soon prove fatal—was their physical weakness. In the face of implacable white resistance they proved unable to preserve law and order, or their own existence, against attempts at violent overthrow. In certain parts of the South the authorities were almost paralyzed by organized lawlessness.⁴³⁹

Below is one example of how the Ku Klux Klan operated as a "seclusion" giving direct orders to their operatives in the field in their program of terrorism called the *Mississippi Plan* operational in Arkansas, culminating in lynching black people either publicly or secretly, as follows:

KKK

Corinth Division
Pine Bluff Retreat

Special Order No. 2.

Spirit Brothers; Shadows of Matyrs; Phantoms from gory fields;
Followers of Brutus!!!! Rally, rally, rally. ---- When shadows gather, moons
grow dim, and stars tremble, glide to the Council Hall and wash your hands
in tyrant's blood; and gaze upon the list of condemned traitors. The time
has arrived. Blood must flow. The true must be saved.

Work in Darkness
Bury in waters
Make no sound
Trust not the air
Strike High and Sure
Vengeance! Vengeance! Vengeance!

Tried, condemned. Execute well. Fear is dead. Every man is a judge and this
executes!!!!!! Fail not!!

Mandat of the M.G.C.⁴⁴⁰

Given that our black ancestors were subject to such organized violence then (many of whom were killed secretly so that we do not have their names) and that today are openly *murdered under the color of law* should anyone bemoan or object to our memorial to *Shahidi* Malcolm X as their and our best representative for our black national struggle for freedom and black self-determination? I think not but there are still some among us who would dare to say so. Counter to the current retrogressive and reactionary views of *Shahidi* Malcolm X, *Our Ancestors Have Names* believes that he was a committed black revolutionary individual whose political philosophy was informed by the oppressive conditions and the situational history of the Nu African People in the United States Empire, where he saw contradictions, unlawful practices, and violations according to International Law and

⁴³⁹ Allen W. Trelease. *White Terror: The Ku Klux Klan Conspiracy and Southern Reconstruction*. (New York: Harper & Row, Publishers, 1971), p. xxxiv.

⁴⁴⁰ Stanley F. Horn. *Invisible Empire*, p. 246.

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the Law of Nations as well as by the principles of his religion, Islam, because as noted by Dr. Yussuf Kly (1986) in his *The Black Book: The True Political Philosophy of Malcolm X* :

We also viewed Malcolm's concepts to see if they fell within the range of international law. This was important because if Malcolm was concerned with outlaw political ideas or philosophies, we would have felt obliged to present them as such. However, we found none of his responses to be unlawful or politically unique. Equally we wished to assure ourselves that Malcolm was not morally hypocritical in professing Islam at the same time as he professed a political philosophy contrary to it. After scrutinizing his responses in relation to the Quran, Sunni and political philosophy of Islam, and securing the opinion of Muslim scholars in Ottawa, New York and Chicago, we found that Malcolm's political philosophy also met Islamic standards, and Malcolm's actions and words indicate that he was Muslim.⁴⁴¹

Kly demonstrated that *Shahidi* Malcolm X's approach to achieving equal status relations (ostensibly via separation) for the Nu African with the majority Euro-American nation was informed by his genuine faith in Islam and Islamic religion just as Dr. King's approach to the same problem (ostensibly via integration) for the African-American People was informed by his Christian faith inclusive of his reliance on certain aspects of Gandian Hindu philosophy of *satyagraha* (i.e. *non-violent resistance = fighting with peace*). We believe that Malcolm X regarded *armed self-defense* as a principle and human right protected and upheld by all nations inclusive of that same principle enshrined in the 2nd Amendment of the United States Constitution. He still taught to the very end the basic principles and teachings of the Honorable Elijah Muhammad, i.e. that the Nu African People need to separate from the white man, being the central message, but that he had to bring that message out of black Muslim cultism and universalize it to non-black Muslims by putting that philosophy in the context of the classical national liberation movements of Africa and the Caribbean. Movements for freedom in these countries all knew that in order to secure freedom they needed power. According to the late Rev. Albert Cleage (1967), Pastor of the *Shrine of the Black Madonna* in Detroit, Michigan advanced the notion that Malcolm understood this and in his own preaching framed our struggle for freedom in terms of a national and international struggle for power. In his book of sermons *The Black Messiah* (sermon: "Brother Malcolm") Rev. Cleage stated:

Then Malcolm said that our struggle against these people who are an enemy, who have a system built up to oppress us, and who believe in violence, must be a power struggle. That's why we ourselves were so afraid of him at first, and why white people were so afraid of him. He was developing a concept of struggle. Our struggle is a power struggle. We didn't have to wait for Stokely to scream "Black Power" down on some country road. Malcolm had defined "Black Power" when he said that our whole struggle against the white man as an enemy, is a power struggle. We are not going to solve it if we are powerless. We must get power if we are to participate in a power struggle. You can't get down on your knees and beg the man, "Please give me equality. Please give me freedom." You will never get it. Our basic struggle, then, is to get some kind of power. We must not be ashamed of power. We must mobilize the entire black community to secure political and economic power. Without power we are helpless and psychologically sick.⁴⁴²

This task for Malcolm in teaching us the need we have to secure power if we are to secure our freedom was quite a formidable task and a courageous attempt that led to ending his life too soon. Yet he was an activist, a man of action, who was cut down before he was able to put his political philosophy to work. Even had he lived longer he might not have been afforded the time necessary for the theoretical work needed to undergird his basic organizational plans. Nevertheless, *Shahidi* Malcolm X, who did not fear as we do to explore ideologically his black national concepts, was at core and

⁴⁴¹ Yussuf Naim Kly. *The Black Book: The True Political Philosophy of Malcolm X*, p. 2.

⁴⁴² Albert B. Cleage, Jr. *The Black Messiah*. (New York: Sheed and Ward, 1968), p. 197.

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unashamedly and forever sealed a *black nationalist separatist*; that according to Shawna Maglangbayan (1972) in her book *Garvey, Lumumba, Malcolm: Black Nationalist Separatist* :

IS IT TRUE, AS SOME SAY, THAT THERE ARE three Malcolm X's: i.e., Malcolm *before* the Nation of Islam, Malcolm *in* the Nation of Islam, and Malcolm *after* the Nation of Islam? No. There were only two. The first was a racially unconscious Malcolm X dominated by intergrationist-assimilationism. The second was a racially conscious Malcolm X, the exponent of national-separatism.⁴⁴³

After leaving the Nation of Islam, Malcolm X's "silence" concerning the building of a *separate, independent Black nation* in North America was NOT a sign that he had abdicated this national-separatist goal. His thinking on the question seems to have been more complex. The fact that he made no explicit statement in this direction---added to the more significant fact that after him on one has dealt with this aspect of the issue---shows the real complexity of the question. In more brutal terms, the dilemma facing Malcolm X after his break with the Nation of Islam. . . . can be resumed as follows: What should American Blacks struggle for? Integration into Aryan America, either by becoming inferior "capitalists" without capital or political power, or by advocating a communist "revolution" which, if ever successful, would make them its first victims? Or should the Blacks of the United States struggle for the realization of an independent and separate Black nation in North America? Malcolm X opted fully for the latter solution while, *at the same time*, advocating a relentless struggle for the obtention of Blacks of the *human* rights due to them as citizens of the U.S.A. Malcolm X's position, then, was one which advocated a struggle for the fulfillment of the Black man's *human* rights in the United States *with national independence in mind as the ultimate outcome*. In other words: "Let's struggle to build an independent nation right where we are y initiating a struggle towards the fulfillment of our immediate and most basic needs and the progressive establishment of our own separate institutions in every field." Malcolm X's objective, his goal, the very essence of his O.A.A.U.'s unmistakably national-separatist program, was to achieve *national-racial-autonomy* as a first step in a long and complicated process of struggle which would eventually culminate into independent Black nationhood.⁴⁴⁴

Our Ancestors Have Names holds that after his death Malcolm was in the process of setting up the OAAU (Organization of Afro-American Unity) as our CRO (Central Revolutionary Organization). With the OAAU as CRO he intended to be an umbrella black organization with a platform and program for national emancipation for the Nu African People. The O.A.A.U. was to be our A.N.C., our P.A.I.G.E., our S.W.A.P.O. as advanced by Dr. Yussuf Naim Kly as the answer to his proposed (hypothetical) question to Malcolm X:

PROBLEM: In order to have a successful armed national liberation struggle, is it necessary to have some kind of central revolutionary committee or organization of thinkers or an intelligentsia?

RESPONSE: Yes. Malcolm felt that the central revolutionary organization (no matter what it may be called – the revolutionary committee, the revolutionary council, the N.A.A.C.P., Muslim Mosque, Inc., the ANC, FLN, FALN, RNA, O.A.A.U., PLO, communist party, etc) is always composed of politically transited or politically aware revolutionary individuals (the central revolutionary intelligentsia) who are different from other revolutionary individuals only in the sense that their circumstances, situation, perspective or training permits them to 'act out' in a manner that conceptualizes the total revolutionary situation and the need to *spread, maintain and win* domestic as well as international allies for the actions of the oppressed

⁴⁴³ Shawna Maglandbayan. *Garvey, Lumumba, Malcolm: Black Nationalist Separatist*. (Chicago: Third World Press, 1972), p. 69.

⁴⁴⁴ Shawna Maglandbayan. *Garvey, Lumumba, Malcolm: Black Nationalist Separatist*, pp. 95-96.

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masses, which amounts to a revolution or national liberation struggle. Their actions thus take the form of diplomacy and propaganda, both nationally and internationally. *Their most important job is to explain the rational of any act taken by the revolutionary individual in the context of the nature of oppression and the need for revolution or national liberation.* Being directed by the masses and located outside as well as inside the state concerned, they simply morally and politically defend and thus encourage the acts of the revolutionary individuals. *They do not start a revolution, fight it, win it, or decide the exact nature direction it will take. Only the nature of the situation, the laws of nature, the world environment and God can do this.* They simply act in such a manner, at such a place and time, on such a level as to assure that the voice and acts of the revolutionary individuals will not be suppressed or go unheard, and will be associated with the need for national liberation or revolutions.⁴⁴⁵

Those who make much out of Malcolm X's trip to Mekka, his meeting with Prince Faud, white revolutionaries and his willingness to be human and talk with young white kids in America need to prove either his supposed tendency toward socialist universalism or his supposed move away from the black national principles of Race First. In so doing they make little mention of his many meetings with revolutionary black leaders such as Nkrumah or Sadat. Nor do they mention that he was housed with black revolutionaries on a ship on the Red Sea, black leaders of armed liberation struggles from all over Africa attending the Second African Summit Conference in Cairo, Egypt (MP448/A1964). So if his black nationalist philosophy was so affected by his meeting with white Muslims and white revolutionaries, we must then concede that it was a much affected or at least equally affected by his meetings with black nationalist leaders and grassroots black nationalist liberation fighters. However, they (black and white writers opposed to the black national ideal) also want to present Malcolm X as a violent firebrand black nationalist or black revolutionary socialist dreamer if they cannot neutralized his black national vision and idealism by saying that he was changed by white revolutionary Arabs or Muslims. They cannot have it both ways. In any case they do not want to present Malcolm X the man; and Malcolm the Muslim, a true believer in his faith that informs his world view on the black man's God given right to be free. This is because these strands of his personal make-up are in their minds irreconcilable with what they believe the stereo-typical "wild-eyed" black nationalist (e.g. unreasonable, irrational man bent on getting what allow his religions and faith inform his black nationalist philosophy as they allowed Dr. King's religion inform his views on black freedom and equality that led him to adopt non-violent protest and integrationism as he method and means to achieve these results. Only Yussuf Naim Kly (as we have already seen) understood the legitimate connection between Islam and black nationalism in Malcolm X's political philosophy.

They won't allow Malcolm, the black nationalist-separatist to meet white foreign leaders or talk with white kids in America, without somehow saying his philosophy had changed or was tainted. They don't want (in this respect) for Malcolm's humanity to show through because they want him to show through as a black nationalist-separatist that hated everybody, especially the white man, wither so they can ego-trip on their own un-informed, un-committed, un-tried nationalism or in an attempt to discredit any black nationalist view of black national liberation struggle informed by his primary method of achieving his goals and aims of freedom and black self-determination: *"By Any Means Necessary!"* King could be human and talk with anyone without a suggestion from anyone that he had changed his views on how to achieve freedom for the black man, but Malcolm is not allowed. Dr. King is a man of love; but Malcolm is a man of hate. Rev. Albert B. Cleage, Jr. was right to point this out in the following statement in his book *The Black Messiah* :

They said, "He's preaching hate against the white man; he's telling us to hate the white man." They thought there was something wrong with that. It just shows you how far down we were. We were even ashamed to hate a people who had hated, oppressed, and exploited us for almost four hundred years, who had brought us to America in slave ships, sold us on slave blocks, raped our women and lynched our men! Not to hate people like that was a sign of

⁴⁴⁵ Yussuf Naim Kly. *The Black Book: The True Political Philosophy of Malcolm X*, pp. 56-57.

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mental illness. But you couldn't say that to black people. "He's preaching hate," black people would say, Brother Malcolm did not preach hate, but when he got through telling it like it was, you did your own hating. He didn't have to do anything but preach the truth. "He's preaching separation," the white folks said, and black folks started echoing, "Oh, he's preaching separation." And they had been separated all their lives by the white man. You were born separate, you will live separate, you will die separate, and you'll be buried separate. Malcolm didn't have to preach separation. All he had to do was say, "Look around you, fool. You run around talking about integration. Everything you've got is separate." And that's what we did--we began to look around.⁴⁴⁶

Even while in the Nation of Islam Malcolm X was always meeting all kinds of people and many held opposite views whom he had a lot of respect for. It was part of his curious personality evident even in prison to carefully listen to and inquiry into someone else's view of almost any subject under the sun. That is way he learned things as reported in his *Autobiography* he was so curious about learning *everything* that he read through the dictionary he had on hand in prison to learn words and their meanings. He was thoughtful, respectful, truthful and straight forward when he finally came to understanding something and believe it to be true. He gave everybody he personally talked their due but that did not mean he agreed with everything they said or their positions held. He would subscribe to the view that talking with your *enemy* never hurts anyone. It could hurt you if you do not talk with him and understand what he means. That was the way he was then and after leaving the Nation of Islam. None of his contacts per se made him change his fundamental views and core political philosophy of *Race First!* Malcolm had no less personal stature than that of Dr. Martin Luther King, Jr.. He was as we have said personable, charismatic, a devoted father and husband, affectionate, cordial in meeting others and diplomatic to the core; all that he learned in the Nation of Islam and in the street. As Art Sears indicated in his essay "Malcolm X and the Press," "No one was too small for his time or attention."⁴⁴⁷

Not at all your typical fiery ("wild-eyed") black nationalist right? Right! A true black nationalist fighter always has the correct gait and bearing, a responsible persona all informed by staunch principles based on the freedom for his people, which freedom he respects for all humanity and will give his life to see that his own gets the same respect that all other portions of humanity have by right. His image is deadly precisely because he does not waiver from principle. He cannot be caught or bought. A true black nationalist has no need to deprecate or belittle others without cause, especially because of race, especially the poor and downtrodden among them. This is because he has too much respect for his own race in the same condition and does not wish to see them so treated and for which treatment (solely because of the race) he has declared against all enemies black and white. And he is careful to carry himself in a manner to let both friend and foes (among whites and blacks) know that he is a man of principle, a man of faith, a believer and lover of his race, a universalist despite himself because he sees the essence of black humanity in others different from his race, which at core makes his non-racialist however his Race First stance in respect to shared human traits and values. And last he is deadly serious about freedom and national liberation and willing to pursue it *By Any Means Necessary*. Some people cannot deal with that kind of Malcolm X; that apparent many sided, complex, *human, all too human* Malcolm X, because one, they didn't really know him, and two, they don't want to really know him. If they really knew him and/or wanted to know him they would have understood the true nature of black nationalist philosophy and the meaning of genuine black nationalist commitment. The complex character of the man has perplexed many and sometimes the best way to understand him is to compare his views with others that have the same goal as Malcolm essentially *seeking an equal status relationship* with the white man but pursuing that goal by different methods and with outcomes they deem sufficient short of full independence. Two comparisons are

⁴⁴⁶ Albert B. Cleage, Jr. *The Black Messiah*, p. 190.

⁴⁴⁷ John Henrik Clarke. *Malcolm X: The Man and His Times*. Collier Books, 1969), p. 113.

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sufficient in this regard. One from the Rev. Albert Cleage, Jr. who is empathetic with Malcolm and could be considered an proponent of his general political philosophy; and another Dr. Martin Luther King, Jr. whose goal for achieving equality via integrations and method (non-violence) is diametrically opposed to Malcolm's black nationalist-separatist motif. First we look at some ideas and views of the late Rev. Albert (Jaramogi) B. Cleage. Of course while we can say that the late Rev. Albert B. Cleage (1911-2000), the "Father of Black Christian Nationalism" and founder and Pastor of the Shrine of the Black Madonna (Detroit, Michigan); was an proponent of Malcolm X's political philosophy within the context of black Christian Nationalism, he did not fully described to either black separation (as Malcolm and some others understood it) or the ideal of *Nation within a Nation* within the classical understanding of those terms. He is quoted by PBS in a segment called "This Far by Faith" taken from Hiley Ward's work *The Prophet of the Black Nation* in 1969 as saying "I use the concept of a 'nation within a nation' to describe the separation that's enforced on black people. . . .The white man has done too good a job. I was separated from the day I was born. . . . You can't ask me if I'm advocating separation. . . . I just inherited it." Rev. Albert Cleage, Jr. made it more clear where he stood in respect to the ideal of a *Nation within a Nation* in respect to *territorial separation* (which some believes sides steps the issue simply because we would have to fight for it and undoubtedly actually spill blood for it) in his book *Black Christian Nationalism: New Directions for the Black Church* (1972). He changed the classical meaning of *Nation within a Nation* and *separated it from* its implied aim and outcome culminating in *territorial separation*. He stated in his chapter on *A Nation within a Nation* :

In defining our program it is necessary to state clearly what Black Christian Nationalism means by a "Black Nation." We are not seeking five states in the South for Black people, ore seven states, nor are we advocating a "Back-to-Africa" movement, although we have no objection to any of these. But it does not seem realistic to think that white people are going to give us anything that we are not prepared to take! We are concerned with *Nation within a Nation*, uniting Black people in such a way that we have the basic benefits of nationhood in the interim while we prepare for the liberation of our homeland Africa. This concept does not immediately require one geographic place in which we can all reside. Most urban centers in which we now live are becoming predominantly Black and in many counties of the South we are already a majority. In this sense Black Nation means a real unity of all Black people in both urban centers and in the rural counties of the South. The Black people of Harlem will feel a kinship with the Black people of Alabama, Louisiana, and Mississippi, and Black people in Chicago will feel a kinship with Black people in Los Angeles, Philadelphia, and Detroit—a kinship which is more than an emotional feeling, because it also has the tangible attributes of Nationhood. We will support one another. We will be related through one co-operative economic movement which will enable us to distribute goods raised in the rural counties of the South on Black farms in northern urban centers where Black people are now dependent on white merchants for their produce; we will establish regional canneries and wholesalers to distribute the food that Black people grow. . . . Only the concept of Nation which recognizes that we are a people can give us the strength and motivate the necessary organization to make this possible.⁴⁴⁸

None of what Rev. Cleage proposes here is far removed from what Malcolm X himself would have held, supported, and subscribed too. What was important for him was genuine black national commitment to begin such a program and see it through for the benefit of our *kith and kin* and for our future posterity. Dr. Martin Luther King, Jr. (another complex black leader) who many people for that reason did not understand stood for the ideal of integration and the principle of non-violence no matter what the moral and physical cost to our people. As such he is the proto-typical ideal of national leadership for the African-American Minority and there for that reason is their national hero. However, this was not always the case. Many of these people who now hale Dr. King as their ideal black leader

⁴⁴⁸ Albert B. Cleage, Jr. *Black Christian Nationalism: New Directions for the Black Church*. (New York: William Morrow & Company, Inc., 1972), pp. 230-231.

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stood shoulder to shoulder against him when he took to the streets against the white and refused to wait in order to give the white man time to adjust to the fact that black people were tired and were ready to battle in the streets until they achieved full equality. The reason the African-American Minority leadership at the time stood against him is that their liberal white friends were offended at the presumption behind the Movement that nearly all if not all white folks were racist. After all they said: "Some of my best friends are black" and "What about all we have done for the Negro?" Many of these black leaders would pull Dr. King's coat tail when they got the chance and said to him the same words some of Jesus' erstwhile followers said to him as he had preached against the Pharisees as hypocrites: "Do you not know that the Pharisees were offended when they heard this saying?" [Matthew 15:12b, EOB]. "Dr. King, don't you know that the things you are saying about the white man is offending many of them?" Dr. King could have well replied like Jesus: "Leave them alone! They are blind guides of the blind; and if the blind guide is blind, both will fall into a pit" [Matthew 15:14, EOB]. Perhaps he did say to them: "Your white friends are misguided. The black man has already waited too long for freedom. They want and deserve freedom now! Now is not the time to wait!"

Despite my differences with Dr. King's view on methodology of non-violence as a principle in the context of International Law and the Law of Nations that at the least affirms an oppressed persons right to self-defense that Dr. King was no white man's "Nigger" and no white man's "Boy." In 1968 in my senior year of high school Dr. King visited my school East Tech High, Cleveland, Ohio just a few months before he was assassinated. My high school was located in the Hough area where most the riots took place in 1966 and 1967. Dr. King was there because of those riots to observe the situation, racial climate and simply to talk with us. From my perspective on the ground as a black young adult the racial climate was dire. We were not afraid of the white man and wanted action (any kind of action) for the consistent abuses we and our parents took from them even in our own neighborhoods. I was far from being some kind of activist. I was just angry like most young black men, trying to grow into a black man looking to advance myself through education. The riots were an eye opener for me and many other young black people. I personally saw white soldiers during the riots running up and down our streets in jeeps with mounted machine guns. I witness white soldiers standing in the doorway of our businesses and around our schools with bayonets drawn on their rifles; many with side arms there to support the white police that helped get us to the situation we were by their fascist extra-legal punishments met out on black men on a regular basis to *keep us in our place* (my uncle included, blooded in the back of a white police car and standing before a judge who asked no questions as to how he got in that condition). The white general in charge of the occupation of Hough put our neighborhoods under martial law. Martial law is more than a mere curfew. It carries with it a order *shoot to kill* by either soldiers or police (deputized under his command) if we were not off the streets by say 6 P.M. I did witness black resistance and heard of riots in other parts of the neighborhood and things burning down even with the soldiers present. I personally witnessed a black man walk up to a white soldier in broad daylight with a bayonet mounted rifle and side arm and shake his fist right in his face. The soldier did nothing then but daylight is not when they did their dirt and damage to our people for the insults they took during the day. It was night when all hell broke loose on both sides.

What forever changed me was the time some black youth/men in protest of the curfew burned down an empty building right next to my grand-mothers home. I lived with my grand-mother and my great-grandmother who was still living at the time. Suddenly, white soldiers with bayonets gleaming, police with guns drawn, followed by white fire-men with fire axes broke down our door and demanded that we leave our home and get into the street. Both my grand-mother and my 90 year old great-grandmother were frightened to death. I was just mad and angry at these white devils. I was mad at them but I was angry that I could not do anything to protect my parents. They forced us out into the street and when we got out there we found that they had literally rounded up every black person and forced all of us out of our homes and worst than that would not allow us to return to them. Fortunately, for me and my grandparents my mother lived one block up on the next street and we were able to find shelter. I don't know what happened to the other blacks, but by then my anger was so great it did not matter. I wanted to find a way of fighting back to make sure the white man was

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never able to do that to me or any of our people ever again. Even then I was not yet fully black conscious. I was defiant like most youth and my mother was scared to death that I was going to get killed in the street by white soldiers or police. But that was not my worry. I was worried about my drums I had put a down payment on several blocks away at a pawn shop. I was determined to find out if they were OK since businesses were being burned down. I was not afraid of the white soldiers because I knew how to travel the alley ways and roof tops of my community and the white soldiers did not. I could see them before they could see me. If I had really been a black fighter like some black men were doing at night I would have been able to take out a good many white soldiers. They had no idea where the hell they were. My drums were OK because the Jew that owned the place put a sign in his window "I'M A BROTHER!" Everybody knew that was a lie but nobody bothered his business *cause they stuff was in there like mine was*. The situation in Hough was bad but I did not know how bad (because being in the streets in the riots your view is limited to your small section of the neighborhood) until years later as a college student I read the so-called *Kerner Report* officially the *U. S. Riot Commission Report of the National Advisory Commission on Civil Disorders* commissioned by then President Lyndon B. Johnson on July 20, 1967 who had appointed a special commission of distinguished Americans under Governor Otto Kerner of Illinois "to search for the roots of the rising militancy in our in our country---and the widening gap between white and Negro Americans." The assessment of what happened in Hough, Cleveland in the 1966 riot (when I was 17 years old) follows:

Less than a week later, Ohio National Guardsmen were mobilized to deal with an outbreak of rioting that continued for four nights in the Hough section of Cleveland. It is probable that Negro extremists, although they neither instigated nor organized the disorder, exploited and enlarged it. Amidst wide-spread reports of "sniper fire," four Negroes, including one young women, were killed; many others, several children among them, were injured. Law enforcement officers were responsible for two of the deaths, a white man firing from a car for a third, and a group of young white vigilantes for the fourth. Some news media keeping "tally sheets" of the disturbances began to apply the term "riot" to acts of vandalism and relatively minor disorders.⁴⁴⁹

Despite the *Kerner Report's* reluctance to want to call the Cleveland "riot" as mere "disturbance" it was anything but that. I was there and I knew that there were a group of black men that were being called "Roof-top Warriors" which probably is where the idea in the report came from that there was 'sniper fire.' I did not know anyone in this "group" but I did know that black men were learning fast how to fight the white soldiers in their own community and how to avoid being seen and not be afraid of bullets whisking past their heads. That is one reason the *Kerner Report* was reluctant to dub "disturbances" as "riots" because the longer a "disturbance" goes on the learning curve for fighting goes up and the fear of it goes down, then you have something more than either a "disturbance" or a "riot." The bottom line for the commission was to find out how to prevent such "disturbances" or "riots" in order to avoid militarizing the black communities, where fighting the white man in the street becomes just as common place as Palestinians nearly from the time they are born fighting Israeli's in the streets. What the white man did not want is black men organizing these "disturbances" and "riots" as part of their concerns that "Negro extremists" might do if the fighting continued. White people killing and murdering our people outright did not help and that became very personal for me. I had heard that these killings were being done by white people right in our own communities. One report told of a group of white vigilantes who caught a black couple out in the street. The beat up and killed the black man and then took the black women and punched her in the face back and forth between them with their fists (with full blows) until they knocked her out and left her half dead. Rumors of white police and white soldiers raping our women in our own communities doing this time also pushed many black men to go into the streets and "riot" or cause a

⁴⁴⁹ *U. S. Riot Commission Report of the National Advisory Commission on Civil Disorders*. (New York: The New York Times. 1968), pp. 39-40.

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“disturbance.” The *Kerner Report* missed all of this stuff that was happening on the ground and so tried to minimize the impact of what happened and the so missed the seething anger welling up in the black man’s heart and mind. So much for reports. Much of the same thing happened in 1967, after which Cleveland’s leaders thought the solution was electing a black mayor, Carl Stokes, who was elected November 7, 1967, the first black elected mayor of a major U. S. City. That calmed our city down for a minute until Dr. King was assassinated on April 4, 1968 in Memphis, Tennessee fight for the rights of black garbage collectors. Nevertheless is was the aftermath of the 1966 and 1967 riots in Hough, Cleveland that brought Dr. King my school and others to tell us how he felt and let us know that our anger was not misplaced. I remember some of the white teachers who were scared to death to come to our neighborhoods to teach and thought Dr. King coming to “calm us down” was a good idea. They were surprised at his militant bearing when he showed up. In the auditorium the first thing I heard was down home church music from a black piano player that introduced Dr. King. As he passed I stood just one arms length from him. He was a short well dressed man, but with powerful neck and broad shoulders. It walked with pride and bearing (to me like a prince). I could not describe it until later but it seemed to me that “the holy ghost or the holy spirit was all around him.” Everybody forgot how short he was and how young he looked when he began to speak. He looked to like a giant. He did not talk down to us but talked with to us about our future and how education was the key. He told us that we had a right to be angry and that “white folks” as he put it would have to get use to the idea of having a black man eating at food counter right next to him or riding on a bus with them. For us at the time this was electrifying as we stood up to give him wave after wave of applause as one of my teachers round white face went at first pale then burn red. Mr. Smith the principle was black sitting behind Dr. King so I could not see his expression. What I did not see was him standing in ovation behind Dr. King, which given his height at six foot, three inches could not be missed. After all he would have to live with his white staff once Dr. King was gone. In the moment it didn’t matter about none of the black or white school administrators, because after hearing Dr. King we knew the difference between heroic leadership and mis-leaders, because as they spoke about the difference between Jesus and the Pharisees (i.e. black hypocrites) we knew Dr. King was a hero who *spoke with authority*.

That personal experience is how I know who Dr. King was and when I read about his political and social philosophy I have to remember my own experience to put the reality of who people now say he was in context of what I heard for myself, rather than total reliance of what other writers friend or foe say about him. The last experience I had concerning Dr. King was at school on April 4 1968 hearing on the PA system that Dr. King was dead. He had been assassinated by a white man. There was a dead silence in the class with some sobs coming from some of the black girls. We all were in shock. It couldn’t be real because *we just saw him! We just heard him speak! He was more than alive to us! How could this be true!* But it was a white man who killed him. Later that night Hough went up in smoke *again*. I was angry again. To me our best hope had died with him. Later on I matured and realize we had to do more than riot every time one of our leaders were killed or one of our people were outraged and then after letting out our anger go back to business of survival as usual. However, on each occasion and with each outrageous incident my black consciousness was rising. But somehow I had to redirected it or I would simply explode and burn out in a flame of fire. I had to do something to change things. At first I followed the path laid out by Dr. King but later moved closer and closer to the vision and political philosophy of Malcolm X. That does not mean I left Dr. King behind, because I could not. He was larger than life. Dr. King at 39 years old was a model of courage for young black men (the only one at the time I had actually seen and heard for myself). He stood up against the white man which was key for me since even in the North that seemed impossible to do. He was one black hero *I both saw, heard, and touched* and because of that he will always inform my passion for justice and freedom; although I now believe the white man is again making it necessary to do so by invoking the mantra *By Any Means Necessary! Shahidi* Malcolm X stood for the ideal of national-separation and the idea of national emancipation “by any means necessary,” and already believed that we were a stateless Nation within a Nation, which status on the international and domestic level

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presents its own set of problems for those seeking freedom and black self-determination with no state apparatus and no territory from which to operate independently. However, Malcolm believed these disabilities could be overcome in time through organization. We feel that *Shahidi* Malcolm X best represents the ideal and goals of a people seeking to exercise the right of self-determination culminating in collective autonomy, while holding dearly to the internationally sanctioned principle of individual and collective self-defense for the group and members of the group. *By Any Means Necessary* and *Race First* are the prime principles informing the Nu Nationalism that includes both Garvey's and Malcolm's political philosophies. The aim of the Nu Nationalism is national liberation and whose means are classical liberation struggle being with organizing black **No-Centers** for action directed toward building *life-giving, life-saving* black institutions and finding ways to connect the efforts of these **No-Centers** on a national level. That is the only way we can ever begin to get close to achieving political autonomy. We have to first know that we are *already a Nations within a Nation* and begin operating and acting accordingly because the any territorial reality is possible. The Nu African People have to initiate the kind of struggle that has worked for other in various degrees and is the kind of struggle that we should not dismiss lightly simply because the oppression we are experiencing is within the context of a powerful, nearly invincible or seemingly invincible domestic colonial power we have dub in this project the *United States Empire* [i.e. the *U.S.E.*]. Malcolm X. did not rule out either "*Ballots or Bullets*" as a means of achieving self-determination and the national liberation of the Nu African People, and neither can we because the white man in our time has become more bold and is daily *murdering black people under the color of law* and in most cases getting away with it.

The anti-black "pacifist" have concentrated on his "bullets" rather than his "ballots" part of the phrase to misconstrue Malcolm's political philosophy. In doing so they are trying to portray it as purely advocating of violence, deprecating his slogan *By Any Means Necessary*. Malcolm's means to the end envisioned "ballots" if the principle of self-defense was recognized as a legitimate right of the people so exercising such pacific means to their goals. His means also included "bullets" if the right to pacific means to just goals were abrogated by racial individual and state induced violence. He believed this was a mature and reasonable stance to take on the question of collective self-determination for the Nu African People. Thus Malcolm never ruled out peaceful means nor armed struggle to achieve the collective goals of the Nu African People and contrary to the proponents of *non-violence* (who use it to deny the people's right to self-defense), Malcolm confirmed rather in contra-distinction our right, *if it became necessary* to use violence at all times for individual and collective self-defense, and inviolate principle held dearly by all nations and all peoples. The Nu Nationalism accepts Malcolm's view and suggests that self-determination is so important that no people can afford to give up the principle of collective self-defense or rule out the possibility of armed liberation struggle in favor of some foreign Hindu philosophy based on principles of non-violence or pacifist machinations based on so-called situational or experiential pragmatics, which pragmatics and experiences the master taught the slaves and their progeny via force and fear of dear. With all of this said we say *Asante Sana* to the man *Shahidi* Malcolm X, his many sides that represent who he was, who now has joined the People of Heaven, *Our Ancestors Who Have Names*.



OUR ANCESTORS HAVE NAMES

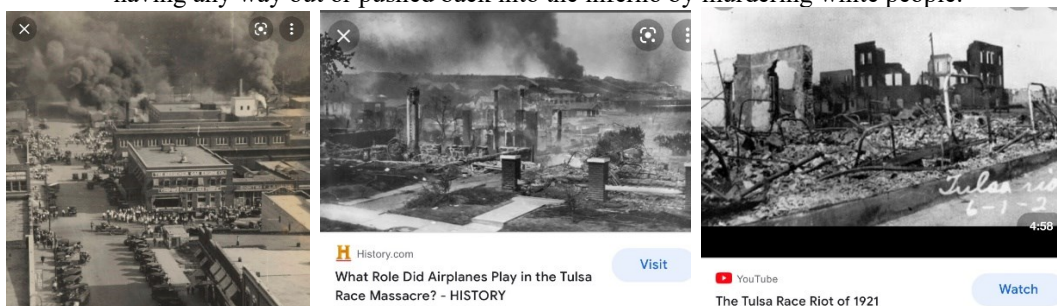
A Special Look at the Tulsa Massacre of 1921: Genocide Against the African-American Greenwood (Black Wall Street)

*Where 300 Black People were Murdered by
shooting, burning, lynched and then their bodies secretly disposed of in mass graves*

The Nu African leaders is the *Memorial to Martyrs* set-up in Montgomery, Alabama of 40 Nu Afrikan *Ba-dolo* (i.e. the black poor) slain by white racist during the Civil Rights Era is suggestive of the kinds of creative nation building that can be done by our people. To those names should be added the 5,000 names that I have identified as part of this calendrical project in the appendix: *Our Ancestors Have Names: Shahidi Malcolm X Memorial to Black Martyrs*. To these names and story will be added the *three hundred Black people* subject to the planned genocidal and systematic murder (burned, shot, hung, mutilated, etc.) by thousands of White people on June 1, 1921 with complete systematic burning of their town Greenwood, Tulsa, Oklahoma, with the use of bombs from at least six airplane, which also rained down bullets on fleeing black people as if they were enemy soldiers like in the war that just ended in Europe; marauding banks of whites (men and boys) going from house to house hunting of black people in their homes, shooting them down in cold blood, and then systematically burning down their homes and businesses sometimes with black people within unable to get out; then putting thousands of blacks in internment camps. The Greenwood community was completely leveled as if attacked by a mechanized army. This horrid story of genocide (called the *Tulsa Massacre*) was well hidden until just recently with a number of attempts to research the story [i.e. in Tim Madigan, *The Burning: Massacre, Destruction, and the Tulsa Race Riot of 1921* (2001); Randy Krehbiel, *Tulsa 1921: Reporting A Massacre* (2019); and Hannibal B. Johnson, *Black Wall Street: From Riot to Renaissance in Tulsa's Historic Greenwood District* (1998)]:

THEY SYSTEMATICALLY BURNED DOWN OUR HOMES & BUSINESS' TO THE GROUND

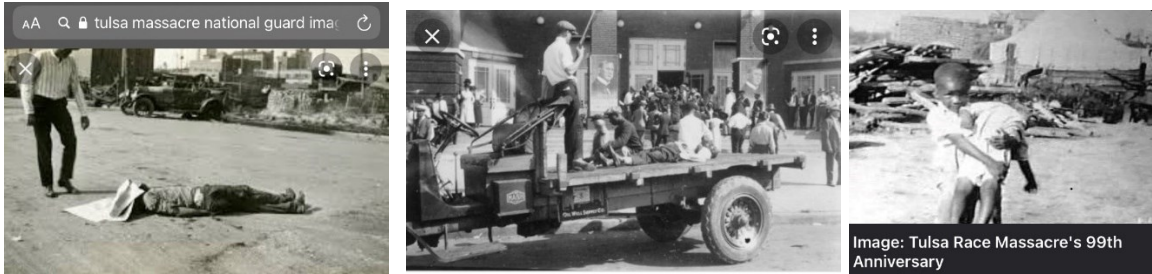
Note: Some of our people were burned up in their homes or business/not having any way out or pushed back into the inferno by murdering white people.



OUR ANCESTORS HAVE NAMES

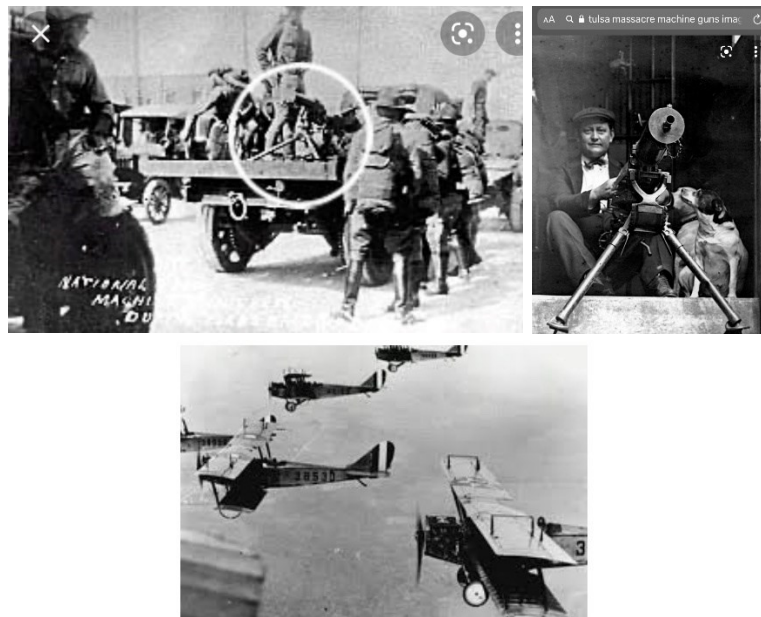
THEY MURDERED OUR PEOPLE WITHOUT MERCY :

They used flat bed trucks to pick up dead bodies of African American to deposit them in graves or dump them in rivers without ceremony or regard for the families of the dead. 300 or more black people were murdered and disposed of this way. Note the black child holding his dead brother.



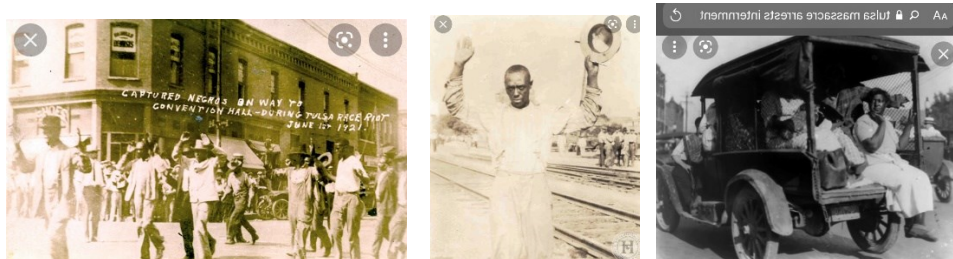
They Used Machine Guns to Kill Our People & Curtis JN-4s Aeroplanes

to shoot at black people from the air and drop turpentine balls on buildings setting them on fire from the top.



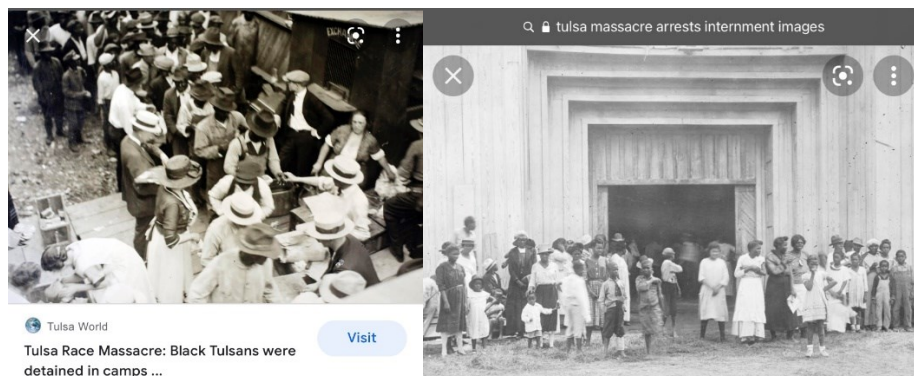
The Bombing of Tulsa - HistoricWi...

They Arrested Our Men & Women *En masse* without cause or due process accorded them as U. S. Citizens



OUR ANCESTORS HAVE NAMES

**They Put Our People in Internment Camps/Forced them to be bonded vonsafed by whites
and carry internment cards on pain of being arrested again**



Our collective memory of these tragic event and genocide was not fully jogged until the headlines recently *"Tulsa Race Massacred reparations bill introduced in Congress"* (May 21, 2021) with the testimony by living witnesses Viola Fletcher (age 107), Lessie Benningfield Randle (age 106), and Hughes Van Ellis (age 100, brother of Viola Fletcher) testifying before Congress on May 18, 2021. This testimony was a total shock to many African Americans who declared they had never heard just a thing was done to us and that black witnesses a 100-years old or more were still alive telling their story on national level and filing a lawsuit for reparations. The white man himself is thoroughly shocked as well because he thought no living black people from this era could possibly be alive to accuse this nation of genocide and vividly and articulately describe what happened with their own eyes.



Mother Fletcher and Uncle Red (2021)

Demanding Reparations and Testifying Before the U.S. Congress (2021)



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Congress Proposes a Reparations Bill for Tulsa Survivors in Response to Testimony of Survivors (March 2021)

117TH CONGRESS
1ST SESSION H. R. 3466

*To provide a remedy for survivors and descendants of the victims of the
Tulsa, Oklahoma Race Massacre of 1921.*

IN THE HOUSE OF REPRESENTATIVES
MAY 21, 2021

Mr. JOHNSON of Georgia (for himself, Ms. PLASKETT, Mr. DANNY K. DAVIS of Illinois, Mr. CARTER of Louisiana, Mr. BROWN, Mr. TORRES of New York, Ms. JACKSON LEE, Mr. CARSON, Ms. JACOBS of California, Ms. SEWELL, Ms. NORTON, Mr. GREEN of Texas, Mr. GRIJALVA, Ms. WILSON of Florida, and Mr. EVANS) introduced the following bill; which was referred to the Committee on the Judiciary

A BILL

*To provide a remedy for survivors and descendants of the
victims of the Tulsa, Oklahoma Race Massacre of 1921.*

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

SECTION 1. SHORT TITLE.

This Act may be cited as the “Tulsa-Greenwood Massacre Claims Accountability Act of 2021”.

SEC. 2. FINDINGS.

The Congress makes the following findings

In 1921, Greenwood (a community in Tulsa, Oklahoma) was one of the most prosperous African-American communities in the United States.

At the time, an estimated 11,000 African Americans lived in Greenwood, and its commercial district was known nationally as the “Black Wall Street”. The community boasted two newspapers, over a dozen churches, and hundreds of African-American-owned businesses.

On the evening of May 31, 1921, the African-American Greenwood community of Tulsa, Oklahoma was ravaged by a White mob, some of whom were deputized and armed by law enforcement. By the conclusion of the massacre at midday, June 1, virtually every building in a 42-square-block area of the community—homes, schools, churches, and businesses—was burned to the ground and thousands were left homeless. Over 1,200 homes were destroyed. Every church, school, and business in Greenwood was set on fire. Approximately 8,000

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African Americans were left homeless and penniless. Unable to rebuild, thousands of residents spent the winter of 1921 to 1922 in tents.

(3) Credible evidence supports the belief that 25 approximately 300 African Americans were killed during the massacre, but the exact death toll remains unknown.

(4) In the wake of the destruction, a State-convened grand jury officially placed responsibility for the violence on the African-American community, exonerating Whites of all responsibility. No one was ever prosecuted or punished for the violent criminal acts.

(5) None of the nearly 200 contemporaneously filed lawsuits by residents and property owners in Greenwood were successful in recovering damages from insurance companies to assist in the reconstruction of the community. After the city attempted to block their redevelopment efforts, victims were forced to rebuild with their own resources or abandon the community.

(6) State and local governments suppressed or ignored issues and claims arising from the 1921 massacre, effectively excising it from collective memory, until the Oklahoma Legislature created a commission to study the event in 1997. The commission's February 28, 2001, report uncovered new information and detailed, for the first time, the extent of involvement by the State and city government in prosecuting and erasing evidence of the massacre (Okla. Stat. Tit. 74 Section 8000.1 (West 2005)).

(7) The documentation assembled by the "1921 Tulsa Race Riot Commission" provides strong evidence that some local municipal and county officials failed to take actions to calm or contain the situation once violence erupted and, in some cases, became participants in the subsequent violence, and even deputized and armed many Whites who were part of a mob that killed, looted, and burned down the Greenwood area.

(8) Based on information contained in the report, the Greenwood claimants filed suit, pursuant to the laws codified in sections 1981, 1983, and 1985 of title 42 of the United States Code and the 14th Amendment, seeking damages for the injuries sustained in the massacre as a result of the government's involvement. Their claims were dismissed as time barred by the court, and so were not determined on the merits (382 F.3d 1206 (10th Cir. 2004), reh'g en banc denied (with dissent), 39122 F.3d (10th Cir. 2004), cert denied *Alexander v. 23 State of Oklahoma*, 544 U.S. 1044 (2005)).

SEC. 3. PURPOSES.

The purposes of this Act are the following:

(1) To ensure that laws governing claims made in connection with the Tulsa, Oklahoma race massacre of 1921 and its aftermath further the United States policy of providing compensation to any Greenwood race massacre victim, who was physically injured or killed or who had their property destroyed or taken as a result of the actions of the individuals acting under color of State, county, or municipal authorization, their heirs, and beneficiaries.

(2) To ensure that claims made in connection with the Tulsa, Oklahoma race massacre of 1921 and its aftermath are not unfairly barred by statutes of limitations or laches or other similar provision of any applicable law relating to the timeliness of the filing of claims that might prevent a claim from being heard on its merits, or any notice requirements imposed by State law, but are resolved in a just and fair manner.

SEC. 4. CAUSE OF ACTION.

(a) IN GENERAL.—Every person who, in connection with the Tulsa, Oklahoma race massacre of 1921 and its aftermath, acted under color of any statute, ordinance, regulation, custom, or usage of the State of Oklahoma or the city of Tulsa to subject, or cause to be subjected, any Greenwood race massacre victim to the deprivation, on account of race, of any right secured at the time of the deprivation by the United States

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Constitution, shall be liable to the Greenwood race massacre victim, or their heir or beneficiary, in a civil action for redress.

(b) DEFINITIONS.—In this Act:

(1) The term “Greenwood race massacre victim” means any person that was physically injured or killed or had their property destroyed or taken as a result of the actions of a person acting under color of State, county, or municipal authorization during or in the aftermath of the Tulsa race massacre of 1921.

(2) The term “person” has the meaning given such term in section 1 of title 1, United States Code.

(3) The term “redress” includes, for any residual fund created by litigation under this Act, the appointment of a special master to create and administer a compensation program, in consultation with the prevailing class of litigants, to make grants to or enter into contracts with any community-based organization, network, or coalition of community-based organizations to promote the health, safety, and welfare of that class.

SEC. 5. CLARIFICATION.

Notwithstanding any other provision of law, a Greenwood race massacre victim, or their heir or beneficiary, who previously brought an action under section 1979 of the Revised Statutes of the United States (42 U.S.C. 6 1983) that was dismissed because the statute of limitations is not precluded from bringing an action under this Act.



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Another Eye Witness: Buck Colbert Franklin and His 1931 Manuscript *"The Tulsa Race Riot and Its Three Victims"*

Buck Colbert Franklin, the father of the famous historian John Hope Franklin has left the only first hand original document telling the story of the 1921 Tulsa Massacre from an African American eyewitness, who was there and experienced the horror and outrage for himself. He wrote this story down soon after the event itself, folded up his manuscript where it never got published until ten years later in 1931. Alicia Martinez, who wrote an award winning article (Best Article in the Category of U. S. History, November 5, 2020) entitled "Tulsa Massacre 1921: Buck Colbert Franklin in the Greenwood District" states of B.C. Franklin the following:

Buck Colbert Franklin was born on May 6, 1879, as one of ten children. Buck was named after his grandfather, who had been a slave and who had bought his family's freedom. However, historians speculate that the freedom of the Franklins' was actually credited to Buck's father when he ran away from his plantation during the Civil War and then changed his name. Many years later, Franklin had come to Ardmore, Oklahoma, where he was practicing law. He often experienced racial prejudice there, because Ardmore was a predominantly white town. Franklin then decided to move to the predominantly black community of Rentiesville, Oklahoma. There, in 1915, Buck C. Franklin married Molly Parker and they began their family, having four children. One of them, son John Hope Franklin, would later become a notable historian and civil rights advocate. In 1921, Franklin moved away from his family, leaving them in Rentiesville, for the thriving black district of Greenwood in Tulsa Oklahoma. There he established a law office, and later his family joined him, once he was settled in. However, he would not know of the extremely high racial tensions that shaped the horrid events soon to take place just outside his law office.

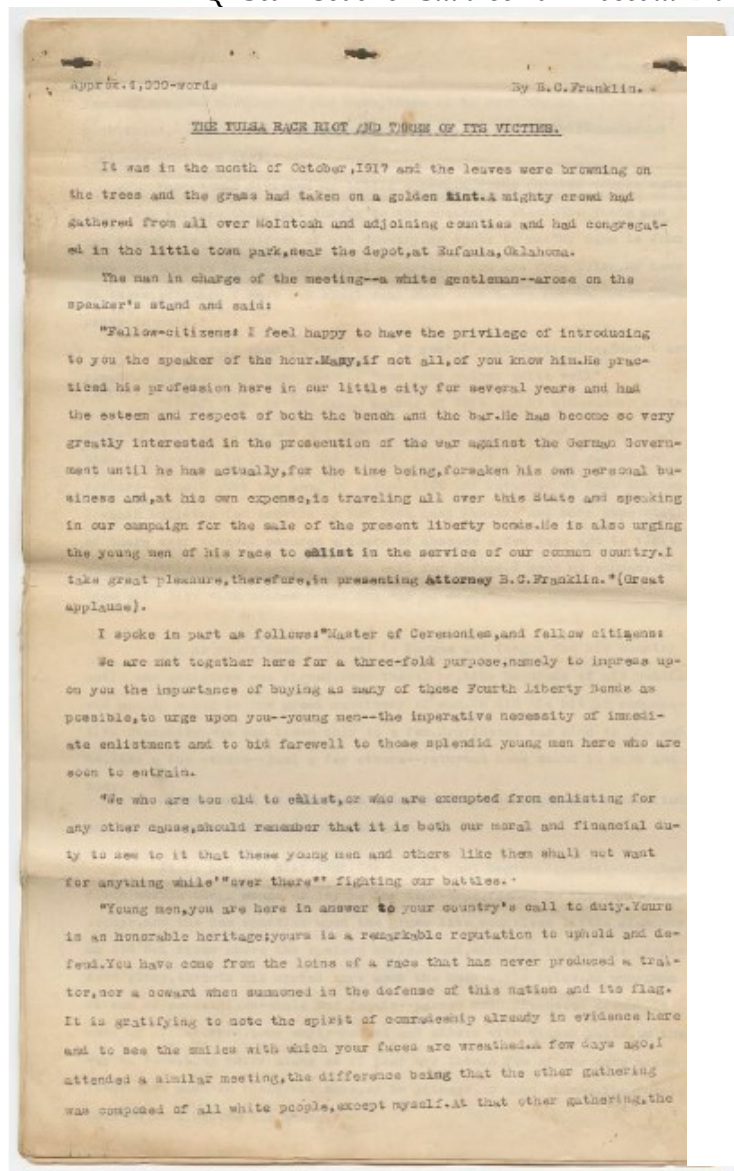


[Slideshow | THE TULSA RACE RIOT AND THREE OF ITS VICTIMS \(si.edu\)](#)

OUR ANCESTORS HAVE NAMES



Qr Scan Code for Smithsonian Museum Extract of Manuscript with Transcription



Approx. 4,000-words
By B.C. Franklin.

THE TULSA RACE RIOT AND THREE OF ITS VICTIMS.

It was in the month of October, 1917 and the leaves were browning on the trees and the grass had taken on a golden tint. A mighty crowd had gathered from all over McIntosh and adjoining counties and had congregated in the little town park, near the depot, at Eufaula, Oklahoma.

The man in charge of the meeting -- a white gentleman -- arose on the speaker's stand and said:

"Fellow-citizens: I feel happy to have the privilege of introducing to you the speaker of the hour. Many, if not all, of you know him. He practiced his profession here in our little city for several years and had the esteem and respect of both the bench and the bar. He has become so very greatly interested in the prosecution of the war against the German Government until he has actually, for the time being, forsaken his own personal business and, at his own expense, is traveling all over this State and speaking in our campaign for the sale of the present liberty bonds. He is also urging the young men of his race to enlist in the service of our common country. I take great pleasure, therefore, in presenting Attorney B.C. Franklin." (Great applause).

I spoke in part as follows: "Master of Ceremonies, and fellow citizens: We are met together here for a three-fold purpose, namely to impress upon you the importance of buying as many of these Fourth Liberty Bonds as possible, to urge upon you -- young men -- the imperative necessity of immediate enlistment and to bid farewell to those splendid young men here who are soon to entrain.

"We who are too old to enlist, or who are exempted from enlisting for any other cause, should remember that it is both our moral and financial duty to see to it that these young men and others like them shall not want for anything while 'over there' fighting our battles."

"Young men, you are here in answer to your country's call to duty. Yours is an honorable heritage; yours is a remarkable reputation to uphold and defend. You have come from the loins of a race that has never produced a traitor, nor a coward when summoned in the defense of this nation and its flag. It is gratifying to note the spirit of comradeship already in evidence here and to see the smiles with which your faces are wreathed. A few days ago, I attended a similar meeting, the difference being that the other gathering was composed of all white people, except myself. At that other gathering, the

Smithsonian Institution Transcription Center, National Museum of African American History & Culture (Transcribed & Reviewed by Digital Volunteers, Extracted October 6, 2021 (12:52:34).

Ghana Welcomes & Honors Survivors of the 1921 Tulsa Massacre

The horrible tragedy of the 1921 Tulsa Massacre visited upon the African American People has taken on an international and Pan-Africanist flavor, culminating in the honoring of the 300 African-Americans murdered through the living witness of Viola Fletcher (being fondly called on both sides of the Atlantic "Mother Fletcher") and her brother Hughes Van Ellis, (fondly known as "Uncle Red") both

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honored on Sunday, August 15, 2021 by the Ghanaian Government and People. Their story is partially told in the following news article:

Two African American survivors of a century-old massacre in the United States were in Ghana Sunday with their grandchildren at the start of a visit to connect with their “motherland.” Viola Fletcher, 107, known as “Mother Fletcher,” and her brother Hughes Van Ellis, 100, known as “Uncle Red”, are from the district of Greenwood in the Oklahoma city of Tulsa that was devastated in 1921 by a mob of armed white people. Up to 300 African Americans were killed in the attack on the area nicknamed “Black Wall Street” and some 10,000 left homeless when the district was set ablaze, leaving a vibrant economy in ruins. Fletcher and Ellis were accompanied by their grandchildren on a week long trip to the West African nation, as part of a government campaign to attract people of African heritage abroad “back home”. The siblings landed in Ghana’s capital of Accra on Saturday with beaming smiles, waving from their wheelchairs to airport onlooking cheering “welcome home”. “It’s my first time on the continent of Africa and I’m just thrilled to be here,” said Ellis’ daughter, Mama. As they made their way out of the airport, the survivors were given flowers and sashes saying “Beyond the Return” – in reference to the government campaign launched in 2019, four centuries after the first slave ship landed in what is now the United States. “My grandparents are extremely excited to be home for the first time on the motherland,” said Fletcher’s grandson, Ike Howard. “If you haven’t visited Africa, this if the time to come.” “Were in the middle of a pandemic but tomorrow is never promised to anyone.” Viola Fletcher said she relives memories of the massacre every day. “On that first night, in 1921, I went to bed in my family’s home in Greenwood,” she recalled, in a statement published by the Diaspora African Forum. The non-profit organization co-sponsored the trip with Our Black Truth, a social media platform where African descendants can learn about their history. “I had everything a child could need . . . But within a few horrible hours, all that was gone,” said Fletcher. “Now after all these years, I’m so happy to be fulfilling a lifelong dream of going to Africa and I am so pleased that is to beautiful Ghana.” Ghana has long played a role as a hub of thought and memory for the broader black community. American writer and civil rights activists Maya Angelou lived in Accra in the early 1960s. For Nadia Adongo Musah, from the government’s diaspora affairs, the survivors visit is just as historic. “I think this is one of the biggest historic African diasporas that have come back to us,” said Musah. The family is scheduled to visit historical sites from the colonial era and receive symbolic titles during traditional ceremonies. They will also attend a church service on Sunday. For Musah, the visit is an opportunity to show Ghana is “open” and “safe.” “107 years old and have the passion and interest to visit Ghana, not only by herself but also bringing along her younger brother who is 100 years old. . . . I think this will go far,” she said. In April, some of the last survivors of the Tulsa massacre testified before the US Congress and asked that the country recognize their suffering. No one was ever convicted over the destruction of Greenwood, and insurance companies, claiming that the unrest was the result of riots, refused to reimburse black victims. Marking the centenary of the massacre, President Joe Biden said he recognized that “there was a clear effort to erase” the event from the nation’s memory.” [France24.com, 15 August 2021].

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Hughes Van Ellis (R) his sister Viola Ford Fletcher (L), and family members who arrived from the US are received by the Deputy Director of Diaspora Office at the Kotoka International Airport in Accra Nipah Dennis AFP



Audience with Ghana's President

Meeting with Traditional Chiefs



Honorary Enthronement as Traditional Asante King and Queen



Celebrating with the Ghanaian Community

Each nation under the sun has their memorials to their heroes or martyrs and now we have some for ours, which now includes “Mother Fletcher” her brother, and the black centenarians that had the courage to testify before the nation about the White man’s acts of genocide against the African-American (Nu African People). But something more must be done. We need to extract the names of all of our Nu African Ancestors who were murdered (estimated to be 300 souls) and outraged by our White Setian enemies on that fateful date in the Greenwood District of Tulsa, Oklahoma, Tulsa County, May 31, 1921 – June 1, 2021. There is no better venue in my mind for beginning this task than this work designed and dedicated to unearthing the identities of these victims than this book *Our Ancestors Have Names*. We note that these is only a beginning effort in unearthing the sources for such research because the White Setian enemy in Tulsa during and after this systematic destruction and genocide of out people also spared no effort in covering up their horrid deeds which meant disposing of the bodies of our people (those that were not burned to death deliberated locked in their homes or businesses) secretly in mass graves, and by any other means necessary. So the record we

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present for lynching in Oklahoma of course will be incomplete (awaiting deeper and more systematic research): Yet the sources for their names and how they were murdered and lynched is vital for any effort at demanding reparation for our Setian perpetrators. One good source to begin with is I. Marc Carlson's list of victims of the Tulsa Massacre 1921, entitled "Known Dead and Wounded in the Tulsa Race Riot." There are three things that are limitations inherent in his work. First, is perspective is shaded because he views that horrid event and stain on American history as a mere "riot" rather than a "massacre" suggesting an attempt was made at genocide. Secondly, because of this apparent view Carlson includes as "victims" some white people, as if black people purposely hunted them down like they were being hunted; rather than as Setian enemies who were killed by black men in self-defence of their Greenwood community, property, and their families. Finally, Carlson comes up with 132 black victims of this massacre; but even then he can supply but half the names. Nevertheless, we have to start somewhere. An extract of his list can be read by scanning the QR code below with the camera of the readers phone that includes (cited below) his introductory statement to that list:



Known Dead and Wounded in the Tulsa Race Riot

There are a number of differing opinions among historians and non-historians regarding the actual number of people killed during the riot. These range from 36 (10 White/26 Black) to more than 300. The truth is no one actually knows. This issue is aggravated by the semantic difference between "died in the riot" and "died as a result of the riot."

What this list represents are those people we know of. This is not intended to represent any people we know nothing of, obviously. It is probable that several of these groupings may overlap, with some of the identified people being the same as the unidentified ones.

This list is also just a work in progress.

TRRC refers to the Tulsa Race Riot Commission (and specifically their listing of "Names of confirmed dead from injuries during the Tulsa Race Riot")

What Is Genocide?

In this work we have used the word "Genocide" liberally on the assumption that most of our readers would understand what it means. This assumption is probably wrong. Its not that we have not given a brief explanation or definition along the way but given the application we have made of this word in relationship to the lynching, murder, torture, and rape of African Americans in United States history a more concise and precise meaning is needed, especially as it understood by the international community. So before we continue with the burden of this work we give the following:

The general definition of genocide is the deliberate and systematic killing of a large number of people from a particular nation or ethnic group with the aim of destroying that nation or group. We not that this definition is too general and the actions so described, that is, "killing of a group of members of an ethnic group" could apply to anctions that occur in war that has been declared. When are the rules

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of war broken and cannot be distinguished from actions that in fact are genocidal in nature? Such a war has to do with its stated or unstated aims, such as the over the top U. S. (not so secret) bombing of Laos between 1965 and 1973 with 2.7 millions tons of explosives, where the U. S. war planners aim was to “reduce the Laotian culture to zero,” effectively bringing the viable cultural life of this small Asian country by obliterating its people and material substructures that makes the people of Laos Laotian. That bombing did not succeed but yet the genocidal attempt was made. It is not for nothing that the United States refused to since the 1946 *Convention on the Prevention and Punishment of the Crime of Genocide*, because clearly its knew is history well in respect to what they did to the Native Americans and what they did and are still doing to the Nu African People.

They did not sign this international convention on genocide until 42 years later under the administration of President Ronald Reagan, who in his Cold War with the Communist world had to demonstrate that the United States denounced genocide and had not intent on using various means of a genocidal nature in answer to the *Nu African Question*. It is to be noted that the United States was being accused by Russian think tanks of building or having built an “Ethnic Bomb” that attacks the melanin in persons skin. If this charge is true it does not take a rocket scientist to come up with the aim and purpose for such a lethal weapon, with there being close to 52 to 56 million Nu Africans in the United States, a total of 440 million Nu Africans in the Western Hemisphere, and over 1.2 billion Africans in the Mother Land. Certainly, it would not be advisable or wise for Africans *anywhere* to rely upon the international community to protect us from such a genocidal prospect or rely on any of their conventions or other international human rights law instruments for protection. As some of wiser national leaders have said in the past: “Pleading begging your enemy not to kill you has never stopped a mad white boy with gun from immediately granting our wish to be in *“Nigger Heaven.”* Nevertheless, we should at least know what the primary Convention on Genocide contains:

ART II. CONVENTION ON GENOCIDE

In the present Convention, genocide means any of the following acts committed with the intention to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- a. Killing members of the group;
- b. Causing serious bodily or mental harm to members of the group;
- c. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- d. Imposing measures intendedd to prevent births within the group;
- e. Forcibly transferring children of the group to another group.

Please not that any of these actions can be don through governmental policies or acquiescence in contexts of peaceful sitution and does not require a declaration of war or a war situation to carry them out either overtly or covertly. In fact a declaration of war against such a group of members of the group is hardly ever done in order to provide a pretext for such actions since a declaration of war would come under other international rules of engagement, such as the Geneva Convention. Generally, the actions are covert and done in such a concerted way as to cover or justify all traces that such actions were ever attempted, such as the actions whites took against the Greenwood black community in Tulsa, Oklahoma, Tulsa County on June 1, 1921.

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HOW TO READ THE CITATIONS IN “OUR ANCESTORS HAVE NAMES”

In denoting the time of martyrdom of our people, the *Nu African Calendar* has established the following conventions for *Our Ancestors Have Names*: (1) Where the record shows that our people were murdered during “the week of,” we have established by convention that their date of death on the last day of that week; (2) If the record only shows the month in which they died but no specific date, we have established also by convention their day of death on the last day of the month. In both cases (1), and (2) we give our black ancestors the benefit of as much spiritual longevity as the historical record allows; (3) In cases where our ancestors were murdered in a foreign land at the hands of Euro-Americans, we have established the District of Columbia as the responsible administrative territory for their death and for the future implementation of reparations justice; (4) When only the county is known as the place where our ancestors were murdered, the county seat or court house is noted as the responsible territory for their deaths, and the future implementation of reparations justice. While we have recovered many (but not all) of the names of our ancestors who were lynched and some of their stories their faces and persons (who they were as black men and women) remains faceless. And even while this is generally true some photos have surfaced with name and story so that black people in this post-modern era can relate to their strength of courage and faith in themselves, God and their people in the crucible of slavery, White Terrorism that characterized the Red Era that has been historically called Jim Crow/Zip Coon. One such face of our ancestors is in the person of Mr. Anthony Crawford a wealthy land owner and businessman who was lynched in Abbeville, South Carolina (Abbeville County) on October 21, 1916 (19 Ekundu 400) for challenging a white businessman for cheating him in a business deal. According to the article “The Evil of Lynching, Exposed” by Rev. Dr. Susan K. Smith outlining the life of Anthony Crawford, the circumstances of his lynching (how he was dragged from jail, beat unconscious twice, dragged to the place of his lynching, lynched, and shot over 200 times in an sadistic orgy of white hot rage for no other reason than he (a black man) dared openly challenge a white man. In the article Dr. Smith points out that Anthony Crawford’s great-great granddaughter Doria Johnson, a Ph.D. candidate in history at the University of Wisconsin is leading the charge to public honor her great-great grandfather’s memory and more using his story to bring the tragedy of lynching of our black ancestors to the notice of this American government and to the forefront of the Nu African People’s consciousness. Indeed our ancestors have names, they have stories, and some have faces like that of Mr. Anthony Crawford that mark not only their tragic end but their courage and unbounded faith.⁴⁵⁰



Mtu Anthony Crawford

Our Ancestor Lynched 21 October 1916 (19 Ekundu 400)

⁴⁵⁰ Rev. Dr. Susan K. Smith. *The Evil of Lynching, Exposed*. In *The Huffington Post*. (huffingtonpost.com., October 15, 2016).

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In all cases we hold the County Governments (such as Abbeville) the State Governments (such as South Carolina), and the United States Government itself responsible for the death, murder, and outrage of our black ancestors, those *who have names*, and many more that were dispatched in secret; in a systematic attempt to eliminate them as viable nation group; (5) Where our ancestors only are known by one name, we have established the convention of adding to their nomen the name “X” in honor of Shahidi Malcolm X, using the established practice of the Nation of Islam, which gives our people as part of their nomen, the name “X” until their African or Muslim name is known. The Nation of Islam only did this as a temporary measure to rename our people until their real spiritual names were revealed. As a minister of the Gospel of Jesus Christ I say that God, the Father of our Spirits, and His Christ intends to do just that, that is, to ascertain that *Our Ancestors Have Names*, not devised by man, but given in Time and Eternity by God Himself as indicated by Jesus, the Christ when he said, *“He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a **white stone with a new name written on it, known only to him who receives it**”*. Revelation 2:17

A special circumstance exists for some of our black ancestors who were murdered and or wounded in the Tulsa Massacre. There is no nomen with which “X” can be combined. In such cases we shall use the Twi word from Ghana, West Africa **Nana**. This word means the following:

Nana – A Name given to . . . ancestors or an elder such as a grandparent as a sign of respect. The name is also used for Chiefs and priests or anyone believed to be an ancestors who has reincarnated.

Therefore, for a Greenwood Nu African who is listed as killed or wounded during the Tulsa Massacre will be listed as **Nana**, which can apply to ancestors (male or female) whom we hold in honor and high respect, such as Mother Fletcher and Uncle Red, whom the nation of Ghana just recently honored and offered citizenship. In most cases we shall combine **Nana** with the convention of using the name X, so that the name given will appear **Nana X**, since “Nana” is an honorific name and “X” for the time being signifies “Unknown Name.” Also “Nana” is gender neutral and could refer to either a male ancestor or female ancestor so that it remains a perfect place holder for our ancestors nomen until further research uncovers their true given names at birth. We shall apply this application of name when dealing with our unknown ancestors who suffered the massacre in Tulsa, Greenwood District 1921. This procedure application of ancestral nomen is particularly in honor of our known survivors namely Mother Fletcher (i.e. Mrs. Viola Fletcher, 107 years old), Uncle Red (Mr. Hughes Van Ellis, her brother who is 100 years old and a World War II veteran), and others Ms. Lessie Benningfield Randle, who is 106 years old. **Nana** Fletcher, **Nana** Ellis, and **Nana** Randle are our living witnesses and the voice for the many unknown hundreds and thousands who on May 31, 1921 to June 1, 1921 suffered outrage, murder, torture and genocide at the hands of our Setian white natural and internal white enemies.

Another Issue: Free State and Slave State Responsibility for Lynching and Acts of Genocide

Technically *all states* admitted or readmitted to the Union can be called *slave states* because they all were obligated under the U. S. Constitution to give aid and assistance to the Southern slave states in recapturing black slaves. And even if this were not the case we shall see that many so-called “Free” States openly participated in lynching black people slave or free. Racism that gave birth

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to slavery and acts of genocide (i.e. lynching, rape, murder, mutilation, etc.) is embedded deep within White American psychic-social culture. This allowed public officials to stand by and watched and in some cases sanction these acts (especially at the local level) until Jim Crow and Zip Coon was challenged by black themselves in 1954 with the Civil Rights Movement and came tumbling down finally with the Voting Rights Act of 1963. And further while these acts of genocide were never enshrined within the U. S. Constitution as was slavery yet it can be shown that both Federal, State and Local officials were well aware that these acts were taking place and failed to use the same massive military and police power at its command it eventually used to overthrow slavery. Below we note the States that were designated “Slave States” and “Free States” according to the date they admitted into the United States under the new U.S. Constitution (noting also that all of the 13 Colonies permitted slavery under the Articles of Confederation the constitutional framework before the new U.S. Constitution took shape and became the law of the land):

DESIGNATED SLAVE OR FREE BEFORE 1812

SLAVE STATE	ADMITTED	FREE STATE	ADMITTED
Delaware	1787	New Jersey	1787
Georgia	1788	Pennsylvania	1787
Maryland	1788	Connecticut	1788
South Carolina	1788	Massachusetts	1788
Virginia	1788	New Hampshire	1788
North Carolina	1789	New York	1788
Kentucky	1792	Rhode Island	1790
Tennessee	1796	Vermont	1791
Louisiana	1812	Ohio	1803

DESIGNATED SLAVE OR FREE BETWEEN 1812 AND 1820

SLAVE STATE	ADMITTED	FREE STATE	ADMITTED
Mississippi	1817	Indiana	1816
Alabama	1819	Illinois	1818

DESIGNATED SLAVE OR FREE BETWEEN 1820 AND 1850

SLAVE STATE	ADMITTED	FREE STATE	ADMITTED
Missouri	1821	Maine	1820
Arkansas	1836	Michigan	1837
Florida	1845	Iowa	1846
Texas	1845	Wisconsin	1848

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DESIGNATED SLAVE OR FREE AFTER 1850

SLAVE STATE	ADMITTED	FREE STATE	ADMITTED
-----	-----	California	1850
-----	-----	Minnesota	1858
-----	-----	Oregon	1859
-----	-----	Kansas	1861

DESIGNATED SLAVE OR FREE DURING THE CIVIL WAR – 1861 TO 1865

SLAVE STATE	ADMITTED	FREE STATE	ADMITTED
West Virginia	1863	Nevada	1864

We hope the reader will enjoy this hotep offering of *Our Ancestors Have Names!* May our black ancestors rest in God's peace, and under the protection of His throne from all evil throughout time and eternity. We pour out this our libation in honor of their names. *Let the Nu African People, Say So! Amen!*



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I. OUR BLACK ANCESTORS LYNCHED IN THE SLAVE STATE OF ALABAMA

NAME	CITY/COUNTY	MAAFA DATE	GREGORIAN DATE
Abernathy X	Duke, AL, Calhoun Co.	28 Ekundu 384	30 October 1900
Henry Abrama	Montgomery, AL Montgomery Co.	2 Kijani 381	29 November 1897
Reddrick Adams	Seale, AL Russell Co.	23 Uhuru 380	12 April 1896
J. M. Alexander	Tuskegee, AL Macon Co.	1 Mwanamke Weusi 379	13 June 1895
Albert Anderson	District of Columbia	9 Uwezo 382	13 September 1898
James Anderson	Taylor F., AL Madison Co.	8 Ekundu 380	10 October 1896
John Anderson	Lafayette, AL Chambers Co.	28 Uwezo 382	2 October 1898
Paul Archer	Carrolton, AL Pickens Co.	11 Uwezo 377	15 September 1893
Joshua Balaam	Jackson, AL Clarke Co.	28 Taifa Weusi 393	4 September 1909
Lewis Balaam	Jackson, AL Clarke Co.	28 Taifa Weusi 393	4 September 1909
Andy Beard	Kennedy, AL Lamar Co.	26 Afu 381	18 March 1897
Bud Beard	Carrolton, AL Pickens Co.	20 Kijani 381	17 December 1897
Ed Bell	Selma, AL Dallas Co.	28 Mtu Weusi 388	7 August 1904
Charles Bentley	Leeds, AL Jefferson Co.	23 Mtu Weusi 385	2 August 1901
Berney X	Wetumpke, AL Elmore Co.	19 Eusi 396	18 November 1912

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Lorenzo Best	Anniston, AL Calhoun Co.	7 Mwanamke Weusi 434	19 June 1950
William Bird	Sheffield, AL Colbert Co.	12 Eusi 402	11 November 1918
Scott Bishop	Marbury, AL Autauga Co.	23 Kijani 386	20 December 1902
Thomas Black	Tuscumbia, AL Colbert Co.	5 Kawaida 378	22 April 1894
Elmore Bolling	Lowndesboro, AL Co/No Record	6 Kwanza 431	31 December 1947
John Bonner	Kennedy, AL Lamar Co.	19 Kijani 381	16 December 1897
Louis Bonner	Kennedy, AL Lamar Co.	19 Kijani 381	16 December 1897
Calvin Brown	District of Columbia	24 Mwanamke	6 July 1891
John Brown	Childersburg, AL	27 Uwezo 375	1 October 1891
Mrs. Nicey Brown	Selma, AL Dallas Co.	6 Kwanza 429	31 December 1945
Robert Brown	District of Columbia	24 Mwanamke Weusi 375	6 July 1891
William Brown	Rienzi, AL Co. No Record	12 Kawaida 390	29 April 1906
Thomas Browne	Point Clear, AL Baldwin Co.	14 Mwanamke Weusi 379	26 June 1895
John Brownlee	Oxford, AL Calhoun Co.	9 Mtu Weusi 378	19 July 1894
Richard Burton	Boys, AL Co. No Record	6 Shahidi 400	28 January 1916
John Calloway	City/No Record Calhoun Co.	1 Uhuru 382	21 March 1898
Eben Calhoun ⁴⁵¹	Pittsview, AL Russell Co.	12 Kawaida 391	29 April 1907

⁴⁵¹ The name **Eben Calhoun** is likely a euro-corruption of the Arabic **Ibn Khaldun**, i.e. **Ibin Khaldun** or **ben** [i.e. Hebrew] meaning **son of**, e.g. “**son of Khaldun**” so that it likely that this Nu African was a Muslim or his slave parents were,

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Willie Carlisle	Opelika, AL Co. No Record	2 Eusi 434	1 November 1950
Carson X	Selma, AL Dallas Co.	9 Kwanza 397	3 January 1913
Walter Clayton	Bay Minett, AL Baldwin Co.	17 Uhuru 392	6 April 1908
Thomas Clinton	District of Columbia	3 Kijani 387	30 November 1903
Zeb Colley	Greenville, AL Butler Co.	4 Kawaida 379	21 April 1895
Isaac Cook	Montgomery, AL Montgomery Co.	5 Taifa Weusi 374	12 August 1890
Azarial Curtis	Butler, AL Chowtaw Co.	10 Kijani 396	7 December 1912
Henry Cyat	District of Columbia	8 Ekundu 380	10 October 1896
Walter Dandridge	Birmingham, AL Co. No Record	19 Mtu Weusi 433	29 July 1949
James Daniel	City/No Record Goose Co.	10 Mtu Weusi 381	20 July 1897
William Daniels	Westfield, AL Co. No Record	6 Kwanza 430	31 December 1946
Davenport X	Leighton, AL Collier Co.	2 Shahidi 393	24 January 1909
Bud Davis	Moulton, AL Lawrence Co.	14 Afu 385	6 March 1901
George Davis	Inverness, AL Bullock Co.	2 Kawaida	19 April 1892
Phillip Davis	District of Columbia	2 Kijani 387	30 November 1903
Rayfield Davis	City/No Record Mobile Co.	16 Afu 432	7 March 1895
Daniel Dawson	Tyler, AL Dallas Co.	27 Afu 379	19 March 1895
Robert Dawson	Selma, AL Dallas Co.	19 Kawaida 385	6 May 1901

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Ms. Mary Deane	Greenville, AL Butler Co.	4 Kawaida 379	21 April 1895
Ms. Mattie Debardeleben	Birmingham, AL Co. No Record	14 Kwanza 434	8 January 1950
Herman Deeley	Taylorsville, AL Bartow Co.	24 Kwanza 399	8 January 1915
John Dell	Montgomery, AL Montgomery Co.	7 Ekundu 394	9 October 1910
Noah Dickson	Walnut Gr., AL Etowah Co.	7 Mababa Weusi 373	22 May 1889
Andrew Diggs	Scottsboro, AL Jackson Co.	12 Mwanamke Weusi 387	24 June 1903
Moses Dossett	Prichard Sta., AL Mobile Co.	18 Uwezo 391	22 September 1907
Daniel Dove	District/Columbia	18 Ekundu 390	20 October 1906
Manuel Dunegan	City/No Record Chilton Co.	26 Uhuru 379	15 April 1895
Dan Edwards	Selma, AL Dallas Co.	12 Mwanamke Weusi	24 June 1893
Ms. Roxie Elliot	Centerville, AL Bibb Co.	26 Uhuru 375	15 April 1891
Holland English	Bakerhill, AL Barbour Co.	13 Uhuru 378	2 April 1894
Ms. Emma Fair	Carrolton, AL Co. No Record	11 Uwezo 377	15 September 1893
John Fitch	District of Columbia	23 Uwezo 380	27 September 1896
William Fournay	Chestnut, AL Monroe Co.	27 Taifa Weusi 385	3 September 1901
Ms. Amanda Franks	Jefferson, AL Merengo Co.	25 Kawaida 381	12 May 1897
James Freeman	Columbus City, AL Marshall Co.	16 Mababa Weusi 379	31 May 1895

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Joseph Giohen	Berlin, AL Dallas Co.	11 Kijani 377	8 December 1893
Ms. Alice Green	Greenville, AL Butler Co.	4 Kawaida 379	21 April 1895
Ms. Martha Green	Greenville, AL Butler Co.	4 Kawaida 379	21 April 1895
Frank Griffin	Stanton, AL Chilton Co.	11 Uhuru 374	31 March 1890
Zachioli Grohan	Whistler, AL Mobile Co.	13 Uhuru 375	2 April 1891
Neal Guinn	Haynesville, AL Co. No Record	26 Mtu Weusi 415	5 August 1931
Caines Hall	Kingston, AL Coffee Co.	14 Kawaida 388	1 May 1904
Cleveland Harding	Florence, AL Lauderdale Co.	4 Uhuru 391	24 March 1907
George Harris	City/No Record Limestone Co.	4 Mwanake Weusi 385	16 June 1901
Samuel Harris	Salem, AL Lee Co.	4 Eusi 386	3 November 1902
John Hayden	City/No Record Lee Co.	17 Mababa Weusi 381	1 June 1897
O'Dee Henderson	Fairfield, AL Co. No Record	22 Kawaida 424	9 May 1940
Alex Herman	Courtland, AL Lawrence Co.	5 Mtu Weusi 385	15 July 1901
Poe Hibbler	City/No Record Pickens Co.	13 Mtu Weusi 401	23 July 1917
Jesse Hightower Union	Springs, AL Co. No Record	6 Kwanza 429	31 December 1945
George Hoes	Butler, AL Choctaw Co.	21 Kawaida 376	8 May 1892
Joseph Holman	Tyler, AL Dallas Co.	27 Afu 379	19 March 1895

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Paul Hull	Carrolton, AL Pickens Co.	11 Uwezo 377	15 September 1893
Charles Humphries	City/No Record Lee Co.	26 Afu 384	18 March 1900
Charles Hunt	Brantley, AL Crenshaw Co.	10 Taifa Weusi 383	17 August 1899
William Hunter	Selma, AL Dallas Co.	22 Mtu Weusi 380	1 August 1896
James Jackson	City/No Record Bibb Co.	9 Shahidi 381	31 January 1897
Kid Jackson	Hope Hull, AL Montgomery Co.	10 Taifa Weusi 399	17 August 1915
Oliver Jackson	Wetumpka, AL Elmore Co.	5 Mwanamke Weusi 382	17 June 1898
William Jackson	Wetumpka, AL Elmore Co.	5 Mwanamke Weusi 382	17 June 1898
Joseph James	Woodstock, AL Bibb Co.	25 Kijani 380	22 December 1896
John Johnson	Birmingham, AL Co. No Record	9 Uhuru 432	29 March 1948
Jerry Johnson	Birmingham, AL Jefferson Co.	27 Taifa Weusi 391	3 September 1907
Sidney Johnson	Coaling, AL Tuscaloosa Co.	2 Mtu Weusi 382	12 July 1898
Tony Johnson	Tuscumbia, AL Colbert Co.	5 Kawaida 378	22 April 1894
Wes Johnson	Headland, AL Co. No Record	11 Shahidi 421	2 February 1937
Burrell Jones	Monroeville, AL Monroe Co.	11 Ekundu 376	13 October 1892
John Jones	Anniston, AL Calhoun Co.	3 Mtu Weusi 374	13 July 1890

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Jon Jones	Altoona, AL Etowah Co.	19 Mwanamke 388	1 July 1904
Moses Jones	Monroeville, AL Monroe Co.	11 Ekundu 376	13 October 1892
John Kellog	Blanche, AL Cherokee Co.	28 Shahidi 382 ⁴⁵²	20 February 1898
Hayes Kennedy	Birmingham, AL Co. No Record	21 Uhuru 433	10 April 1949
Oliver Latt	Tunnel Springs, AL Monroe Co.	16 Taifa Weusi 389	23 August 1905
William Lewis	Lamison, AL Co. No Record	25 Uhuru 378	14 April 1894
Jon Lipsey	Pickensville, AL Pickens Co.	20 Taifa Weusi 391	27 August 1907
Ms. Eliza Lowe	City/No Record Henry Co.	22 Mtu Weusi 375	1 August 1891
Willis Lowe	City/No Record Henry Co.	22 Mtu Weusi 375	1 August 1891
Henry Lucas	Vinegar Bend, AL Washington Co.	3 Eusi 391	2 November 1907
Ike Madden	Birmingham, AL Co. No Record	7 Uhuru 432	27 March 1948
Horace Maples	Huntsville, AL Madison Co.	3 Uwezo 388	7 September 1904
John Marritt	City/No Record Pickens Co.	6 Uhuru 381	26 March 1897
Jesse Matson	Calera, AL Shelby Co.	11 Mababa Weusi 394	26 May 1910
Dick Mayes	Selma, AL Dallas Co.	19 Kawaida 385	6 May 1901

⁴⁵² The last day of the month will be designated the date of martyrdom for those Nu Africans whose date of death ends on a NAC calendar day with no date; such as **sharifu** in a Maafa Leap Year and on **Shahidi** on the **Eve of Martyrs**. This will always fall on the 28th day of the Gregorian calendar. The NAC calendar dating in these instances is out of line with their actual date of death but we adopt this method by convention out of respect for our black ancestors so that their life does not end on a non-calendar date with reference to the NAC calendar.

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Ed Mayes	Selma, AL Dallas Co.	19 Kawaida 385	6 May 1901
Louis McAdams	Wilsonville, AL Shelby Co.	9 Kwanza 385	3 January 1901
Tobe McGrady	Perote, AL Bullock Co.	3 Ekundu 379	5 October 1895
Marsal McGregor	Banks, AL Pike Co.	11 Kwanza 379	5 January 1899
George Meadows	Pratt Mns., AL Jefferson Co.	21 Kwanza 373	15 January 1889
Henry McKenny	Dothan, AL Houston Co.	21 Mwanamke Weusi 394	3 July 1910
William Miller	Brighton, AL Jefferson Co.	27 Mtu Weusi 392	6 August 1908
Benjamin Minty	Berlin, AL Dallas Co.	11 Kijani 377	8 December 1893
Clint Montgomery	Magnolia, AL Marengo Co.	23 Kijani 393	20 December 1909
Isadore Moreley	Selma, AL Dallas Co.	22 Mtu Weusi 380	1 August 1896
Robert Moseley	Huntsville, AL Madison Co.	2 Uhuru 374	22 March 1890
Robert Moseley	Dolomite, AL Jefferson Co.	15 Eusi 378	14 November 1894
Ernest Murphy	Daleville, AL Dale Co.	15 Mwanamke Weusi 377	27 June 1893
James Nance	Jefferson, AL Co. No Record	26 Kawaida 381	13 May 1897
Ms. Marion F. Noble	Birmingham, AL Co. No Record	10 Kawaida 432	27 April 1948
Ms. May Noyes	Camp Hill, AL Co. No Record	17 Kawaida 431	4 May 1947

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Ed Onlu ⁴⁵³	Eufala, AL Barbour Co.	27 Uhuru 377	14 April 1893
Leon Orr	District of Columbia	10 Mtu Weusi 380	20 June 1896
Allen Parker	N. Monroeville, AL Monroe Co.	28 Ekundu 376	30 October 1892
Joe W. Perkins	Birmingham, AL Co. No Record	24 Taifa Weusi 432	31 August 1948
Henry Peters	Prichard, AL Mobile Co.	4 Ekundu 390	6 October 1906
Pedigrie X	Andalusia, AL Covington Co.	28 Shahidi 390	20 February 1906
John Pennington	Enterprise, AL Coffe Co.	28 Mtu Weusi 385	7 August 1901
Iver Peterson	Eufaula, AL Barbour Co.	21 Shahidi 395	12 February 1911
Jack Pharr	Claiborne, AL Monroe Co.	23 Taifa Weusi 381	30 August 1897
Edward Plowly	Pine Apple, AL Wilcox Co.	22 Afu 389	14 March 1905
Ephreim Pope	Lamison, AL Wilcox Co.	10 Mwanamke Weusi 388	22 June 1904
Ray Porter	Clanton, AL Chilton Co.	14 Taifa Weusi 375	21 August 1891
James Powell	District of Columbia	21 Mababa Weusi 379	5 June 1895
Jesse Powell	Letochatchee, AL Lawnes Co.	13 Mtu Weusi 401	23 July 1917
Edward Prater	City/No Record Clay Co.	26 Mwanamke Weusi 376	8 July 1892

⁴⁵³ **Onlu** is possibly a Yoruba name; the word **lu** = **strike** and **on** may be a corruption or grammatical fusion of the pronouns **o** = **he, she, it** and **n** = **him, her, it**. It is interesting in this context that **oun** which also means he, she or it sounds like **on** [i.e. **oun**]; so that we can render the meaning of the name **onlu** as **he strikes**. This may be one of the few cases where a Nu African was able to keep his African family name, despite cultural mentacide, and cultural imperialism prevalent in the U. S. Empire, designed to disengage the African slaves from their original names, and therefore the memory of their African ancestry and ancestors.

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Fred Prettyman	Birmingham, AL Co. No Record	4 Kwansa 434	29 December 1950
Fred Quigelton	Talledaga, AL Talledaga Co.	4 Eusi 391	3 November 1907
Randall X	Winfield, AL Marion Co.	8 Kawaida 375	25 April 1891
John Rattler	Greenville, AL Butler Co.	4 Kwaida 379	21 April 1895
Camp Reese	Wetumpka, AL Co. No Record	5 Mwanamke Weusi 377	17 June 1893
Frank Reeves	City/No Record Butler Co.	15 Mababa Weusi 385	30 May 1901
William Reynolds	Tuscumbia, AL Colbert Co.	17 Uhuru 386	6 April 1902
Bunkie Richardson	Gadsden, AL Etowah Co.	20 Shahidi 390	11 February 1906
Grant Richardson	Centerville, AL Bibb Co.	7 Ekundu 394	9 October 1910
Albert Roberts	Inverness, AL Bullock Co.	2 Kwaida 376	19 April 1892
Douglas Robertson	Mobile, AL Mobile Co.	28 Kwanza 393	22 January 1909
Esau Robinson	Emelle, AL Co. No Record	22 Mwanamke Weusi 414	4 July 1930
Rich Robinson	Prichard Station, AL Calhoun Co.	4 Ekundu 390	6 October 1906
Ray Rolston	Anniston, AL Calhoun Co.	25 Eusi 393	24 November 1909
Berry Rowder	Childersburg, AL Talladega Co.	1 Mababa Weusi 376	16 May 1892
James Rowder	Childersburg, AL Talladega Co.	1 Mababa Weusi 376	16 May 1892

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Henry Russell	Hope Hull, AL Montgomery Co.	10 Taifa Weusi 399	17 August 1915
Newt Saunders	Opp., AL Covington Co.	3 Kijani 391	30 November 1907
Morris Scott	Linden, AL Co. No Record	5 Ekundu 434	7 October 1950
Mack Segars	Brantley, AL Crenshaw Co.	3 Kwanza 377	28 December 1893
Almas Shaw	Birmingham, AL Co. No Record	2 Kawaida 432	19 April 1948
Jerido Shivers	City/No Record Coffee Co.	4 Mababa Weusi 379	19 May 1895
Ruben Sims	Little River, AL Baldwin Co.	27 Uhuru 388	16 April 1904
Albert Sloss	Courtland, AL Lawrence Co.	3 Eusi 383	2 November 1899
Edwin Smith	Wetumpke, AL Elmore Co.	10 Kwanza 399	4 January 1915
John Smith	Scottsburg, AL Jackson Co.	28 Afu 381	20 March 1897
William Smith	Bessemer, AL Jefferson Co.	3 Eusi 396	2 November 1912
James Speaks	Riverston, AL Colbert Co.	11 Mtu Weusi 381	21 July 1897
Louis Spier	Wetumpka, AL Elmore Co.	5 Mwanamke Weusi 382	17 June 1897
Stark X	District of Columbia	2 Ekundu 373	4 October 1889
John Steele	Birmingham, AL Jefferson Co.	23 Uwezo 373	27 September 1889
Stover X	Habelle, AL Choctaw Co.	19 Ekundu 392	21 October 1908
Abram Sumroll	Vinegar Bend, AL Washington Co.	3 Eusi 391	2 November 1907

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Terrill X	Elba, AL Coffee Co.	6 Mtu Weusi 381	16 July 1897
Thomas X	Birmingham, AL Jefferson Co.	8 Kawaida 393	25 April 1909
Edgar Thomas	Union Springs, AL Co. No Record	6 Kwanza 429	31 December 1945
James Thomas	Blossburg, AL Jefferson Co.	27 Mwanamke Weusi 381	9 July 1897
Jessie Thompson	Wetumpka, AL Elmore Co.	5 Mwanamke Weusi 382	17 June 1898
Jesse Thornton	City/No Record Crenshaw Co.	10 Mwanamke Weusi 424	22 June 1940
Winfield Townsend	Eclectic, AL Elmore Co.	28 Uwezo 384	2 October 1900
Jessie Underwood	Tuscumbia, AL Colbert Co.	16 Mtu Weusi 375	26 July 1891
Sam Verge	District of Columbia	26 Mtu Weusi 396	5 August 1912
William Wallace	Axis, AL Mobile Co.	22 Mtu Weusi 394	1 August 1910
Eugene Ward	Bessemer, AL Co. No Record	13 Kawaida 432	30 April 1948
William Wardley	Irondale, AL Jefferson Co.	10 Kijani 380	7 December 1896
Wiley Webb	Selma, AL Dallas Co.	23 Shahidi 376	14 February 1892
Lemuel Weeks	Pickensville, AL Co. No Record	19 Mwanamke Weusi 400	1 July 1916
Wm. Westmoreland	Montgomery, AL Montgomery Co.	12 Mwanamke Weusi 380	24 June 1896
Ms. Molly White	Jefferson, AL Marengo Co.	25 Kawaida 381	12 May 1897
George Whiteside	Sheffield, AL Colbert Co.	13 Eusi 402	12 November 1918

OUR ANCESTORS HAVE NAMES

Robert Wilkins	Berlin, AL Dallas Co.	11 Kijani 377	8 December 1893
Ms. Ella Williams	City/No Record Henry Co.	22 Mtu Weusi 375	1 August 1891
James Williams	City/No Record Pickens Co.	25 Kwanza 377	19 January 1893
Jerry Williams	Inverness, AL Bullock Co.	2 Kawaida 376	19 April 1894
John Williams	Tuscumbia, AL Colbert Co.	5 Kawaida 378	22 April 1894
Sam L. Williams	Birmingham, AL Co. No Record	21 Eusi 433	20 November 1949
William Williams	City/No Record Henry Co.	22 Mtu Weusi 375	1 August 1891
William Williams	Inverness, AL Bullock Co.	2 Kawaida 376	19 April 1892
William Williams	South Side, AL Co. No Record	24 Kawaida 385	11 May 1901
Bud Wilson	Tuscaloosa, AL Tuscaloosa Co.	2 Kawaida 373	27 December 1889
Bush Withers	Sanford, AL Covington Co.	2 Ekundu 394	4 October 1910
John Womack	Redlevel, AL Covington Co.	2 Uhuru 402	22 May 1918
Sam Wright	Helena, AL Shelby Co.	13 Ekundu 375	15 October 1891
Charles Young	District of Columbia	16 Eusi 387	15 November 1903
Charles Young	Clayton, AL Barbour Co.	9 Uhuru 398	29 March 1914
William Ziegler	District of Columbia	4 Uhuru 386	25 March 1902



OUR ANCESTORS HAVE NAMES

II. OUR BLACK ANCESTORS LYNCHED IN THE SLAVE STATE OF ARKANSAS

NAME	CITY/COUNTY	MAAFA DATE	GREGORIAN DATE
Albert Aikens	Pine Bluff, AR Jefferson Co.	9 Mababa Weusi 393	24 May 1909
Henry Allen	Brinkley, AR Monroe Co.	12 Kwanza 377	6 January 1893
Wiliam Allen	Piller, AR Co. No Record	26 Mwanamke Weusi 390	8 July 1906
Robert Austin	Marion, AR Crittendon Co.	27 Afu 394	19 March 1910
Andrew Avery	Garland City, AR Miller Co.	21 Mtu Weusi 401	31 July 1917
Abe Bailey	St. Charles, AR Arkansas Co.	6 Uhuru 388	26 March 1904
James Bailey	Beebe, AR White Co.	25 Mwanamke Weusi 375	7 July 1891
George Bailey	Devils Bluff, AR Prairie Co.	23 Kijani 393	20 December 1909
Eugene Baker	Monticello, AR Drew Co.	20 Mtu Weusi 376	30 July 1892
Mack Baldwin	St. Charles, AR Arkansas Co.	6 Uhuru 388	26 March 1904
John Barrett	Askew, AR Lee Co.	3 Kawaida 389	20 April 1905
Henry Beavers	Wilmer, AR Ashely Co.	18 Shahidi 376	9 February 1892
Peter Berryman	Mena, AR Polk Co.	28 Shahidi 385	20 February 1901
H. Blackburn	Argenta, AR Pulaski Co.	5 Ekundu 390	7 October 1906
Joseph Blakely	Portland, AR Ashley Co.	15 Mababa Weusi 393	30 May 1909
Jacob Bowers	Carlisle, AR Lonoko Co.	8 Uwezo 399	12 September 1915

OUR ANCESTORS HAVE NAMES

Bowles X	Gurdon, AR Clark Co.	16 Taifa Weusi 376	23 August 1892
Mr. Brisco X	District of Columbia	19 Shahidi 376	10 February 1892
Mrs. Brisco X	District of Columbia	19 Shahidi 376	10 February 1892
Hamp Brisco (Son)	District of Columbia	19 Shahidi 376	10 February 1892
John Brodie	City/No Record Lee Co.	28 Mababa Weusi 378	23 May 1894
William Brooks	Palestine, AR St. Francis Co.	8 Mababa Weusi 378	23 May 1894
Frank Brown	Conway, AR Faulkner Co.	18 Uwezo 389	22 September 1905
Henry Bruce	City/No Record Gulch Co.	18 Shahidi 378	9 February 1906
William Caldwell	Osceola, AR Mississippi Co.	7 Uwezo 379	11 September 1895
James Calton	Elmarth, AR Co. No Record	16 Shahidi 390	7 February 1906
Walter Cambell	Little Rock, AR Co. No Record	1 Kwanza 429	26 December 1945
Henry Capus	Magnolia, AR Columbia Co.	12 Mtu Weusi 378	22 June 1894
Allen Carter	Wynne, AR Cross Co.	25 Mtu Weusi 376	4 August 1892
Perry Carter	St. Charles, AR Arkansas Co.	6 Uhuru 388	27 March 1904
Ed Coy	Texarkana, AR Miller Co.	28 Shahidi 376	20 February 1892
Jim Crazy	Milton, AR Garland Co.	12 Kijani 380	9 December 1896
Henry Crosbyson	McGehee, AR Desha Co.	18 Uwezo 378	22 September 1894

OUR ANCESTORS HAVE NAMES

Daval X	Reader, AR Ouachita Co.	14 Kwanza 382	8 January 1898
Alfred Davis	City/No Record Lonoke Co.	11 Kwanza 378	5 January 1894
Anthony Davis	Texarkana, AR Miller Co.	6 Ekundu 390	8 October 1906
Chich Davis	Wilmot, AR Ashley Co.	14 Mtu Weusi 383	24 July 1899
Howard Davis	Newport, AR Jackson Co.	26 Ekundu 398	24 October 1914
Glenco Days	Crossett, AR Ashley Co.	28 Shahidi 388	19 February 1904
Arthur Dean	Augusta, AR Woodruff Co.	5 Uwezo 395	9 September 1911
Willie Dees	Osceola, AR Mississippi Co.	14 Kawaida 383	1 May 1899
Frank Dodd	Dewitt, AR Arkansas Co.	7 Ekundu 400	9 October 1916
Robert Donnelly	Union Township, AR Fulton Co.	20 Mwanamke Weusi 376	2 July 1892
General Duckett	City/No Record Little River Co.	2 Uhuru 383	22 March 1899
Albert England	Wynne, AR Cross Co.	5 Eusi 379	5 November 1895
Garrett Flood	St. Charles, AR Arkansas Co.	6 Uhuru 388	26 March 1904
Randall Flood	St. Charles, AR Arkansas Co.	6 Uhuru 388	26 March 1904
Newton Gaines	District of Columbia	9 Kijani 382	6 December 1898
Samuel Gates	England, AR Lonoke Co.	9 Uwezo 401	13 September 1917
John Gilbert	District of Columbia	12 Mtu Weusi 387	22 July 1903
Felix Gilman	Prescott, AR Nevada Co.	12 Mababa Weusi 400	27 May 1916

OUR ANCESTORS HAVE NAMES

Edwin Goodwin	City/No Record Little River Co.	3 Uhuru 383	23 March 1899
Gidfrey Gould	Clarendon, AR Monroe Co.	21 Mtu Weusi 380	31 July 1896
Goode Gray	Rison, AR Cleveland Co.	19 Mwanamke Weusi 382	1 July 1898
Rob Greenwood	City/No Record Cross Co.	10 Kijani 377	7 December 1893
Henry Griffin	St. Charles, AR Arkansas Co.	6 Uhuru 388	26 March 1904
Walter Griffin	St. Charles, AR Arkansas Co.	6 Uhuru 388	26 March 1904
Nat Hadley	Gurdon, AR Clard Co.	21 Eusi 375	21 November 1891
Loy Haley	Hope, AR Hempstead Co.	3 Mwanamke Weusi 399	15 June 1915
George Harris	Varner, AR Lincoln Co.	3 Afu 376	23 February 1892
Gulbert Harris	Pine Bluff, AR Jefferson Co.	23 Shahidi 376	14 February 1892
Harrison X	Champagnolle, AR Union Co.	16 Uwezo 376	20 September 1892
Levi Hayden	Texarkana, AR Miller Co.	19 Mababa Weusi 382	3 June 1898
Hellum X	Luxora, AR Mississippi Co.	22 Uwezo 387	26 September 1903
Doc Henderson	Bearden, AR Ouachita Co.	22 Kawaida 377	9 May 1893
Moses Henderson	Dewitt, AR Arkansas Co.	24 Kijani 375	21 December 1891
James Henry	Little Rock, AR Pulaski Co.	26 Kawaida 376	13 May 1892
Hilliard X	Hope, AR Hempstead Co.	24 Kwanza 393	18 January 1909

OUR ANCESTORS HAVE NAMES

Aaron Hinton	St. Charles, AR Arkansas Co.	6 Uhuru 388	26 March 1904
William Hunter	Star City, AR Lincoln Co.	2 Mwanamke Weusi 394	14 June 1910
Huntley X	Reader, AR Ouachita Co.	14 Kwanza 383	8 January 1898
Aaron Jimerson	Ashdown, AR Little River Co.	2 Taifa Weusi 401	9 August 1917
Alex Johnson	Monticello, AR Drew Co.	4 Mtu Weusi 382	14 July 1898
Armistead Johnson	Pine Bluff, AR Jefferson Co.	1 Mwanamke Weusi 373	13 June 1889
Henry Johnson	Lake Village, AR Chicot Co.	4 Eusi 387	3 November 1903
Killis Johnston	St. Charles, AR Arkansas Co.	6 Uhuru 388	26 March 1904
Benjamin Jones	City/No Record Little River Co.	3 Uhuru 383	23 March 1899
Henry Jones	Hamburg, AR Ashley Co.	15 Mtu Weusi 375	25 August 1895
James Jones	District of Columbia	15 Taifa Weusi 379	22 August 1895
Joseph Jones	City/No Record Little River Co.	3 Uhuru 383	23 March 1899
Judge Jones	Pine Bluff, AR Jefferson Co.	5 Uhuru 394	25 March 1910
Moses Jones	City/No Record Little River Co.	3 Uhuru 383	23 March 1899
Newton Jones	Boxley, AR Newton Co.	2 Kijani 377	29 November 1893
Robert Jordon	Camden, AR Ouachita Co.	3 Taifa Weusi 376	10 August 1892
John Kelly	Pine Bluff, AR Jefferson Co.	23 Shahidi 376	14 February 1892

OUR ANCESTORS HAVE NAMES

Lee Key	Knoxville, AR Johnson Co.	25 Kawaida 385	12 May 1901
Frank King	Little Rock, AR Pulaski Co.	8 Mwanamke Weusi 379	20 June 1895
Joseph King	City/No Record Little River Co.	3 Uhuru 383	23 March 1899
William Larkin	Camden, AR Ouachita Co.	23 Shahidi 374	14 February 1890
Charles Lewis	Hope, AR Hempstead Co.	18 Ekundu 395	20 October 1911
Lightfoot X	Newport, AR Jackson Co.	10 Kijani 376	7 December 1892
Nathan Lucey	Forrest City, AR St. Francis Co.	14 Ekundu 395	16 October 1911
William Madison	St. Charles, AR Arkansas Co.	6 Uhuru 388	26 March 1904
Castle Manse	Clarendon, AR Monroe Co.	2 Taifa Weusi 382	9 August 1898
Ed McCollum	Sheridan, AR Grant Co.	4 Ekundu 387	6 October 1903
Horace McCoy	Foreman, AR Little River Co.	18 Afu 386	10 March 1902
Dock McLane	Ashdown, AR Little River Co.	27 Kawaida 394	14 May 1910
Allen Mitchell	Earle, AR Crittenden Co.	1 Mwanamke Weusi 402	13 June 1918
Ms. Laura Mitchell	District of Columbia	16 Uhuru 394	5 April 1910
Julian Moseley	Arkansas City, AR Desha Co.	4 Mtu Weusi 376	14 July 1892
Nat Mullens	Earle, AR Crittenden Co.	5 Mwanamke Weusi 384	17 June 1900
Charles Mulligan	Conway, AR Faulkner Co.	23 Taifa Weusi 375	30 August 1891

OUR ANCESTORS HAVE NAMES

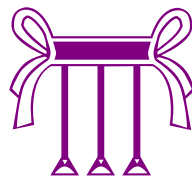
William Mussay	Augusta, AR Woodruff Co.	8 Kijani 391	5 December 1907
A. M. Neely	Forest City, AR St. Francis Co.	4 Mababa Weusi 373	19 May 1889
Nelson X	Varner, AR Lincoln Co.	15 Eusi 377	14 November
Lew Newton	District of Columbia	22 Mtu Weusi 386	1 August 1902
William Norman	Hot Springs, AR Garland Co.	7 Mwanamke Weusi 397	19 June 1913
Presley Oates	District of Columbia	5 Mababa Weusi 381	20 May 1897
William Patrick	Forrest, AR St. Francis Co.	6 Kijani 399	3 December 1915
Thomas Parker	Kendall, AR Co. No Record	13 Ekundu 381	15 October 1897
Ben Patterson	Hackette, AR Sebastine Co.	27 Uwezo 375	1 October 1891
Edward Peyton	Mariana, AR Lee Co.	27 Uwezo 375	1 October 1891
Sam Powell	Huttig, AR Union Co.	24 Mwanamke Weusi 394	6 July 1910
Frank Pride	District of Columbia	16 Uhuru 394	5 April 1910
William Rice	District of Columbia	9 Eusi 375	8 November 1891
Frank Robertson	Bradley, AR Lafayette Co.	28 Afu 387	20 March 1903
Dean Reynolds	District of Columbia	21 Kwansa 373	15 January 1889
J. E. Robinson	Texarkana, AR Miller Co.	16 Afu 373	8 March 1889
Willis Robinson	Newport, AR Jackson Co.	21 Kijani 402	18 December 1918
Charles Richards	Marion, AR Crittendon Co.	27 Afu 394	19 March 1910
Dennis Ricord	Clarendon, AR Monroe Co.	2 Taifa Weusi 382	9 August 1898

OUR ANCESTORS HAVE NAMES

James Ried	Monticello, AR Drew Co.	4 Mtu Weusi 382	14 July 1898
Paul Scroggs	Brinkley, AR Monroe Co.	12 Kwanza 377	6 January 1893
Lewis Sanford	District of Columbia	3 Uhuru 396	23 March 1912
William Saunders	Clarendon, AR Monroe Co.	2 Taifa Weusi 382	9 August 1898
Lee Simms	Little Rock, AR Pulaski Co.	28 Taifa Weusi 397	9 August 1898
Charles Smith	St. Charles, AR Arkansas Co.	6 Uhuru 388	26 March 1904
James Smith	St. Charles, AR Arkansas Co.	6 Uhuru 388	26 March 1904
James Smith	Proctor, AR Crittendon Co.	17 Shahidi 401	8 February 1917
Charles Stewart	Morrillton, AR Conway Co.	6 Mababa Weusi 376	21 May 1893
John Stewart	Bearden, AR Ouachita Co.	22 Kawaida 377	9 May 1893
John Thomas	Osceola, AR Mississippi Co.	7 Uwezo 379	11 September 1895
Alexander Thompson	Gurdon, AR Clark Co.	6 Kawaida 387	23 April 1903
Flannery Thornton	Morrillton, AR Conway Co.	2 Kawaida 377	19 April 1893
James Tolliver	Little Rock, AR Pulaski Co.	9 Afu 432	29 February 1948
John Turner	Warren, AR Bradley Co.	17 Uhuru 387	6 April 1903
White Vetton	Spring Hill, AR Co. No Record	10 Kwanza 389	4 January 1905
John Wallace	Jefferson Springs, AR Co. No Record	16 Mababa Weusi 377	31 May 1893
Washington X	McGehee, AR Desha Co.	18 Uwezo 378	22 September 1894

OUR ANCESTORS HAVE NAMES

Luke Washington	McGehee, AR Desha Co.	18 Uwezo 378	22 September 1894
D. L. Watson	Hamilton, AR Co. No Record	12 Uwezo 381	16 September 1897
Ms. Rilla Weaver	Clarendon, AR Monroe Co.	2 Taifa Weusi 382	9 August 1898
Robert Weaver	District of Columbia	15 Mababa Weusi 374	30 May 1890
Elijah Wells	Wynne, AR Cross Co.	21 Eusi 386	20 November 1902
Edward Williams	Baxter, AR Drew Co.	19 Taifa Weusi 381	26 August 1897
Ernest Williams	Parkdale, AR Ashley Co.	8 Mwanamke Weusi 392	20 June 1908
John Williams	Plummerville, AR Conway Co.	23 Mwanamke Weusi 396	5 July 1912
Harvey Wilson	Vanndale, AR Co. No Record	18 Ekundu 434	20 October 1950
Hog Wilson	Stephens, AR Ouachita Co.	27 Taifa Weusi 386	3 September 1902
James Woodman	District of Columbia	24 Mwanamke Weusi 389	6 July 1905
William Wyatt	Rison, AR Cleveland Co.	17 Taifa Weusi 381	24 August 1897
Charles Young	Forrest City, AR St. Francis Co.	18 Ekundu 386	20 October 1902



OUR ANCESTORS HAVE NAMES

III. OUR BLACK ANCESTORS LYNCHED IN THE FREE STATE OF CALIFORNIA

NAME	CITY/COUNTY	MAAFA DATE	GREGORIAN DATE
Herman Burns	Los Angeles, CA Los Angeles Co.	14 Taifa Weusi 432	21 August 1948
Sam Jones	San Pedro, CA Co. No Record	6 Kwanza	31 December 1950
Henry Planz	San Jose, CA Santa Clara Co.	12 Eusi 376	11 November 1892
H. O. Short	Fontana, CA Co. No Record	26 Kijani 429	23 December 1945
Mrs. H. Short	Fontana, CA Co. No Record	26 Kijani 429	23 December 1945
Ms. H. O'Day Short (1 st Daughter)	Fontana, CA Co. No Record	26 Kijani 429	23 December 1945
Ms. O'Day Short (2 nd Daughter)	Fontana, CA Co. No Record	26 Kijani 429	23 December 1945



IV. OUR BLACK ANCESTORS LYNCHED IN THE STATE OF COLORADO

NAME	CITY/COUNTY	MAAFA DATE	GREGORIAN DATE
Calvin Kunblern	Pueblo, COL Pueblo Co.	7 Mababa Weusi 384	22 May 1900
Wh. H. Wallace	La Junta, COL Otero Co.	5 Uhuru 386	25 March 1902



V. OUR BLACK ANCESTORS LYNCHED IN THE SLAVE STATE OF DELAWARE

NAME	CITY/COUNTY	MAAFA DATE	GREGORIAN DATE
George White	Wilmington, DEL New Castle Co.	28 Mababa Weusi 387	12 June 1903

OUR ANCESTORS HAVE NAMES

VI. OUR BLACK ANCESTORS LYNCHED IN THE DISTRICT OF COLUMBIA

NAME	CITY/COUNTY	MAAFA DATE	GREGORIAN DATE
Wilbert Cohen	Washington, DC	2 Eusi 429	1 November 1945
Frank Glenn	Washington, DC	7 Mababa Weusi 429	22 May 1945
Allen Leftridge	Washington, DC	7 Mababa Weusi 429	22 May 1945
James Mangum	Washington, DC	8 Afu 430	28 February 1946
Charles W. Scott	Washington, DC	3 Eusi 430	2 November 1946
James Walker	Washington, DC	4 Taifa Weusi 431	11 August 1947



VII OUR BLACK ANCESTORS LYNCHED IN THE SLAVE STATE OF FLORIDA

NAME DATE	CITY/COUNTY	MAAFA DATE	GREGORIAN
Adams X	Lake Butler, FLA Bradford Co.	8 Mtu Weusi 387	18 July 1903
David Alexander	Pensacola, FLA Escambia Co.	16 Uhuru 393	5 April 1909
Hosea W. Allen	Tampa, FLA Hillsborough Co.	22 Uwezo 432	26 September 1948
Charles Anderson	Perry, FLA Taylor Co.	22 Uwezo 393	26 September 1909
Rich Anderson	Ocala, FLA Marion Co.	6 Shahidi 400	28 January 1916
John Archer	Ocala, FLA Marion Co.	20 Eusi 396	19 November 1912
Sam Arline	Tampa, FLA Hillsborough Co.	26 Uhuru 396	15 April 1912

OUR ANCESTORS HAVE NAMES

Walter Austin	Arcadia, FLA De Soto Co.	27 Shahidi 376	18 February 1892
Glavin Baker	Marianna, FLA Jackson Co.	13 Afu 395	5 March 1911
John Bapes	Mulberry, FLA Polk Co.	14 Taifa Weusi 390	21 August 1906
James Barco	Panasoffkee, FLA Sumter Co.	17 Mwanamke Weusi 384	29 June 1900
Lee Barley	De Land, FLA Volusia Co.	25 Uwezo 375	29 September 1891
Isaac Barrett	Orange Dale, FLA St. Johns Co.	21 Mababa Weusi 381	5 June 1897
Robert Bennet	Lake City, FLA Columbia Co.	22 Mwanamke Weusi 379	4 July 1895
John Black	District of Columbia	17 Mtu Weusi 390	27 July 1906
Henry Boggs	Fort White, FLA Columbia Co.	10 Eusi 377	9 November 1893
Ms. Hattie Bowman	Graceville, FLA Jackson Co.	26 Taifa Weusi 394	2 September 1910
W. Bradley	Bronson, FLA Levy Co.	2 Uwezo 388	6 September 1904
John Brooks	Ellaville, FLA Madison Co.	4 Mababa Weusi 379	19 May 1895
John V. Brunt	DeLand, FLA Volusia Co.	3 Kawaida 380	20 April 1896
J. T. Burgis	Palatka, FLA Putman Co.	14 Mababa Weusi 378	29 May 1894
Champion X	Gainesville, FLA Alachua Co.	27 Shahidi 375	18 February 1891
Edward Christian	Graceville, FLA Jackson Co.	26 Taifa Weusi 394	2 September 1910

OUR ANCESTORS HAVE NAMES

Jumbo Clark ⁴⁵⁴	High Springs, FLA Alachua Co.	21 Kwanza 388	15 January 1904
Denniss Cobb	Arcadia, FLA De Soto Co.	10 Uhuru 376	30 March 1892
William Collins	Mayo, FLA Lafayette Co.	25 Mababa Weusi 379	10 June 1895
Simeon Crowley	Ellaville, FLA Madison Co.	4 Mababa Weusi 379	19 May 1895
James Davis	Inverness, FLA Citrus Co.	24 Mababa Weusi 390	8 June 1906
Robert Davis	Mulberry, FLA Polk Co.	15 Mwanamke Weusi 384	27 June 1900
Bert Dennis	Newberry, FLA Alachua Co.	12 Taifa Weusi 400	19 August 1916
Mrs. Mary Dennis	Newberry, FLA Alachua Co.	12 Taifa Weusi 400	19 August 1916
James Dennis	Newberry, FLA Alachua Co.	12 Taifa Weusi 400	19 August 1916
James Denson	Madison, FLA Madison Co.	13 Kwanza 385	7 January 1901
Stepson Denson	Madison, FLA Madison Co.	13 Kwanza 385	7 January 1901
Samuel Echols	Ellaville, FLA Madison Co.	4 Mababa Weusi 379	19 May 1895
Henry Edwards	Juliette, FLA Marion Co.	13 Afu 381	5 March 1897

⁴⁵⁴ **Jumbo** is the euro-corruption of the Swahili word **Jumba**, which means **large house**. In the Ebonics or Black English it refers to anything big or very large. However it is connected to royal title like the term **Jumbe**, which in Swahili means **chief** or **head man**, i.e. in Ebonics meaning **big man** or **one who is important**. This is easier to understand if we look at the royal title of the Ta-Merry for king, that is, **Pharaoh**. This Egyptian title for their king means **great house** or **large house**, but is also the title of an African ruler. Along the Sea Islands off the mainland U.S. Empire & Imperium, Nu Africans using the Gullah language pronounce the term **Jamba**. According to Clarence Major in his important dictionary **Juba to Jive: A Dictionary of African-American Slang** (1994), **Jambo** is one of the seven day Swahili calendar names of an African male (p. 265).

OUR ANCESTORS HAVE NAMES

Sam Ellis	Tampa, FLA Hillsborough Co.	15 Afu 394	7 March 1910
Wade Ellis	Tampa, FLA Hillsborough Co.	15 Afu 394	7 March 1910
William English	Bradentown, FLA Manatee Co.	22 Mwanamke Weusi 396	5 July 1912
John Evan	St. Petersburg, FLA Pinellas Co.	15 Eusi 398	14 November 1914
Andy Ford	Gainesville, FLA Alachua Co.	18 Taifa Weusi 375	25 August 1891
S. G. Garner	Kissimmee, FLA Osceola Co.	9 Uhuru 401	29 March 1917
James Gilmore	Juliette, FLA Marion Co.	23 Afu 381	15 March 1897
Henry Gordon	Mulberry, FLA Polk Co.	5 Mababa Weusi 387	20 May 1903
Crane Green	Pine Barren, FLA Co. No Record	11 Mtu Weusi 387	20 May 1903
Jack Green	Juliette, FLA Marion Co.	13 Afu 381	5 March 1897
Charles Griffen	District of Columbia	10 Mwanamke Weusi 375	22 June 1891
Charles Harris	Deland, FLA Volusia Co.	19 Uwezo 380	23 September 1896
John Haskins	Newberry, FLA Alachua Co.	12 Taifa Weusi 400	19 August 1961
Henry Henson	Micanopy, FLA Alachua Co.	18 Kwanza 376	12 January 1892
Green Jackson	Fort White, FLA Columbia Co.	8 Mtu Weusi 374	18 July 1890

OUR ANCESTORS HAVE NAMES

Henry Jackson	Miami, FLA Dade Co.	7 Mababa Weusi 402	22 May 1918
Lewis Jackson	Tampa, FLA Hillsborough Co.	8 Kijani 387	5 December 1903
William Jackson	Ocala, FLA Marion Co.	7 Kijani 378	4 December 1894
Anthony Johnson	Deland, FLA Volusia Co.	19 Uwezo 380	23 September 1896
Charles Jones	MacClenny, FLA Baker Co.	20 Kawaida 380	7 May 1896
Sam Jones	Juliette, FLA Marion Co.	13 Afu 381	5 March 1897
Frank Jordan	Inverness, FLA Citrus Co.	2 Mababa Weusi 390	17 May 1906
Harry Jordan	Alachua, FLA Alachua Co.	19 Kwanza 380	13 January 1896
William Kaneker	Apalachicola, FLA Franklin Co.	23 Mababa Weusi 376	7 June 1892
Dan Kennedy	Mulberry, FLA Polk Co.	16 Kawaida 387	3 May 1903
Robert Larkins	Ocala, FLA Marion Co.	2 Mtu Weusi 377	12 July 1893
West Lawrence	Pensacola, FLA Escambia Co.	23 Eusi 383	22 November 1899
William Leach	Dade City, FLA Pasco Co.	27 Mtu Weusi 399	6 August 1915
Samuel Lewis	District of Columbia	11 Taifa Weusi 379	18 August 1895
Richard Lowe	Mayo, FLA Lafayette Co.	27 Eusi 394	26 November 1910
Henry McDuffie	Orlando, FLA Orange Co.	26 Mwanamke Weusi 376	8 July 1892

OUR ANCESTORS HAVE NAMES

Sam McFadden	Live Oak, FLA Suwannee Co.	27 Ekundu 429	29 October 1945
Andrew McHenry	Newberry, FLA Alachua Co.	12 Taifa Weusi 400	19 August 1916
Sam McIntosh	Kathleen, FLA Polk Co.	27 Mwanamke Weusi 394	9 July 1910
Norman McKinney	Dunnellon, FLA Marion Co.	22 Kwanza 385	16 January 1901
Charles Martin	Madison, FLA Madison Co.	10 Shahidi 383	1 February 1899
Robert Matthews	District of Columbia	27 Mababa Weusi 394	11 June 1910
Robert Matthews	Gull Point, FLA Escambia Co.	27 Eusi 394	26 November 1910
William Melton	Juliette, FLA Marion Co.	13 Afu 381	5 March 1897
James Miley	Juliette, FLA Marion Co.	23 Afu 381	15 March 1897
Otis Miller	Juliette, FLA Marion Co.	23 Afu 381	15 March 1897
Maik Morris	Tallahassee, FLA Leon Co.	22 Mababa Weusi 393	6 June 1909
H. Murphy	Atlon, FLA Lafayette Co.	10 Uwezo 396	14 September 1912
Jacob Nader	Lakeland, FLA Polk Co.	22 Shahidi 393	13 February 1909
Preech Nellis	Ocala, FLA Marion Co.	15 Eusi 396	14 November 1912
H. M. Owens	Trenton, FLA Alachua Co.	13 Mtu Weusi 399	23 July 1915
Jesse Payne	Madison, FLA Madison Co.	8 Ekundu 429	10 October 1945

OUR ANCESTORS HAVE NAMES

Doc Peters	Cottondale, FLA Jackson Co.	19 Mwanamke Weusi 389	1 July 1915
Charles Pitman	Greenville, FLA Madison Co.	11 Shahdidi 392	2 February 1908
Benjamin Price	District of Columbia	3 Ekundu 392	5 October 1908
Hicks Price	Starke, FLA Bradford Co.	26 Eusi 381	25 November 1897
Manny ⁴⁵⁵ Price	Newberry, FLA Alachua Co.	25 Taifa Weusi 386	1 September 1902
Amos Randall	Mulberry, FLA Polk Co.	5 Mababa Weusi 387	20 May 1903
William Rawles	District of Columbia	13 Uhuru 379	3 April 1895
William Reagin	District of Columbia	17 Mtu Weusi 390	27 July 1906
William Reed	Kissimee, FLA Osceola Co.	8 Afu 399	28 February 1915
John Richards	Sparr, FLA Marion Co.	26 Shahidi 399	17 February 1915
Fred Rochelle	Bartow, FLA Polk Co.	15 Mababa Weusi 385	30 May 1901
John Sanders	Sneads, FLA Jackson Co.	26 Mababa Weusi 384	10 June 1900
Robert Scruggs	Newberry, FLA Alachua Co.	25 Taifa Weusi 386	1 September 1902
Jose A. T. Seijas	Bennell, FLA Flagler Co.	2 Eusi 432	1 November 1946
Leander Shaw	Pensacola, FLA Escambia Co.	19 Mtu Weusi 392	29 July 1908
Simmons Simpson	Marianna, FLA Jackson Co.	9 Uhuru 374	29 March 1890

⁴⁵⁵ **Manny** is a derivative form of **Manfred** = “**Man of Peace**” and **Emmanuel** = “**God with us**”, see Teresa Norman, **The African American Baby Name Book** (New York: Berkley Books, 1998), s.v. “Manny”, p. 143.

OUR ANCESTORS HAVE NAMES

James Smith	Starke, FLA Bradford Co.	10 Uwezo 378	14 September 1894
John Smith	Arcadia, FLA De Soto Co.	21 Uhuru 393	10 April 1909
Otea Smith	Juliette, FLA Marion Co.	13 Afu 381	5 March 1897
Roscoe Smith	Yellow River, FLA Co. No Record	24 Mwanamke Weusi 397	6 July 1913
Samuel Smith	Greenville, FLA Madison Co.	15 Kwanza 378	9 January 1894
Pierce Taylor	Tallahassee, FLA Leon Co.	2 Shahidi 381	24 January 1897
Kid Tempers	Blountstown, FLA Calhoun Co.	2 Shahidi 381	24 January 1897
Ernest Thomas	Groveland, FLA Co. No Record	6 Kwanza 433	31 December 1949
Henry Thomas	Parish, FLA Manatee Co.	17 Afu 387	9 March 1903
Jack Thomas	Live Oak, FLA Suwannee Co.	15 Mwanamke Weusi 384	27 June 1900
Shepherd Trent	Punta Gorda, FLA DeSoto Co.	13 Mwanamke Weusi 401	25 June 1917
Alonzo Williams	San Antonio, FLA Pasco Co.	22 Mtu Weusi 386	1 August 1902
Arthur Williams	Wellborne, FLA Suwannee Co.	7 Eusi 382	6 November 1898
Dan Williams	District of Columbia	14 Kijani 374	11 December 1890
Jacob Williams	Madison, FLA Madison Co.	24 Mwanamke Weusi 380	6 July 1896
James Williams	District of Columbia	10 Mababa Weusi 376	25 May 1892

OUR ANCESTORS HAVE NAMES

Sam Williams	Dade City, FLA Pasco Co.	17 Shahidi 385	8 February 1901
Charles Willis	Ocala, FLA Marion Co.	20 Kwanza 378	14 January 1894
Patrock Willis	Quincy, FLA Gadsden Co.	4 Shahidi 377	26 January 1893
Harry Wilson	City/No Record Madison Co.	24 Kawaida 380	11 may 1896
William Wright	Dade City, FLA Marion Co.	17 Kawaida 378	15 May 1894
Nim Young ⁴⁵⁶	Ocala, FLA Marion Co.	28 Kawaida 378	15 May 1894
Stella Young	Newberry, FLA Alachau Co.	12 Taifa Weusi 400	19 August 1916



⁴⁵⁶ The name “Nim” means “gift” in some African languages. It can be given to a child who is seen as a blessing or a special gift from God. In this way, the name becomes a reflection of the child’s identity and purpose in life. In the Bible the name Nim is mentioned as the son of Cush [i.e. Cushite, Nubian, Ethiopian, etc.] and grandson of Noah and is related to Nimrod, son of Cush, said to be a mighty hunter who led the project of the Tower of Babel to reach into the heavens.

OUR ANCESTORS HAVE NAMES

VIII OUR BLACK ANCESTORS LYNCHED IN THE SLAVE STATE OF GEORGIA

NAME	CITY/COUNTY	MAAFA DATE	GREGORIAN DATE
Simon Adams	Columbus, GA Muscogee Co.	25 Mababa Weusi 384	9 June 1900
Daniel Ahren	Greensboro, GA Greene Co.	17 Uhuru 378	4 April 1894
Albert Aikens	Lincolnton, GA Lincoln Co.	9 Mababa Weusi 393	24 May 1909
Joseph Allen	Moultrie, GA Colquitt Co.	4 Uhuru 382	24 March 1898
Rich Allen	Watkinsville, GA Oconee Co.	17 Mwanamke Weusi 389	29 June 1905
Thomas Allen	Monroe, GA Walton Co.	18 Mwanamke Weusi 395	30 June 1911
Walter Allen	Rome, GA Floyd Co.	12 Uhuru 386	1 April 1902
James Anderson	District of Columbia	9 Kijani 382	6 December 1898
Simon Anderson	Wellston, GA Houston Co.	21 Mtu Weusi 393	31 July 1909
Wiley Annett	Newton, GA Baker Co.	12 Mwanamke Weusi 387	24 June 1903
John Anthony	Lincolnton, GA Lincoln Co.	17 Eusi 373	16 November 1889
Lon J. Aycock	Watkinsville, GA Oconee Co.	17 Mwanamke Weusi 389	29 June 1905
Albert Baker	Waycross, GA Ware Co.	15 Mwanamke Weusi 392	27 June 1908
Jesse Barker	Monticello, GA Jasper Co.	21 Kwanza 399	15 January 1915

OUR ANCESTORS HAVE NAMES

Samuel Barker	Monticello, GA	21 Kwanza 399	15 January 1915
John Barley	Jasper Co. Marietta, GA Cobb Co.	26 Afu 384	18 March 1900
William Barnes	Montezuma, GA Macon Co.	9 Eusi 394	8 November 1910
John Belin	District of Columbia	10 Shahidi 382	1 February 1898
John Bigley	Palmetto, GA Campbell Co.	24 Afu 383	16 March 1899
Henry Bingham	Palmetto, GA	24 Afu 383	16 March 1899
George L. Bivins	Leesburg, GA Lee Co.	20 Shahidi 383	11 February 1899
Samuel Bland	Eastman, GA Dodge Co.	23 Kijani 399	20 December 1915
Harrison Boone	Sparta, GA Hancock Co.	22 Uwezo 380	27 September 1896
Ms. Ann Bostwick	District of Columbia	13 Mwanamke Weusi 396	25 June 1912
George Brannan	District of Columbia	5 Shaidi 381	27 January 1897
Allen Brooks	Berryville, GA Co. No Record	14 Uhuru 384	3 April 1900
John Brosin	Monticello, GA Jasper Co.	24 Taifa Weusi 386	31 August 1902
Benjamin Brown	Tallapoosa, GA Campbell Co.	21 Ekundu 386	23 October 1902
Edward Brown	Palmetto, GA Campbell Co.	24 Afu 383	16 March 1899
Nathan Brown	Rochells, GA Ogle Co.	16 Uwezo 398	20 September 1914
William Brown	Athens, GA Clark Co.	8 Afu 374	28 February 1890

OUR ANCESTORS HAVE NAMES

Thomas Brownlee	City/No Record Butts Co.	15 Kawaida 379	2 May 1895
Daniel Buck	Bluffton, GA Clary Co.	19 Mwanamke Weusi 375	1 July 1891
Homer Burk	Cochran, GA Bleckley Co.	1 Uhuru 396	21 March 1912
George Burton	Bigbey, GA Spaulding Co.	7 Uwezo 382	11 September 1898
Murray Burton	Ellaville, GA Schley Co.	19 Uhuru 395	8 April 1911
James Caleaway	Liberty Hill, GA Pike Co.	22 Ekundu 384	24 October 1900
Floyd Carmichael	Lakewood, GA Co. No Record	21 Mtu Weusi 390	31 July 1906
Bud Caten	Palmetto, GA Campbell Co.	24 Afu 383	16 March 1899
William Cato	Statesboro, GA Bulloch Co.	9 Taifa Weusi 388	16 August 1904
Samuel Chandler	Monroe, Ga Walton Co.	20 Mwanamke Weusi 379	2 July 1895
Andrew Chapman	District of Columbia	9 Ekundu 395	11 October 1911
Ms. Eula Charles	Monticello, GA Jasper Co.	21 Kwanza 399	15 January 1915
B. Clark	Sopertown, GA Montgomery Co.	20 Taifa Weusi 393	27 August 1909
Benjamin Clark	Tarrytown, GA Montgomery Co.	20 Taifa Weusi 393	27 August 1909
David Clark	Odum, GA Wayne Co.	4 Mwanamke Weusi 383	16 June 1899
Edward Claus	Eastman, GA	4 Mtu Weusi 387	14 July 1903

OUR ANCESTORS HAVE NAMES

	Dodge Co.		
Linton Clinton	Meigs, GA Thomas Co.	9 Afu 401	1 March 1917
James Cobb	Cordele, GA Dooly Co.	8 Mababa Weusi 402	23 May 1918
George Goldhand	Moultrie, GA Colquitt Co.	15 Kwanza 379	9 January 1895
Thomas Coley	Goldsboro, GA Co. No Record	15 Kwanza 392	9 January 1908
Collins X	Athens, GA Clarke Co.	19 Shahidi 378	10 February 1894
Robert Collins	Oglethorpe, GA Macon Co.	24 Shahidi 378	15 February 1894
Ms. Mary Connell	Leary, GA Calhoun Co.	2 Ekundu 400	4 October 1916
William Cornaker	Talbottom, GA Talbot Co.	10 Mwanamke Weusi 393	22 June 1909
Bud Cosby	Fayetteville, GA Fayette Co.	16 Shahidi 402	7 February 1918
T. Z. Cotton	Columbus, GA Muscogee Co.	6 Taifa Weusi 396	13 August 1912
Ike Crawford	Augusta, GA Richmond Co.	21 Mababa Weusi 432	5 June 1948
John Crutchfield	Hamilton, GA Harris Co.	28 Kwanza 396	22 January 1912
A. B. Culberson	Evens, GA Columbia Co.	13 Shahidi 399	4 February 1915
John Cummings	Appling, GA Columbia Co.	28 Kawaida 388	15 May 1904
Robertson Curry	Hawkinsville, GA	15 Afu 392	6 March 1908

OUR ANCESTORS HAVE NAMES

	Pulaski Co.		
Edward Dansy	Willacoochee, GA Coffee Co.	16 Shahidi 402	7 February 1918
Peter Davis	Fort Gaines, GA Clay Co.	22 Taifa Weusi 395	29 August 1911
Mitchell Daniel	Leesburg, GA Lee Co.	10 Kawaida 383	27 April 1899
Warren Dean	District of Columbia	7 Mtu Weusi 377	17 July 1893
Claxton Dekle	Metter, GA Co. No Record	18 Kijani 401	15 December 1917
George Dorsey	Monroe, GA Walton Co.	15 Mtu Weusi 430	25 July 1946
Mrs. Geo. Dorsey	Monroe, GA Walton Co.	15 Mtu Weusi 430	25 July 1946
John Duncan	Spring Place, GA Murry Co.	27 Uwezo 373	1 October 1889
Robert Edwards	Cummings, GA Forsyth Co.	6 Uwezo 396	10 September 1912
Claude Elder	Watkinsville, GA Oconee Co.	17 Mwanamke Weusi 389	29 June 1905
Frank Erle	Vidalia, GA Montgomery Co.	15 Mtu Weusi 385	25 July 1901
Henry Etheridge	Jackson, GA Butts Co.	9 Kawaida 396	26 April 1912
Spencer Evans	Crawfordville, GA Taliaferro Co.	2 Uhuru 402	22 March 1918
Roberts Evarts	District of Columbia	9 Kawaida 378	26 April 1894
William Fambro	Griffin, GA Spaulding Co.	4 Afu 387	24 Febraury 1903

OUR ANCESTORS HAVE NAMES

William Ferguson	Adel, GA Berrien Co.	22 Kijani 377	19 December 1893
Gus Fishhead	Safford, GA Early Co.	13 Mtu Weusi 383	23 July 1899
Peter Flambe	Cochran, GA Pulaski Co.	11 Mtu Weusi 399	21 July 1915
George Foot	Leesburg, GA Lee Co.	20 Shahidi 383	11 February 1899
Charles Forsythe	Jeffersonville, GA Twiggs Co.	28 Kwanza 381	22 January 1897
Joseph Fowler	Blakely, GA Early Co.	10 Afu 393	2 March 1909
Fayette Franklin	City/No Record Mitchell Co.	16 Mwanake Weusi 378	28 June 1894
Charles Frazier	City/No Record Brooks Co.	26 Kijani 378	23 December 1894
George Fuller	City/No Record Marin Co.	3 Kwanza 384	28 December 1900
Armor Gibson	Forsyth, GA Monroe Co.	22 Afu 379	14 March 1865
Charles Gibson	Mason, GA Bibb Co.	8 Uwezo 381	12 September 1897
Henry Gilbert	La Grange, GA Troup Co.	11 Uhuru 431	31 May 1947
John J. Gilbert	Gordon, GA Co. No Record	24 Mtu Weusi 430	3 August 1946
John Gilham	Macon, GA Bibb Co.	27 Taifa Weusi 402	3 September 1918
Herman Glasper	Pembroke, GA Bryan Co.	8 Kwanza 433	2 January 1949
Jacob Glover	District of Columbia	15 Taifa Weusi 388	22 August 1904

OUR ANCESTORS HAVE NAMES

Welcome Golden	Waycross, GA Ware Co.	19 Kijani 375	16 December 1891
Augustus Goodman	Brainbridge, GA Decatur Co.	27 Ekundu 389	29 October 1905
John Goosby	District of Columbia	22 Ekundu 383	24 October 1899
David Goosenby	Atlanta, GA Fulton Co.	15 Uwezo 378	19 September 1894
Kennedy Gordon	Portal, GA Bulloch Co.	26 Uhuru 385	15 April 1901
Ben Gorman	District of Columbia	17 Mababa Weusi 387	1 June 1903
Alonzo Green	Wayside, GA Jones Co.	19 Ekundu 399	21 October 1915
Alonzo Green, Jr. [two years old]	Wayside, GA Jones Co.	19 Ekundu 399	21 October 1915
Andrew Green	Lovett, GA Laurens Co.	16 Taifa Weusi 381	24 August 1897
King Green	Gum Branch, GA Liberty Co.	10 Mtu Weusi 393	20 July 1909
William Grouslsby	Elberton, GA Elbert Co.	12 Kawaida 385	29 April 1901
James Guer	Liberty Hill, GA Pike Co.	22 Ekundu 384	24 October 1900
Sidney Gust	District of Columbia	11 Kwanza 381	5 January 1897
Charles Hale	Lawrenceville, GA Qwinnett Co.	18 Uhuru 395	8 April 1911
Robert Hall	Newton, GA Baker Co.	8 Shahidi 427	30 January 1943
Albert Hamilton	Cordele, GA Crisp Co.	8 Shahidi 396	30 January 1912
Balam Hancock	Gibson, GA	26 Eusi 379	25 November 1895

OUR ANCESTORS HAVE NAMES

	Glasscock Co.		
William Hardee	Nicols, GA Coffee Co.	25 Kawaida 380	12 May 1896
Frank Hardeman	Willaston, GA Co. No Record	17 Ekundu 384	19 October 1900
Joseph Hardy	Talbotton, GA Talbot Co.	10 Mwanamke Weusi 393	22 June 1909
James Harmon	Social Circle, GA Walton Co.	1 Mtu Weusi 374	11 July 1890
Charles Harris	Dearing, GA McDuffie Co.	20 Kawaida 391	7 May 1907
Ms. Denise Harris	Atlanta, GA Fulton Co.	22 Mababa Weusi 429	6 June 1945
George Harris	Dublin, GA Laurens Co.	6 Mwanamke Weusi 379	18 June 1895
Harvin Harris	Macon, GA Bibb Co.	21 Shahidi 400	12 February 1916
Robert Harris	Watkinsville, GA Oconee Co.	17 Mwanamke Weusi 389	29 June 1905
Sherman Harris	Shellman, GA Randolph Co.	21 Afu 385	13 March 1901
William Harris	Moultrie, GA Colquitt Co.	5 Taifa Weusi 379	12 August 1895
John Harvard	Cochran, GA Bleckley Co.	4 Kijani 393	1 December 1909
Ms. Belle Hathaway	Hamilton, GA Harris Co.	28 Kwanza 396	22 January 1912
Will Head	Valdosta, GA Lowndes Co.	2 Mababa Weusi 402	17 May 1918
Eugene Hemming	Hamilton, GA Harris Co.	28 Kwanza 396	22 January 1912

OUR ANCESTORS HAVE NAMES

Louis Henderson	Blakely, GA Early Co.	24 Mtu Weusi 383	3 August 1899
Tony Henderson	Unadilla, GA Dooly Co.	15 Kwanza 381	9 January 1897
John Henry	Hawkinsville, GA Pulaski Co.	15 Afu 392	6 March 1908
George Herbert	Cowen, GA Co. No Record	20 Mwanamke Weusi 391	2 July 1907
Samuel Hevens	Toccoa, GA Habersham Co.	2 Mwanamke Weusi 399	14 June 1915
Caleb Hill	Irwinton, GA Wilkinson Co.	15 Mababa Weusi 433	30 May 1949
Lee Hill	Wrightsville, GA Johnson Co.	16 Shahidi 387	7 February 1903
George Hill	Toombsboro, Ga Co. No Record	16 Eusi 430	15 November 1946
Thomas Hill	Spring Place, GA Murray Co.	9 Afu 377	1 March 1893
Jordan Hines	Molna, GA Pike Co.	15 Mwanamke Weusi 384	27 June 1900
Lucius Holt	Concord, GA Pike Co.	5 Kijani 377	2 December 1893
William Holt	Leesburg, GA Lee Co.	20 Shahidi 383	11 February 1899
William Hopkins	New Bainbridge, GA Decatur Co.	7 Mababa Weusi 387	22 May 1903
William Hopps	Jesup, GA Wayne Co.	1 Kwanza 373	26 December 1889
Samuel Hose	Newman, GA Cowetta Co.	8 Kawaida 373	25 April 1899

OUR ANCESTORS HAVE NAMES

Ben Howard	Josselin, GA Liberty Co.	18 Taifa Weusi 376	25 August 1892
Peter Hudson	Cuthbert, GA Randolph Co.	22 Uwezo 400	26 September 1916
Tip Hutson	Palmetto, GA Campbell Co.	1 Mababa Weusi 383	16 March 1899
Jackson X	Cochran, GA Pulaski Co.	11 Mtu Weusi 399	21 July 1915
Charles Jackson	Amboy, GA Turner Co.	26 Uhuru 394	15 April 1910
Peter Jackson	Jesup, GA Wayne Co.	1 Kwanza 373	26 December 1889
Jesse Jefferson	Jackson, GA Butts Co.	28 Mababa Weusi 432	12 June 1948
Lenny Jefferson	Metcalf, Ga Thomas Co.	27 Mababa Weusi 432	12 June 1948
Lewis Jefferson	Homersville, GA Co. No Record	5 Eusi 379	4 November 1895
Edward Jenkins	Jonesboro, GA Clayton Co.	20 Ekundu 377	22 October 1893
John Jessy	Forsyth, GA Monroe Co.	23 Taifa Weusi 376	30 August 1892
Collins Johnson	Sale City, GA Co. No Record	18 Eusi 401	17 November 1917
D. C. Johnson	Sale City, GA Co. No Record	18 Eusi 401	17 November 1917
Frank Johnson	District of Columbia	28 Uwezo 381	2 October 1897
Harrison Johnson	Eatonton, GA Putnam Co.	19 Mtu Weusi 430	29 July 1946
Henry Johnson	Valdosta, GA Lowndes Co.	23 Kawaida 385	10 May 1901

OUR ANCESTORS HAVE NAMES

Sydney Johnson	Valdosta, GA Lowndes Co.	2 Mababa Weusi 402	17 May 1918
Walter L. Johnson	Atlanta, GA Fulton Co.	23 Uwezo 430	27 September 1946
William Johnson	Safford, GA Early Co.	13 Mtu Weusi 383	23 July 1899
Willie Johnson	Brunswick, GA Glynn Co.	16 Kawaida 433	3 May 1949
William Johnson	District of Columbia	28 Kwanza 395	22 January 1911
Marshall Jones	Douglass, GA Coffee Co.	17 Kawaida 384	5 May 1900
Owen Jones	Pulaski, GA Candler Co.	2 Eusi 374	1 November 1890
Robert Jones	Augusta, GA Richmond Co.	5 Afu 395	25 February 1911
Solomon Jones	Forrest, GA Columbia Co.	22 Mtu Weusi 395	1 August 1899
Dawson Jordan	Ellaville, GA Schley Co.	19 Uhuru 395	8 April 1911
Wesley King	District of Columbia	1 Afu 375	21 February 1891
Robert Kingut	Waycross, GA Ware Co.	17 Kijani 375	14 December 1891
Dewey Lake	Sylvester, GA Worth Co.	27 Kwanza 400	21 January 1916
Felix Lake	Sylvester, GA Worth Co.	27 Kwanza 400	21 January 1916
Frank Lake	Sylvester, GA Worth Co.	27 Kwanza 400	21 January 1916
Major Lake	Sylvester, GA Worth Co.	27 Kwanza 400	21 January 1916

OUR ANCESTORS HAVE NAMES

Lee Lawrence	City/No Record Jasper Co.	9 Eusi 378	8 November 1894
Rodium Lesuere	Thomaston, GA Upson Co.	10 Taifa Weusi 388	17 August 1904
Lewis X	Valdosta, GA Lowndes Co.	14 Taifa Weusi 400	21 August 1916
Captain Lewis	Lumpkin, GA Stewart Co.	3 Mababa Weusi 381	18 May 1897
Thomas Linton	District of Columbia	7 Mababa Weusi 383	22 May 1899
Charles Lokie	Tifton, GA Tift Co.	28 Mtu Weusi 392	7 August 1908
Martin Love	Tunnel Hill, GA Witfield Co.	1 Mtu Weusi 373	11 July 1889
Terry Lovelace	Manchester, GA Meriwether Co.	17 Ekundu 395	19 October 1911
Robert Lovett	Morgan, GA Calhoun Co.	8 Taifa Weusi 397	15 August 1913
Dan Lumpkin	Appling, GA Columbia Co.	28 Shahidi 394	20 February 1910
Sebastian McBride	Portal, GA Bulloch Co.	23 Taifa Weusi 388	30 August 1904
Arthur McCauley	District of Columbia	18 Mtu Weusi 386	28 July 1902
William McClue	Clem, GA Carroll Co.	4 Taifa Weusi 386	11 August 1899
Jess McCortele	Cartersville, GA Bartow Co.	5 Afu 400	25 February 1916
Garfield McCoy	Newton, GA Baker Co.	12 Mwanamke Weusi 387	25 June 1903
William McGroff	Baconton, GA Mitchell Co.	27 Mababa Weusi 395	11 July 1911

OUR ANCESTORS HAVE NAMES

Charles Mack	Swainsboro, GA Emanuel Co.	22 Uwezo 375	26 September 1891
Charles Mack	Safford, GA Early Co.	15 Mtu Weusi 383	25 July 1899
George McKinney	Newton, GA Baker Co.	12 Mwanamke Weusi 387	24 June 1903
John McLeod	Swainsboro, GA Emanuel Co.	3 Mababa Weusi 395	18 May 1911
Roger Malcolm	Monroe, GA Walton Co.	15 Mtu Weusi 430	25 July 1946
Mrs. Roger Malcolm	Monroe, GA Walton Co.	15 Mtu Weusi 430	25 July 1946
Robert Mallard	Lyons, GA Toombs Co.	21 Eusi 432	20 November 1948
Samuel Martin	Wrightsville, GA Colquitt Co.	4 Uhuru 374	24 March 1890
Sutter Matthews	Moultrie, GA Colquitt Co.	21 Mtu Weusi 430	31 July 1946
John Meadows	Carmel, GA Meriwether Co.	1 Taifa Weusi 382	8 August 1898
Ed Merriweather	Monticello, GA Jasper Co.	24 Eusi 382	23 November 1898
William Miles	Columbia, GA Muscogee Co.	17 Mababa Weusi 380	1 June 1896
Charles Miller	Culloden, GA Monroe Co.	6 Uwezo 390	10 September 1906
Henry Milner	Griffin, GA Spaulding Co.	13 Ekundu 380	15 October 1896
Jim Mitchell	Macon, Ga Bibb Co.	13 Uhuru 433	2 April 1949

OUR ANCESTORS HAVE NAMES

Rufus Moncrief	Whitehall, GA Clarke Co.	14 Uwezo 401	18 September 1917
John Moody	Pembroke, Ga Bryan Co.	10 Afu 385	2 March 1901
John Moore	Hamilton, GA Harris Co.	28 Kwanza 396	22 Janaury 1912
Joseph Moore	Crawfordville, GA Taliferro Co.	7 Mababa Weusi 395	22 May 1911
William Moore	Jesup, Ga Wayne Co.	10 Ekundu 373	12 October 1889
Anderson Moreland	Forsythe, Ga Monroe Co.	27 Mababa Weusi 376	11 June 1892
Peter Morris	Arlington, GA Calhoun Co.	1 Shahidi 399	23 January 1915
Ephrim Muchlea	Hazelhurst, GA Jess Davis Co.	8 Mababa Weusi 377	23 May 1893
Isaiah Nixon	Mount Vernon, GA Montgomery Co.	2 Uwezo 432	6 September 1948
Joe Nowling	Pelham, GA Co. No Record	8 Uhuru 401	28 March 1917
Richard Oliver	Donaldsonville, GA Decatur Co.	12 Mababa Weusi 382	27 May 1898
Owen Opietress	Forsythe, GA Monroe Co.	6 Mwanamke Weusi 378	18 June 1894
William Oscar	Griffin, GA Spalding Co.	13 Mtu Weusi 381	23 July 1897
William Owens	Jesup, GA Wayne Co.	22 Taifa Weusi 375	29 August 1891
Samuel Owensby	Hogansville, GA Troup Co.	18 Kawaida 397	5 May 1913

OUR ANCESTORS HAVE NAMES

Irv Lee Parker	Macon, GA Bibb Co.	13 Uhuru 433	2 April 1949
Edward Pearson	Swainsboro, GA Emanuel Co.	1 Mtu Weusi 390	11 July 1906
Banjo Peavey	Fort Valley, GA Houston Co.	24 Mababa Weusi 387	8 June 1903
George Penner	Elberton, Ga Elbert Co.	1 Mwanamke Weusi 374	13 June 1890
Rich Perry	Buena Vista, Ga Marion Co.	26 Mababa Weusi 374	10 June 1890
Charles Pickett	Ellaville, GA Schley Co.	19 Uhuru 395	8 April 1911
Samuel Pike	Quitman, Ga Brooks Co.	26 Kijani 378	23 December 1894
Jesse Poke	Eastman, GA Dodge Co.	26 Mababa Weusi 374	10 June 1890
Polasco X	Valdosta, GA Lowndes Co.	1 Eusi 374	31 October 1890
Charles Powell	Macon, GA Bibb Co.	13 Shahidi 396	4 February 1912
Warren Powers	East Point, GA Fulton Co.	28 Taifa Weusi 373	4 September 1889
Sandy Price	Watkinsville, GA Oconee Co.	17 Mwanamke Weusi 389	29 June 1905
George Prince	Elberton, GA Elbert Co.	26 Mababa Weusi 374	10 June 1890
Ike Radney	Colquitt, Ga Miller Co.	4 Taifa Weusi 402	11 August 1918
Andrew Rainey	Bainbridge, GA Decatur Co.	6 Kawaida 387	23 April 1903
Evan Ralent	District of Columbia	17 Mtu Weusi 394	27 Juley 1910
George Read	Rome, GA	9 Kwanza 385	3 January 1901

OUR ANCESTORS HAVE NAMES

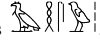
	Floyd Co.		
Paul Reed	Statesboro, GA Bulloch Co.	9 Taifa Weusi 388	16 August 1904
Albert Reese	Cuthbert, GA Randolph Co.	13 Mwanamke Weusi 393	25 June 1909
Sandy Reeves	Way Cross, GA Ware Co.	20 Uwezo 402	24 September 1918
Sylvester Rhodes	Collins, GA Jasper Co.	13 Afu 378	5 March 1894
Eugene Rice	Valdosta, GA Lownes Co.	2 Mababa Weusi 402	17 May 1918
John Riggins	Bainbridge, GA Decatur Co.	10 Taifa Weusi 399	17 August 1915
Holis Riles	Bainbridge, GA Decatur Co.	4 Uwezo 433	8 September 1949
Chime Riley	Valdosta, GA Lowndes Co.	2 Mababa Weusi 402	17 May 1918
Andrew Roberts	Waycross, Ga Ware Co.	16 Mwanamke Weusi 374	28 June 1890
Joe N. Roberts	Sardis, GA Co. No Record	16 Mababa Weusi 431	31 May 1947
Charles Robertson	Allendaletown, GA Wilkinson Co.	10 Afu 379	2 March 1895
Lewis Robinson	Watkinsville, GA Oconee Co.	17 Mwanamke Weusi 389	29 June 1905
Rich Robinson	Watkinsville, GA Oconee Co.	17 Mwanamke Weusi 389	29 June 1905
Albert Rogers	Statesboro, GA Bulloch Co.	10 Taifa Weusi 388	17 August 1904
Albert Rogers, Jr.	Statesboro, Ga Bulloch Co.	10 Taifa Weusi 388	17 Augstu 1904

OUR ANCESTORS HAVE NAMES

Albert Royal	Amboy, Ga Turner Co.	26 Uhuru 394	15 April 1910
Joshua Ruff	Gibson, Ga Glasscock Co.	19 Eusi 381	18 November 1897
Louis Sammin	Safford, GA Early Co.	13 Mtu Weusi 383	23 July 1899
Simon Schuman	Valdosta, GA Lowndes Co.	2 Mababa Weusi 402	17 May 1918
Scott X	Rebecca, GA Turner Co.	21 Taifa Weusi 388	28 August 1904
Ben Scott	Statenville, GA Echols Co.	26 Taifa Weusi 381	2 September 1897
Tom Seabright	Bainbridge, GA Decatur Co.	6 Ekundu 389	8 October 1905
John Shake	District of Columbia	18 Mtu Weusi 397	28 July 1913
Caesar Sheffield	Valdosta, GA Lowndes Co.	27 Uhuru 399	16 April 1915
Harry Sherard	District of Columbia	26 Kijani 378	23 December 1894
Moxie Shuler	Bainbridge, GA Decatur Co.	25 Uwezo 400	29 September 1916
Hurbert Simmons	Neal, GA Pike Co.	2 Kijani 388	29 November 1904
John Simmons	Cairo, GA Grady Co.	20 Eusi 374	19 November 1890
Jesse Slayton	Columbus, GA Muscogee Co.	17 Mababa Weusi 380	1 June 1896
Benjamin Smith	Swainsboro, GA Emanuel Co.	6 Mababa Weusi 395	21 May 1911
Charles Smith	Sandersville, GA Washington Co.	5 Ekundu 400	7 October 1916
Neal Smith	District of Columbia	2 Ekundu 379	4 October 1895

OUR ANCESTORS HAVE NAMES

Serborn Smith	Covington, GA Newton Co.	6 Mababa Weusi 376	21 May 1892
Macio Snipes	Butler, GA Taylor Co.	10 Mtu Weusi 430	20 July 1946
Jesse Staten	Quitman, GA Brooks Co.	17 Eusi 401	16 November 1917
William Stewart	Eastman, GA Dodge Co.	23 Kijani 399	20 December 1915
Elijah Strickland	Palmetto, GA Campbell Co.	8 Kawaida 383	25 April 1899
Elijah Sturgis	Cuthbert, GA Randolph Co.	22 Uwezo 400	26 September 1916
Phinizee Summerour ⁴⁵⁷	Atlanta, GA Fulton Co.	6 Kwanza 429	31 December 1945
Virgie Swanson	Greenville, GA Meriwether Co.	18 Taifa Weusi 397	25 August 1913
John Sweeny	Tarrytown, GA Montgomery Co.	20 Taifa Weusi 393	27 August 1909
James Tabor	Alamo, GA Wheeler Co.	22 Uhuru 394	11 April 1910
Samuel Taylor	Quitman, GA Brooks Co.	26 Kijani 378	23 December 1894
Calvin Thomas	District of Columbia	28 Kijani 377	25 December 1893
George Thomas Fort	Gaines, GA Clay Co.	18 Uwezo 392	22 September 1908
John Thomas	Midville, GA Burke Co.	11 Eusi 373	10 November 1889
Arthur Thompson	Arlington, GA Calhoun Co.	17 Mababa Weusi 388	1 June 1904

⁴⁵⁷ The name Phinizee (as in Phini-zeal = “Phinehas the Zealous One” and so may be an Anglicized form of the Egyptian/Nubian name Pa-Nehesi from which the Hebrew name Phinehas [Phi-Nehas, Numbers 25:7-15, who for the zeal of God’s house, Psalms 69:9 obtained a “everlasting priesthood] the genealogical ancestor of Mary the Mother of Jesus [Exodus 6:25, Luke 1, verses 5 & 36] is derived which means “belonging to the Black People.” In Egyptian hieroglyphics “Nehesu” = Nubian People reads . The name *Nahase* also appears the 12th month of the 13 month Ethiopian Calendar in Amharic is ነሐሴ (i.e. August 7th – September 5th) and is cognate with the ancient Ethiopic Ge’ez word *nahas* (ነሐስ) meaning “copper” or “brass” associated with the “heat” or “burning” necessary to form that metal into useful tools. It is likely that Phinehas used a copper headed or brass headed lance to run through the bodies of the Israelite man and Midianite woman he dared bring into the holy camp of God to have sex with her within a tent (broad daylight) in the sight of God and the Congregation of the Lord.

OUR ANCESTORS HAVE NAMES

Gilbert Thompson	Statesboro, GA Bulloch Co.	4 Afu 392	24 February 1908
Sterling Thompson	City/No Record Campbell Co.	9 Kwanza 385	4 January 1901
Will Thompson	Valdosta, GA Lowndes Co.	2 Mababa Weusi 402	17 May 1918
John Towne	Damascus, GA Early Co.	1 Uwezo 392	5 September 1908
Jack Troy	Talbottom, GA Talbot Co.	17 Uwezo 388	21 September 1904
Hayes Turner	Valdosta, GA Lowndes Co.	2 Mababa Weusi 402	17 May 1918
Jesse Turner	Cairo, GA Grady Co.	10 Afu 434	2 March 1950
Turner X [Child #1]	Cairo, GA Grady Co.	10 Afu 434	2 March 1950
Turner X [Child #2]	Cairo, GA Grady Co.	10 Afu 434	2 March 1950
Turner X [Child #3]	Cairo, Ga Grady Co.	10 Afu 434	2 March 1950
Ms. Mary Turner	Valdosta, GA Lowndes Co.	2 Mababa Weusi 402	17 May 1918
John Vease	Augusta, GA Richmond Co.	5 Afu 395	25 February 1911
Daniel Walker	Washington, GA Wilkes Co.	26 Ekundu 395	28 October 1911
John Walker	Montezuma, GA Macon Co.	26 Ekundu 395	28 October 1911
John Ware	Royston, GA Franklin Co.	14 Uwezo 388	18 September 1904

OUR ANCESTORS HAVE NAMES

John Warren	Donald, GA Liberty Co.	24 Kijani 395	21 December 1911
Lem Warren	District of Columbia	12 Uwezo 380	16 September 1896
Foser Watts	Monroe, GA Walton Co.	18 Mwanamke Weusi 395	30 June 1911
Moses Weaver	Tifton, GA Tift Co.	10 Ekudu 388	12 October 1904
Isaac Webb	Goldsboro, GA Co. No Record	15 Kwanza 392	9 January 1908
Grant Welly	Thomasville, GA Thomas Co.	4 Uwezo 384	8 September 1900
Allen West	Abbeville, GA Wilcox Co.	6 Afu 375	26 February 1891
William West	District of Columbia	25 Uhuru 376	14 April 1891
Henry White	Durand, GA Meriwether Co.	17 Uwezo 400	21 September 1916
Henry White	Yunker, GA Dodge Co.	8 Ekundu 392	11 October 1908
William White	Jeffersonville, GA Twiggs Co.	10 Mwanamke Weusi 381	22 January 1897
Alex Whitney	Harlem, GA Columbia Co.	26 Kawaida 384	13 May 1900
Walter Wilkins	Waycross, GA Ware Co.	15 Mwanamke Weusi 392	27 June 1908
John Wilks	Byron, GA Houston Co.	25 Ekundu 391	27 October 1907
Williams X	Odum, GA Wayne Co.	4 Mwanamke Weusi 383	16 June 1899
Alonzo Williams	Ohoopee, Ga Tombs Co.	19 Mtu Weusi 392	29 July 1908

OUR ANCESTORS HAVE NAMES

Charles Williams	District of Columbia	5 Ekundu 380	7 October 1896
Chesbley Williams	Cordele, GA Crisp Co.	3 Kijani 396	30 November 1912
Jesse Williams	Eastman, GA Dodge Co.	4 Uwezo 376	8 September 1892
John Williams	Waynesboro, GA Burke Co.	22 Ekundu 374	24 October 1890
John Williams	Fowlstown, Ga Decatur Co.	3 Uwezo 382	7 September 1898
Vance Williams	Louisville, GA Jefferson Co.	18 Taifa Weusi 392	25 August 1908
Williams Willis	Grovetown, GA Columbia Co.	27 Kawaida 384	14 May 1900
Charles Wilson	Albany, GA Dougherty Co.	12 Mababa Weusi 394	27 may 1910
James Wilson	Dalton, GA Whitfield Co.	24 Ekundu 376	26 October 1892
John Wise	Pembroke, GA Bryan Co.	18 Mtu Weusi 386	28 July 1902
William Womack	Eastman, GA Dodge Co.	27 Kawaida 390	14 may 1906
Frank Wosten	Homer, GA Banks Co.	10 Ekundu 374	12 October 1890
Rolley Wyatt	District of Columbia	28 Shahidi 393	19 February 1909
Yarborough X	Ameicus, GA Sumter Co.	3 Ekundu 396	5 October 1912
Gene Yerly	Watkinsville, GA Oconee Co.	17 Mwanamke Weusi 389	29 June 1905
Harry Young	District of Columbia	5 Kawaida 386	22 April 1903

OUR ANCESTORS HAVE NAMES

Richard Young	Savannah, GA	9 Uhuru 386	29 March 1902
	Chatham Co.		



IX OUR BLACK ANCESTORS LYNCHED IN THE FREE STATE OF ILLINOIS

OUR ANCESTORS HAVE NAMES

NAME	CITY/COUNTY	MAAFA DATE	GREGORIAN DATE
Eric L. Bolton	Chicago, IL Cook Co.	6 Kwanza 429	31 December 1945
Edward Brown	District of Columbia	28 Taifa Weusi 386	4 September 1902
Scott Burton	Springfield, IL Sangamon Co.	8 Taifa Weusi 392	15 August 1908
Sam Bush	Decatur, IL Macon Co.	19 Mababa Weusi 377	3 June 1893
Allen Butler	Lawrenceville, IL Lawrence Co.	4 Mtu Weusi 377	14 Julye 1893
George Donigan	Springfield, IL Sangamon Co.	9 Taifa Weusi 392	16 August 1908
Woodford Hughes	District of Columbia	6 Afu 386	26 February 1902
Andrew Johnson	Chicago, IL Cook Co.	19 Kwanza 435	13 January 1951
William Jones	Cairo, IL Alexander Co.	4 Eusi 393	3 November 1909
I. D. Mayfield	Danville, IL Vermillion Co.	13 Mtu Weusi 387	23 July 1903
James E. Person	Danville, IL Vermillion Co.	28 Ekundu 426	30 October 1942
James Scott	Peoria, IL Peoria Co.	24 Taifa Weusi 433	31 August 1949
Joseph Strands	Johnston, City, IL Williamson Co.	26 Mababa Weusi 399	10 June 1915
F. W. Stewart	Lacon, IL Marshall Co.	8 Eusi 382	7 November 1898
David Wyatt	Bellville, IL St. Clair Co.	22 Mababa Weusi 387	6 June 1903

X OUR BLACK ANCESTORS LYNCHED IN THE FREE STATE OF INDIANA

OUR ANCESTORS HAVE NAMES

NAME	CITY/COUNTY	MAAFA DATE	GREGORIAN DATE
James Dillard	Sullivan, IN Sullivan Co.	21 Eusi 386	20 November 1902
Thomas Henderson	Rockport, IN Spence Co.	19 Kijani 384	16 December 1900
James Jennings	District of Columbia	7 Mababa Weusi 375	22 May 1891
Eli Ladd	Blountsville, IN Henry Co.	17 Shahidi 374	8 February 1890
John Rollo	Boonesville, IN Warwick Co.	20 Kijani 384	17 December 1900
Bud Rowland	Rockport, IN Spence Co.	19 Kijani 384	16 December 1900
Henry Smith	District of Columbia	19 Eusi 374	18 November 1890
George Ward	Terre Haute, IN Vigo Co.	6 Afu 385	26 February 1901
Peter Willis	Warsaw, IN Kosciusko Co.	10 Mtu Weusi 373	20 July 1889



XI OUR BLACK ANCESTORS LYNCHED IN THE SLAVE STATE OF KENTUCKY

OUR ANCESTORS HAVE NAMES

NAME	CITY/COUNTY	MAAFA DATE	GREGORIAN DATE
Ms. Beverly Adams	Hopkinsville, KY Christian Co.	26 Uwezo 378	30 September 1894
Richard Allen	Mayfield, KY Graves Co.	3 Maafa 382	23 February 1898
Henry Alley	Hillside, KY Muhlenberg Co.	14 Eusi 398	13 November 1914
William Arkinson	McKinney, KY Lincoln Co.	26 Taifa Weusi 377	2 September 1893
Harry Armond	Louisville, KY Jefferson Co.	21 Mtu Weusi 409	31 July 1925
George Armstrong	Taylorsville, KY Spencer Co.	6 Kwanza 377	31 December 1893
William Austin	Lancaster, KY Garrard Co.	1 Eusi 366	31 October 1882
Sambo ⁴⁵⁸ Bailey	Russellville, KY Logan Co.	6 Kwansa 368	31 December 1884
Ernest Baker	Cadiz, KY Trigg Co.	28 Kwanza 390	22 January 1906
John Baker	Louisville, KY Jefferson Co.	16 Mababa Weusi 410	31 May 1926
Henry S. Banks	Georgetown, KY Scott Co.	16 Mababa Weusi 407	31 May 1923

⁴⁵⁸ The term or name **"Sambo"** is a euro-derogatory corruption of the Swahili word **"Simba"** which means **"lion"** and when applied to black men it meant **"warrior"**. When black people were forcibly transferred to the Americas as slaves, white men heard them refer to themselves as **"Simba"** i.e. **"warrior"**, as special class of men who are trained to protect their people and leaders, e.g. black kings, etc., the **police of the black community**. This presumption is not farfetched because Ki-Swahili was wide spread in both Eastern and Western Africa during this period, it being one of Africa's major trade languages East to West, like Wolof was the trade language North to South. Arabic was also a global or continental trade language North to South, South to East, as well. So Swahili then can be described as the **lingua franca** of Africa, along with Wolof, and Arabic, because it was not confined just to the Africans residing in the Swahili city states along the East Coast of the Continent. Ironically, ignorant Euro-Amerikans hearing this proud term of black manhood outside the context of the black man's homeland corrupted its pronunciation and meaning. To them **"Sambo"** was co-equal with the derogatory meaning of the Spanish term **"Nigra"** i.e. **"Nigger"** spoken so well by the white racist murderers in the South. I along with millions of other black children will never forget being forced to read in public school the childrens book **The Story of Little Black Sambo** (1899) written and illustrated by Scottish author Helen Bannerman. There was no African history given to us to correct the derogatory, and demeaning message put into our minds by being forced to read such "literature" implanting (i.e. mentacide) the incorrect usage of the word **"Sambo."**

OUR ANCESTORS HAVE NAMES

Nathan Bard	Madisonville, KY Hopkins Co.	3 Kijani 411	30 November 1927
Sam Bascom	Owingsville, KY Bath Co.	1 Eusi 356	31 October 1872
Arch Bauer	Tompkinsville, KY Monroe Co.	28 Uwezo 382	2 October 1898
Lon Beard	Normandy, KY Spencer Co.	25 Mwanamke Weusi 389	7 July 1905
Arthur Bell	Princeton, KY Caldwell Co.	20 Mababa Weusi 399	4 June 1915
Bertraud X	Paris, KY Bourbon Co.	11 Uhuru 350	31 March 1866
Ms. Rainey Bethea	Owensville, KY Davies Co.	24 Taifa Weusi 420	31 August 1936
Benny Bibbs	Hopkinsville, KY Christian Co.	9 Shahidi 407	31 January 1923
James Black	Louisville, KY Jefferson Co.	16 Mababa Weusi 387	31 May 1903
Thomas Blambard	Fulton, KY Fulton Co.	21 Uhuru 386	10 April 1902
Robert Blanks	Mayfield, KY Graves Co.	13 Kawaida 383	30 April 1899
James H. Blue	Louisville, KY Jefferson Co.	24 Taifa Weusi 401	31 August 1917
George Boiling	Harrodsburg, KY Mercer Co.	21 Mtu Weusi 353	31 July 1869
James Bond	Guthrie, KY Todd Co.	22 Kijani 376	19 December 1892
Marshall Boston	Frankfort, KY Franklin Co.	7 Taifa Weusi 378	14 August 1894

OUR ANCESTORS HAVE NAMES

Virgil Bowers	London, KY Laurel Co.	1 Eusi 389	31 October 1905
Boz X	Nicolasville, KY Jessamine Co.	13 Kawaida 351	30 April 1867
Albert Bradford	Georgetown, KY Scott Co.	9 Shahidi 353	31 January 1869
Bennie B. Brame	Flat Lick, KY Christian Co.	20 Uhuru 393	9 April 1909
Ross Branson	Blaudiville, KY Ballard Co.	3 Kijani 356	30 November 1872
George Bratcher	Lancaster, KY Garrard Co.	11 Uhuru 353	31 March 1869
John Breckinridge	Carlisle, KY Nicholas Co.	21 Mtu Weusi 363	31 July 1879
John Bridges	Cadiz, KY Trigg Co.	18 Mwanamke Weusi 366	30 June 1882
Ephraim Brinkley	Madisonville, KY Hopkins Co.	12 Mtu Weusi 381	22 July 1897
Jesse Brown	Paducah, KY McCracken Co.	9 Shahidi 376	31 January 1892
Jim Brown	Winchester, KY Clark Co.	13 Kawaida 397	30 April 1913
Mark Brown	Shelbyville, KY Shelby Co.	10 Mtu Weusi 375	20 July 1891
Robert Brown	Mayfield, KY Graves Co.	18 Mwanamke Weusi 377	30 June 1893
Tomas Brown	Nicholasville, KY Jessamine Co.	15 Shahidi 386	6 February 1902
Harian Buckles	Elizabethtown, KY Hardin Co.	3 Kijani 386	30 November 1902

OUR ANCESTORS HAVE NAMES

Ellis Buckner	Henderson, KY Henderson Co.	27 Eusi 399	26 November 1915
James Buckner	Lebanon, KY Marion Co.	21 Mtu Weusi 395	31 July 1911
Tim Bugler	Maysville, KY Mason Co.	6 Kwanza 368	31 December 1884
Samuel Bulgar	Maysville, KY Mason Co.	26 Uwezo 367	30 September 1883
Joe Bumpass	Hickman, KY Fulton Co.	23 Taifa Weusi 388	30 August 1904
John Bush	Lexington, KY Fayette Co.	3 Kijani 368	30 November 1884
Raymond Bushrod	Hawesville, KY Hancock Co.	22 Uwezo 381	26 September 1897
William Butcher	Hickman, KY Fulton Co.	26 Taifa Weusi 379	2 September 1895
R. L. Byrom	Richmond, KY Madison Co.	8 Afu 354	28 February 1870
Gams Calle	Glasgow, KY Barren Co.	4 Mwanamke Weusi 382	16 June 1898
George Carter	Paris, KY Bourbon Co.	8 Afu 385	16 June 1898
Will Carter	Lexington, KY Fayette Co.	24 Taifa Weusi 356	31 August 1872
Cash X	Stanford, KY Lincoln Co.	26 Uwezo 353	30 September 1869
Will Chambers	Glasgow, KY Barren Co.	11 Uhuru 353	31 March 1924
Will Chaney	Louisville, KY Jefferson Co.	24 Taifa Weusi 418	31 August 1934

OUR ANCESTORS HAVE NAMES

Charles X	Frankfort, KY Franklin Co.	16 Mababa Weusi 350	31 May 1866
Robert Chalton	Henderson, KY Henderson Co.	9 Afu 376	29 February 1892
Edward Claxton	Lexington, KY Fayette Co.	9 Shahidi 362	31 January 1878
William Clifford	Maple Grove, KY Trigg Co.	9 Taifa Weusi 391	16 August 1907
Coffey X ⁴⁵⁹	Stanford, KY Lincoln Co.	26 Uwezo 353	30 September 1869
Henry Colbert	Hickman, KY Fulton Co.	18 Mwanamke Weusi 367	30 June 1883
Charles Coleman	Flemingsburg, KY Fleming Co.	26 Uwezo 371	30 September 1887
Richard Coleman	Maysville, KY Mason Co.	9 Kijani 383	6 December 1899
A. B. Cooksey	Madisonville, KY Hopkins Co.	13 Kawaida 418	30 April 1932
Nelson Cooper	Russellville, KY Logan Co.	28 Ekundu 367	30 October 1883
Jeff Covington	Richmond, KY Madison Co.	6 Kwanza 418	31 December 1932
James Crowders	Lebanon, KY	24 Taifa Weusi 353	31 August 1869

⁴⁵⁹ “Coffey” or “Cuffi” is undoubtedly a euro-corruption of an African word. Using the hard “K” and substituting the vowel “u” for “o” and “i” for “e” dropping the consonant “y” one gets the construction “Kuffi” or “Kufi”. In Yoruba “ku” means “death” and “fi” means “to put”. Additionally, in Swahili “kifo” means “death” and in Yoruba “fo” means “to break”, or “to smash”. So translating the word “ku-fi” one can say it means “to put to death” or “to smash to death”. In Ghana, West Africa the name **Kofi** is straight forward. It is the Akan name given to a Akan male **born on Friday**. More than one Nu African in the Americas has worn this name and at least two of them believed in the national liberation and emancipation of the Nu African People. Paul Cuffe was one such Nu African, captain and ship owner, who in M299/A1815 transported thirty-eight Nu Africans back to Africa, disembarking at Sierra Leone. The other was Captain “Cuffy” a Jamaican guerrilla leader or maroon, who with several other guerrilla leaders such as Captain Accompong, Captain Cudjoe, and Captain Johnny, the only one who did not have an African derived name, brought the British overlords to the negotiating table by their exploits. The secured terms of freedom in return for cessation of the guerilla war, which concluded in M222/A1738. See Lerone Bennett, Jr. **Before The Mayflower** (pp. 145-146) for notes on Paul Cuffe, and Eugene D. Genovese, **From Rebellion To Revolution** (pp. 64-65) for notes on Captain Cuffy.

OUR ANCESTORS HAVE NAMES

	Marion Co.		
Cummins X	Somerset, KY Pulaski Co.	26 Uwezo 352	30 September 1868
<i>Binti</i> Cummins X [Daughter . . .]	Somerset, KY Pulaski Co.	26 Uwezo 352	30 September 1868
Bob Curd	Harrodsburg, KY Co. No Record	13 Kawaida 357	30 April 1873
John Davis	Lexington, KY Fayette Co.	9 Shahidi 362	31 January 1878
Sid Davis	Lexington, KY Fayette Co.	11 Uhuru 409	31 March 1925
Walter Dewberry	Elizabeth, KY Hardin Co.	3 Kijani 417	30 November 1933
Ernest Dewley	Brandenburg, KY Meade Co.	13 Kawaida 386	30 April 1902
Charles Dickerson	Burlington, KY Boone Co.	16 Mababa Weusi 368	31 May 1884
Tom Doss	Franklin, KY Simpson Co.	6 Kwanza 371	31 December 1887
Alfred Drake	Louisville, KY Jefferson Co.	16 Mababa Weusi 420	31 May 1936
Elijah Drake	Madrid Bend, KY Breckenridge Co.	28 Afu 386	20 March 1902
James Dudley	Georgetown, KY Scott Co.	21 Taifa Weusi 375	28 August 1891
Ms. Bell Duly	Fulton, KY Fulton Co.	24 Shahidi 386	15 February 1902
George Duncan	Brookville, KY Bracken Co.	6 Kwanza 355	31 December 1871
Luther Durrett	Paducah, KY McCracken Co.	28 Ekundu 400	31 October 1916

OUR ANCESTORS HAVE NAMES

Richard Edmonds	Louisville, KY Jefferson Co.	18 Mwanamke Weusi 414	31 October 1930
Lee Ellison	Madisonville, KY Hopkins Co.	9 Shahidi 405	31 January 1921
Silas Esters	Hodgenville, KY Larue Co.	1 Eusi 385	31 October 1901
Jim Evan	Jellico Ck., KY Whitley Co.	13 Kawaida 409	30 April 1925
Philip Evans	Bardstown, KY Nelson Co.	9 Shahidi 378	31 January 1894
<i>Mkewe</i> Philip Evans (Wife of. . .)	Bardstown, KY Nelson Co.	3 Kijani 377	30 November 1893
<i>Mama</i> Philip Evans (Mother of ...)	Bardstown, KY Nelson Co.	3 Kijani 377	30 November 1893
<i>Binti</i> Philip Evans (Daughter of...)	Bardstown, KY Nelson Co.	3 Kijani 377	30 November 1893
Cabe Fields	Keene, KY Jessamine Co.	24 Taifa Weusi 352	31 August 1868
Charles Fields	Lexington, KY Fayette Co.	9 Shahidi 354	31 January 1870
Jumbo Fields	Shelbyville, KY Shelby Co.	28 Uwezo 385	2 October 1901
George Finley	Mayfield, KY Graves Co.	25 Kijani 380	22 December 1896
Henry Finley	Mayfield, KY Graves Co.	25 Kijani 380	22 December 1896
Jesse Fitzgerald	Barbourville, KY Knox Co.	8 Afu 391	28 February 1907
Bunyan Fleming	Madisonville, KY Hopkins Co.	3 Kijani 411	30 November 1927
Washington Fletcher	Paducah, KY	1 Eusi 368	31 October 1884

OUR ANCESTORS HAVE NAMES

	McCracken Co.		
Leroy Foley	Hardingsburg, KY County/No Record	24 Taifa Weusi 434	31 August 1950
Lewis Franklin	Nicholasville, KY Jessamine Co.	26 Uwezo 358	30 September 1874
Sam Franklin	Louisville, KY Jefferson Co.	11 Uhuru 421	31 March 1937
Ben French	Warsaw, KY Gallatin Co.	16 Mababa Weusi 360	31 May 1876
<i>Mkewe</i> Ben French	Warsaw Ben French Gallatin Co.	16 Mababa Weusi 360	31 May 1876
Caleb Gadley	Bowling Green Warren Co.	12 Mwanamke Weusi 378	24 June 1894
Richard Gaines	Princeton, KY Caldwell Co.	13 Kawaida 417	30 April 1933
Clarence Garnett	Shelbyville, KY Shelby Co.	28 Uwezo 385	2 October 1901
Harry Garrison	Alexandria, KY Campbell Co.	3 Kijani 400	30 November 1916
George X	Cynthiana, KY Harrison Co.	6 Kwanza 354	31 December 1870
John Gibson	Springfield, KY Washington Co.	24 Taifa Weusi 352	31 August 1868
Lee Gibson	Owenton, KY Owen Co.	6 Shahidi 376	28 January 1892
William Gibson	Springfield, KY Washington Co.	24 Taifa Weusi 352	31 August 1868
Henry Givens	Nebo, KY Hopkins Co.	19 Kijani 377	16 December 1893
William Glasgow	Bowling Green, KY Warren Co.	26 Uwezo 352	30 September 1868

OUR ANCESTORS HAVE NAMES

John Grange	Franklin, KY Simpson Co.	15 Mtu Weusi 375	25 July 1891
Wiley Graves	Lexington, KY Fayette Co.	8 Maafa 418	28 February 1935
Roy Green	Owensboro, KY Davies Co.	8 Maafa 389	28 February 1905
Willie Griffey	Princeton, KY Caldwell Co.	13 Ekundu 378	15 October 1894
Leonard Griffin	Harian, KY Harian Co.	11 Uhuru 409	31 March 1925
M. G. Gumble	Jellico Mines, KY Whitley Co.	27 Kwanza 378	21 January 1894
Thomas Guthrie	Danville, KY Royle Co.	21 Mtu Weusi 356	31 July 1872
Archie Haines	Maysville, KY Mason Co.	5 Mwanamke Weusi 378	20 June 1894
Burt Haines	Maysville, KY Mason Co.	8 Mwanamke Weusi 378	20 June 1894
William Haines	Maysville, KY Mason Co.	8 Mwanamke Weusi 378	20 June 1894
Thomas Hall	Kevil, KY Ballard Co.	7 Ekundu 387	9 October 1903
David Hanley	Lexington, KY Fayette Co.	25 Taifa Weusi 433	1 September 1949
James Hanna	Lexington, KY Fayette Co.	11 Uhuru 390	31 March 1906
Bob Harper	Bowling Green, KY Warren Co.	6 Kwanza 376	31 December 1892
Ed Harris	Lexington, KY Fayette Co.	16 Mababa Weusi 410	31 March 1926

OUR ANCESTORS HAVE NAMES

Ernest Harris	Wickliff, KY Ballard Co.	8 Uwezo 385	12 September 1901
Smokey Harry	Hopkinsville, KY Christian Co.	6 Kwansa 410	31 December 1926
Peter Hart	Hartford, KY Ohio Co.	24 Taifa Weusi 399	31 August 1915
John Hathaway	Winchester, KY Clark Co.	9 Shahidi 389	31 January 1905
Samuel Hawkins	Lexington, KY Fayette Co.	3 Kijani 356	30 November 1872
<i>Mkewe</i> Sam Hawkins (Wife of . . .)	Lexington, KY Fayette Co.	3 Kijani 356	November 1872
<i>Binti</i> Sam Hawkins (daughter of . . .)	Lexington, KY Fayette	3 Kijani 356	30 November 1872
Thomas Hayden	Hartford, KY Ohio Co.	18 Mwanamke Weusi 382	30 June 1898
John Henderson	Midway, KY Woodford Co.	10 Taifa Weusi 374	17 August 1890
Brock Henley	Paducah, KY McCracken Co.	14 Ekundu 400	16 October 1916
John Henry	Catlettsburg, KY Boyd Co.	3 Kijani 399	30 November 1915
John M. Hicks	Independence, KY Kenton Co.	8 Afu 366	28 February 1882
Edward Higgins	Harrodsburg, KY Mercer Co.	21 Mtu Weusi 423	31 July 1939
Charles Hill	Franklin, KY Simpson Co.	26 Mababa Weusi 376	10 June 1892
George Holland	Hopkinsville, KY Christian Co.	21 Mtu Weusi 389	31 July 1905

OUR ANCESTORS HAVE NAMES

Thomas Holmes	Mayfield, KY Graves Co.	3 Afu 382	23 February 1898
Walter Holmes	Elizabeth, KY Hardin Co.	13 Kawaida 418	30 April 1932
Alfred Holt	Owensboro, KY Davies Co.	1 Kwanza 380	26 December 1896
Lennis Hones	Murray, KY Calloway Co.	18 Mwanamke Weusi 403	30 June 1919
Charles Howard	Frankfort, KY Franklin Co.	9 Shahidi 395	31 January 1912
Frank Howard	Wickliff, KY Ballard Co.	8 Uwezo 385	12 September 1901
James Howard	Louisville, KY Jefferson Co.	21 Mtu Weusi 412	31 July 1928
Jim Howard	Paducah, KY McCracken Co.	18 Mwanamke Weusi 403	30 June 1919
<i>Bibi</i> Marion Howard (Lady with <i>ashe</i>)	Scottsville, KY Allen Co.	6 Mtu Weusi 378	16 July 1894
Ben Huffaker	Eddyville, KY Lyon Co.	8 Afu 391	28 February 1907
Robert Huggard	Winchester, KY Clark Co.	5 Mtu Weusi 379	15 July 1895
Ernest Humphreys	Princeton, KY Caldwell Co.	28 Uwezo 374	2 October 1890
Hyatt X	Standford, KY Lincoln Co.	13 Kawaida 354	30 April 1870
Levi James	Hickman, KY Fulton Co.	18 Mwanamke Weusi 375	30 June 1891
Richard James	Versailles, KY Woodford Co.	11 Uhuru 405	31 March 1921

OUR ANCESTORS HAVE NAMES

Sam Jennings	Hardinsburg, KY Breckinridge Co.	18 Mwanamke Weusi 418	30 June 1932
Cornelius Johnson	Louisville, KY Jefferson Co.	21 Mtu Weusi 390	31 July 1906
Harry Johnson	Frankfort, KY Franklin Co.	24 Taifa Weusi 355	31 August 1871
John Johnson	Mt. Sterling, KY Montgomery Co.	24 Taifa Weusi 379	31 August 1895
Joseph Johnson	Louisville, KY Jefferson Co.	24 Taifa Weusi 390	31 August 1906
Doc Jones	Owensboro, KY Daviess Co.	22 Kijani 373	19 December 1889
Meredith Jones	Auburn, KY Logan Co.	13 Kawaida 370	30 April 1886
Oscar Jones	Owingsville, KY Bath Co.	3 Kijani 376	30 November 1892
Robert Jones	Russellville, KY Logan Co.	22 Mtu Weusi 392	1 August 1908
Thomas Jones	Russellville, KY Logan Co.	22 Mtu Weusi 392	1 August 1908
Virgil Jones	Russellville, KY Logan Co.	22 Mtu Weusi 392	1 August 1908
James Kelly	Paris, KY Bourbon Co.	13 Mtu Weusi 373	23 July 1889
Mathew Kelly	Louisville, KY Jefferson Co.	26 Uwezo 395	31 September 1911
Primus Kirby	Guthrie, KY Todd Co.	18 Mwanamke Weusi 410	30 June 1926
Sam Lambert	Harrodsburg, KY Mercer Co.	13 Kawaida 354	30 April 1870

OUR ANCESTORS HAVE NAMES

William Lane	Pineville, KY Bell Co.	21 Mtu Weusi 399	31 July 1915
Terry Laws	Nicholasville, KY Jessamine Co.	1 Eusi 352	31 October 1868
Thomas Lawson	Shelbyville, KY Shelby Co.	18 Mwanamke Weusi 397	30 June 1913
Frank Leavell	Elkton, KY Todd Co.	10 Ekundu 389	12 October 1905
Bennie Lee	Pineville, KY Bell Co.	9 Afu 420	29 February 1936
Charles Lewis	Hickman, KY Fulton Co.	19 Kijani 402	16 December 1918
Harrison Lewis	Springfield, KY Washington Co.	19 Taifa Weusi 379	26 August 1895
Nelson Lewis	Louisville, KY Jefferson Co.	6 Kwanza 376	31 December 1892
Will Lockett	Lexington, KY Fayette Co.	11 Uhuru 404	31 March 1920
Oliver Locks	Louisville, KY Jefferson Co.	24 Taifa Weusi 395	31 August 1911
Lee McDaniels	Oaks Crossing, KY McCracken Co.	19 Mtu Weusi 376	29 July 1892
Jacob McDowell	Dixon, KY Webster Co.	16 Mababa Weusi 392	31 May 1908
James McElroy	Henderson, KY Henderson Co.	21 Mtu Weusi 371	31 July 1887
George McGee	Frankfort, KY Franklin Co.	11 Uhuru 379	31 March 1895
Sam McGee	Paducah, KY McCracken Co.	13 Kawaida 417	30 April 1933
Jim Macklin	Frankfort, KY Franklin Co.	9 Shahidi 352	31 January 1868

OUR ANCESTORS HAVE NAMES

Judge McNeal	Cadiz, KY Trigg Co.	25 Taifa Weusi 377	1 September 1893
Al McRoberts	Danville, KY Boyle Co.	6 Kwanza 350	31 December 1866
Clarence McQueen	Louisville, KY Jefferson Co.	21 Mtu Weusi 412	31 July 1928
Daniel Malone	Covington, KY Kenton Co.	13 Mtu Weusi 373	23 July 1889
Robert Marlen	Pineville, KY Bell Co.	6 Kwanza 377	31 December 1893
Gene Marshall	Shelbyville, KY Shelby Co.	21 Kwanza 395	15 January 1911
Fomit Martin	Monticello, KY Wayne Co.	26 Shahidi 380	17 February 1896
Fount Martin	Monticello, KY Wayne Co.	26 Shahidi 380	17 February 1896
Lube Martin ⁴⁶⁰	Murray, KY Calloway Co.	21 Mtu Weusi 403	31 July 1919
Thomas Martin	Shelbyville, KY Shelby Co.	18 Mwanamke Weusi 397	30 June 1913
Allen Mathias	Mayfield, KY Graves Co.	24 Taifa Weusi 390	31 August 1906
John Maxey	Frankfort, KY Franklin Co.	19 Mababa Weusi 393	3 June 1909

⁴⁶⁰ **Lube** may be a NU African construction taken from the Yoruba meaning “to cut off”, “to beat off” as in “beating off an attacker” or “to strike off” as in “striking off the head of an offender”, i.e. defending against or rendering ones enemy helpless. The Yoruba word “lu” means “to beat” or “strike” and “be” means “to cut off”. The reader should take note however, that Yoruba is a phonetic language and that the meaning of words (as my Yoruba teacher taught) cannot be understood except by their sound, or accent marks when in written form and in some cases cannot be understood except within the context of a

sentence or life situation. It is also to be noted that in Egyptian hieroglyphics the word  **ru-u** (where “r” replaces “l” as in Ru = Lu) it means “to drive off” or “frighten away” for example, “drive away an attacker” who is on the run

as we notice the determinative above showing a man in the attitude of “moving away”  and the second hieroglyphic word

 **ru-u** with the same meaning as above but with emphasis on “beating off” or “driving off” with force of arms something or someone as seen in the  **seher** determinative  meaning “to repulse, to drive away” where the man is in a fighting attitude with either two sticks or a stick in one hand and a knife or cutlass in the other.

OUR ANCESTORS HAVE NAMES

John May	Frankfort, KY Franklin Co.	18 Mwanamke Weusi 393	30 June 1909
Richard May	Owensboro, KY Daviess Co.	21 Mtu Weusi 368	31 July 1884
James Mays	Springfield, KY Washington Co.	12 Kwanza 386	6 January 1902
Charles Miller	Hardinsburg, KY Breckinridge Co.	16 Mababa Weusi 408	31 May 1924
Charles Miller	Bardwell, KY Carlisle Co.	25 Mwanamke Weusi 377	7 July 1893
George Miller	Springfield, KY Washington Co.	16 Mwanamke Weusi 358	31 May 1874
Wallace Miller	Cadiz, KY Trigg Co.	3 Taifa Weusi 393	10 August 1909
William Miller	La Grange, KY Oldam Co.	8 Afu 383	28 February 1899
Jim Mitchell	Mt. Sterling, KY Montgomery Co.	18 Mwanamke Weusi 366	30 June 1882
John Montjoy	Independence, KY Kenton Co.	6 Kwanza 421	31 December 1937
Samuel Moody	Auburn, KY Logan Co.	1 Kawaida 374	18 April 1890
Willie Moore	Louisville, KY Jefferson Co.	21 Mtu Weusi 412	31 July 1928
Edward Moorman	Guston, KY County/No Record	18 Kwanza 377	12 January 1893
Richard Moorman	Guston, KY County/No Record	18 Kwanza 377	12 January 1893
Robert Morton	Rockford, KY Rockcastle Co.	13 Shahidi 381	4 February 1897

OUR ANCESTORS HAVE NAMES

Leonard Mosley	Brandenburg, KY Meade Co.	1 Eusi 422	31 October 1938
John Mosteran	Stanford, KY Lincoln Co.	26 Uwezo 353	30 September 1869
Logan Murphy	Mt. Sterling, KY Montgomery Co.	9 Taifa Weusi 376	16 August 1892
<i>Gabe</i> Nalls ⁴⁶¹	Blackford, KY Webster Co.	9 Eusi 378	8 November 1894
Ulyssess Nalls	Blackford, KY Webster Co.	9 Eusi 378	8 November 1894
Eli Nary	Hickman, KY Fulton Co.	11 Uhuru 372	31 March 1888
Tom Nichols	Hopkinsville, KY Christian Co.	9 Shahidi 407	31 January 1923
Burford Overton	Pineville, KY Bell Co.	1 Eusi 380	31 October 1896
James Parker	Pulaski, KY Pulaski Co.	24 Taifa Weusi 352	31 August 1868
James Parker	Versaille, KY Woodford Co.	24 Taifa Weusi 354	31 August 1870
Wade Patterson	Shelbyville, KY Shelby Co.	21 Kwanza 395	15 January 1911
William Patterson	Louisville, KY Jefferson Co.	18 Mwanamke Weusi	30 June 1888
James Pearsall	Lexington, KY Fayette Co.	21 Mtu Weusi 390	31 July 1906

⁴⁶¹ **Gabe** could be an African name associated with the Ethiopian Amharic word ገብ, “gabi” meaning “revenue,” “import,” “receipts,” or “income” and so suggests something of monetary value “imported” or brought into an enclosure from the outside. A related words in the same semantic domain is ገባ “gabba” which means “submit (of rebel to authority)” and ገበ, “gabbi” means “enclosure,” “premises,” “grounds,” “compound,” “palace.” All of this is suggestive of the idea that the name **Gabe** has to do with acquiring black slaves for profit from Africa and brought into slave port enclosures (e.g. such as the ones operated by British, French, Dutch, Portuguese, and Danish slave traders around c. 1750 C.E., especially the notorious Slave Castle of Elmina [Sao Jorge da Mina erected in 1482] in Ghana owned by the Portuguese with its “door of no return.”); before being put on slave ships bound for America; but since they are humans and naturally rebel they have to be subdued and forced to submit to this inhuman traffic for profit.

OUR ANCESTORS HAVE NAMES

Sandy Penman	Stanford, KY Lincoln Co.	24 Taifa Weusi 395	31 August 1911
Perry X	Lancaster, KY Garrard Co.	13 Kawaida 354	30 April 1870
John Perry	Nevada, KY Mercer Co.	16 Mababa Weusi 353	31 May 1869
Miles Petty	Elizabeth, KY Hardin Co.	16 Mababa Weusi 368	31 May 1884
William Pierce	Hopkinsville, KY Christian Co.	21 Mtu Weusi 352	31 July 1868
Kermit R. Pope	Louisville, KY Jefferson Co.	13 Kawaida 417	30 April 1933
Austin Porter	Grayson, KY Carter Co.	24 Mababa Weusi 376	8 June 1892
William Porter	Livermore, KY McLean Co.	4 Kawaida 395	21 April 1911
Sam Pulliam	Shelbyville, KY Shelby Co.	21 Mtu Weusi 375	31 July 1891
Lewis Radford	Guthrie, KY Todd Co.	2 Shahidi 388	24 January 1904
Sam Ramey	Owingsville, KY Bath Co.	6 Kwanza 364	31 December 1880
Thomas Raney	Rich Pond, KY Warren Co.	16 Mababa Weusi 372	31 May 1888
George Ray	Jensonton, KY Washington Co.	9 Kawaida 379	26 April 1895
Bill Reams	Clinton, KY Hickman Co.	9 Afu 372	29 February 1888
Sam Reed	Wickliff, KY Ballard Co.	8 Uwezo 385	12 September 1901

OUR ANCESTORS HAVE NAMES

Joe Richardson	Leitchfield, KY Grayson Co.	22 Uwezo 397	26 September 1913
Joseph Riley	Russellville, KY Logan Co.	22 Mtu Weusi 392	1 August 1908
William Ritter	Henderson, KY Henderson Co.	21 Mtu Weusi 366	31 July 1882
Charles Rodgers	Elizabeth, KY Hardin Co.	13 Kawaida 418	30 April 1932
George Rose	Richmond, KY Madison Co.	1 Eusi 353	31 October 1869
James Ross	Brandenburg, KY Meade Co.	8 Afu 373	28 February 1889
Ray Ross	Lexington, KY Fayette Co.	24 Taifa Weusi 409	31 August 1925
James Russell	Lexington, KY Fayette Co.	16 Mababa Weusi 420	31 May 1936
James Ryan	Nicholasville, KY Jessamine Co.	1 Eusi 352	31 October 1868
William Sanders	Mayville, KY Mason Co.	20 Afu 401	12 March 1917
Bob Sarver	Franklin, KY Simpson Co.	16 Mababa Weusi 366	31 March 1882
Sam Scales	Burlington, KY Boone Co.	26 Uwezo 369	30 September 1885
George Scott	Russellville, KY Logan Co.	14 Mwanamke Weusi 382	26 June 1898
Rex Scott	Hazard, KY Knott Co.	9 Shahidi 418	31 January 1934
Frank Seary	Richmond, KY Madison Co.	3 Kijani 353	30 November 1869

OUR ANCESTORS HAVE NAMES

Kid Shannon	Prestonsburg, KY Floyd Co.	3 Kijani 408	30 November 1924
Robert Shaw	Waitman, KY Hancock Co.	6 Mababa Weusi 389	22 May 1905
Edward Shields	Taylorsville, KY Spencer Co.	12 Kawaida 358	30 April 1874
<i>Bibi J. Simes</i> ⁴⁶²	New Castle, KY Henry Co.	26 Uwezo 354	30 September 1870
Roy Simmons	Paducah, KY McCracken Co.	16 Mababa Weusi 420	31 May 1936
Calvin Simpson	Henderson, KY Henderson Co.	9 Shahidi 369	31 January 1886
Jim Sims	Richmond, KY Madison Co.	9 Shahidi 354	31 January 1870
William Skapp	Bowling Green, KY Warren Co.	27 Uhuru 375	16 April 1891
Henry Skinner	Hopkinsville, KY Christian Co.	11 Uhuru 372	31 March 1888
Adam Smith	Nicholasville, KY Jessamine Co.	13 Kawaida 351	30 April 1867
Charles Smith	Maysville, KY Mason Co.	26 Uwezo 396	30 September 1912
Grant Smith	Paris, KY Bourbon Co.	11 Uhuru 404	31 March 1920
Henry Smith	Louisville, KY Jefferson Co.	11 Uhuru 376	31 March 1892

⁴⁶²**Bibi** in Swahili means “lady,” “mistress,” “grandmother,” or “wife.” I have occasionally used this word as a prefix to the names of black women lynched, who standing alone in the historical record shows that they were married and whose own name is displayed as that of her husband, this “**Bibi J. Simes**” could mean “*the wife of J. Simes.*” However, I have also used it for black women who were lynched and stood alone against oppression under their own name suggested by the word “mistress” = “women of power” [having *ashe* = *the power to get things done*] and/or women of independent mind, thought and action having an attitude of freedom as the cause that resulted in their lynching being “uppity Negra women” who dared step outside her place as mammy, field hand, and/or concubine.

OUR ANCESTORS HAVE NAMES

Henry M. Smith	Lexington, KY Fayette Co.	18 Mwanamke Weusi 380	30 June 1896
James Smith ⁴⁶³	Maysville, KY Mason Co.	26 Uwezo 396	30 September 1912
James Smith	Lexington, KY Fayette Co.	18 Mwanamke Weusi 418	30 June 1935
<i>Bibi Mollie Smith</i>	Cadiz, KY Trigg Co.	19 Mwanamke Weusi 379	1 July 1895
Thomas Smith	Louisville, KY Jefferson Co.	11 Uhuru 357	31 March 1873
Wallace Smithers	Winchester, KY Clark Co.	26 Uwezo 399	30 September 1915
James Stewart	Madrid Bend, KY Breckenridge Co.	28 Afu 386	20 March 1902
Stiver X	Lexington, KY Fayette Co.	9 Shahidi 362	31 January 1878
James Stone	Mayfield, KY Graves Co.	24 Kijani 380	21 December 1896
Thomas Stout	Lexington, KY Fayette Co.	3 Kijani 390	30 November 1906
Jim Tarpin	Danville, KY Boyle Co.	13 Kawaida 360	30 April 1876
Jordan Taylor	Hopkinsville, KY Christian Co.	18 Mwanamke Weusi 369	30 June 1885
Leonard Taylor	Newcastle, KY Henry Co.	21 Taifa Weusi 377	28 August 1893
Richard Taylor	Crab Orchard, KY Lincoln Co.	6 Kwanza 355	31 December 1871
William Taylor	Richmond, KY Madison Co.	9 Shahidi 379	31 January 1895

⁴⁶³Probably related to Charles Smith above who was lynched in the same place and on the same date.

OUR ANCESTORS HAVE NAMES

Grant Thomas	Louisville, KY Jefferson Co.	6 Kwanza 376	31 December 1892
John Thomas	Union City, KY Madison Co.	21 Mtu Weusi 371	31 July 1887
Garth Thompkins	Madisonville, KY Hopkins Co.	11 Uhuru 390	31 March 1906
Claude Thompson	DeKoven, KY Union Co.	8 Mababa Weusi 379	23 May 1895
Earl Thompson	Williamstown, KY Grant Co.	9 Shahidi 394	31 January 1910
Marie Thompson	Lebanon Junct., KY Bullitt Co.	2 Mwanamke Weusi 388	14 June 1904
James Thornhill	Paducah, KY McCracken Co.	14 Ekundu 400	16 October 1916
Joseph Thornton	Wickliffe, KY Ballard Co.	5 Mababa Weusi 373	20 May 1889
Daniel Timberlake	Lexington, KY Fayette Co.	21 Mtu Weusi 367	31 July 1883
Frank Timberlake	Flemingburg, KY Fleming Co.	24 Taifa Weusi 354	31 August 1870
Isom Tolferras	Elkton, KY Todd Co.	13 Kawaida 397	30 April 1913
Tom X	Owensboro, KY Daviess Co.	16 Mababa Weusi 350	31 May 1866
Trowbridge X	Danville, KY Boyle Co.	8 Afu 351	28 February 1867
Albert Turner	Louisville, KY Jefferson Co.	21 Mtu Weusi 371	31 July 1887
Jack Turner	Greensburg, KY Green Co.	12 Kijani 373	9 December 1889

OUR ANCESTORS HAVE NAMES

Isaac Turner	Lexington, KY Fayette Co.	21 Mtu Weusi 366	31 July 1882
Tom Turner	Lexington, KY Fayette Co.	9 Shahidi 362	31 January 1878
William Turpin	Versailles, KY Woodford Co.	24 Taifa Weusi 354	31 August 1870
Will Tutt	Mayfield, KY Graves Co.	13 Kawaida 383	30 April 1899
Lenard Tye	Harlem, KY Harlem Co.	10 Afu 378	2 March 1894
William Tyler	Carlisle, KY Nicholas Co.	16 Mtu Weusi 378	26 July 1894
John Vanderford	Fulton, KY Fulton Co.	21 Mtu Weusi 371	31 July 1887
Harold Venison	Independence, KY Kenton Co.	18 Mwanamke Weusi 422	30 June 1938
Clarence Venegar	Georgetown, KY Scott Co.	18 Mwanamke Weusi 382	30 June 1898
John Wadlington	Madisonville, KY Hopkins Co.	3 Kijani 356	30 November 1872
David Walker	Hickman, KY Fulton Co.	2 Ekundu 392	4 October 1908
<i>Mkewe</i> D. Walker (wife of . . .)	Hickman, KY Fulton Co.	2 Ekundu 392	4 October 1908
<i>Mwana</i> D. Walker (his child #1)	Hickman, KY Fulton Co.	2 Ekundu 392	4 October 1908
<i>Mwana</i> D. Walker (his child #2)	Hickman, KY Fulton Co.	2 Ekundu 392	4 October 1908
<i>Mwana</i> D. Walker (his child #3)	Hickman, KY Fulton Co.	2 Ekundu 392	4 October 1908

OUR ANCESTORS HAVE NAMES

<i>Mwana D. Walker</i> (his child #4)	Hickman, KY Fulton Co.	2 Ekundu 392	4 October 1908
<i>Mwana D. Walker</i> (his child #5)	Hickman, KY Fulton Co.	2 Ekundu 392	4 October 1908
Charles Walton	Morganfield, KY Union Co.	11 Taifa Weusi 377	18 August 1893
Fraten Warfield	Elkton, KY Todd Co.	16 Ekundu 384	18 October 1900
Roger Warren	Paducah, KY McCracken Co.	16 Mababa Weusi 395	31 May 1911
George Washington	Springfield, KY Washington Co.	1 Eusi 362	31 October 1878
Henry Washington	Frankfort, KY Franklin Co.	24 Taifa Weusi 355	31 August 1871
William Waters	Mt. Sterling, KY Montgomery Co.	3 Kijani 417	30 November 1933
Willie Waters	Louisville, KY Jefferson Co.	11 Uhuru 423	31 March 1939
Tom Weaver	Cadiz, KY Trigg Co.	11 Uhuru 392	31 March 1908
Charles Webster	Louisville, KY Jefferson Co.	13 Kawaida 364	30 April 1880
James West	Shelbyville, KY Shelby Co.	21 Kwanza 395	15 January 1911
George H. Weston	Paducah, KY McCracken Co.	3 Kijani 381	30 November 1897
James White	Pineville, KY Bell Co.	9 Shahidi 395	31 January 1911
Thomas White	Aurora, KY Fulton Co.	10 Uwezo 380	14 September 1896

OUR ANCESTORS HAVE NAMES

John Wilcoxson	Edmonto, KY Metcalf Co.	26 Taifa Weusi 376	2 September 1892
Monroe Wilkinson	Springfield, KY Washington Co.	11 Uhuru 373	31 March 1889
Williams X	Burlington, KY Boone Co.	18 Mwanamke Weusi 360	30 June 1876
Charlie Williams	Hopkinsville, KY Christian Co.	11 Uhuru 418	31 March 1935
Clarence Williams	Paris, KY Bourbon Co.	6 Kwanza 383	31 December 1899
George Williams	Lagrange, KY Oldham Co.	3 Kijani 362	30 November 1878
Jack Williams	Morganfield, KY Union Co.	18 Mwanamke Weusi 364	30 June 1880
Oliver Williams	Richmond, KY Madison Co.	26 Uwezo 354	30 September 1870
Silas Williams	Versailles, KY Woodford Co.	11 Uhuru 396	31 March 1912
Nick Willis	Campbellsville, KY Taylor Co.	16 Mababa Weusi 376	31 May 1892
Nick Willis	Lebanon, KY Marion Co.	17 Mababa Weusi 376	1 June 1892
George Wilson	Meyers, KY Nicholas Co.	8 Taifa Weusi 381	15 August 1897
Lewis Wilson	Gratz, KY Owen Co.	21 Mtu Weusi 357	31 July 1873
William Wilson	Louisville, KY Jefferson Co.	11 Uhuru 397	31 March 1913
Leonard Woods	Whitesburg, KY Letcher Co.	6 Kwanza 411	31 December 1927

OUR ANCESTORS HAVE NAMES

Handy Woodward	Russellville, KY Logan Co.	11 Uhuru 370	31 March 1886
Homer Young	Pineville, KY Bell Co.	18 Mwanamke Weusi 420	30 June 1936



XII OUR ANCESTORS LYNCHED IN THE SLAVE STATE OF LOUISIANA

NAME	CITY/COUNTY	MAAFA DATE	GREGORIAN DATE
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OUR ANCESTORS HAVE NAMES

Charles Alexander	Plaquemine, LA Iberbille Parish	16 Kijani 381	13 December 1897
James Alexander	Plaquemine, LA Iberville Parish	16 Kijani 381	13 December 1897
William Alexander	Baton Rouge, LA E. Baton Rouge P.	15 Taifa Weusi 374	22 August 1890
Ernest Allums	Baton Rouge, LA E. Baton Rouge P.	16 Kawaida 396	3 May 1912
Edward Ames	Allentown, LA Parish/No Record	5 Kawaida 384	22 April 1900
Thomas J. Amos	Cheneyville, LA Rapides Parish	25 Taifa Weusi 384	1 September 1900
Nathan Andrews	Shreveport, LA Caddo Parish	15 Kwanza 376	9 January 1892
Emile Anotine	Grand Prairie, LA Parish/No Record	20 Mtu Weusi 393	30 July 1909
Aps Ard	Greensburg, LA St. Helena Parish	27 Uwezo 393	1 October 1909
Frank Bates	New Orleans, LA Orleans Parish	8 Mtu Weusi 433	18 July 1949
William Bell	Amite, LA Tangipahoa Parish	13 Uhuru 382	2 April 1898
Ovide Belzaire	Youngsville, LA Lafayette Parish	14 Mtu Weusi 379	24 July 1895
Oliver Bibb	Winona, LA Parish/No Record	28 Shahidi 386	20 February 1902
George Bickham	Ponchatonia, LA Tangipahoa Parish	17 Uwezo 384	21 September 1900
Doublas Bolte	Quarantine, LA Plaquemines Parish	13 Ekundu 381	15 October 1897

OUR ANCESTORS HAVE NAMES

Nathaniel Bowman	Ponchatonia, LA Tangipahoa Parish	17 Uwezo 384	21 September 1900
Felton Brigman	Rodessa, LA Caddo Parish	17 Kawaida 385	4 May 1901
Elliot Brooks	Gretna, LA Jefferson Parish	18 Mwanamke Weusi 430	30 June 1946
Henry Brooks	Shreveport, LA Caddo Parish	24 Kawaida 401	11 May 1917
Echo Brown	Amite City, LA Tangipahoa Parish	2 Taifa Weusi 383	9 August 1899
William Brown	New Roads, LA Ft. Coupes Parish	7 Mtu Weusi 431	17 July 1947
Danny Bryant	Covington, LA Parish/No Record	14 Ekundu 432	16 October 1948
Jerry Burke	Clio, LA Livingston Parish	25 Kijani 380	22 December 1896
Wood Burke	Benton, LA Bossier Parish	1 Kijani 396	28 November 1912
Dennis Burrel	New Orleans, LA Orleans Parish	19 Kawaida 382	6 May 1898
Walter Byrd	Winnsboro, LA Franklin Parish	11 Uwezo 395	15 September 1911
Norm Cadore	Baton Rouge, LA E. Baton Rouge P.	3 Kwanza 396	28 December 1912
Alexander Campbell	New Roads, LA Pointe Coupee, P.	18 Mababa Weusi 375	2 June 1891
James Carr	Millview, LA Parish/No Record	2 Kwanza 387	27 December 1903
William Carr	Plaquemine, LA Iberville Parish	26 Afu 390	18 March 1906

OUR ANCESTORS HAVE NAMES

Chrispin Charles	New Orleans, LA Orleans Parish	22 Mwanamke Weusi 433	4 July 1949
Camp Claxton	Tallulah, LA Madison Parish	10 Kawaida 378	27 April 1894
Thell Claxton	Tallulah, LA Madison Parish	10 Kawaida 378	27 April 1894
Thomas Claxton	Tallulah, LA Madison Parish	6 Kawaida 378	23 April 1894
George Clayton	Mangham, LA Richland Parish	6 Mwanamke Weusi 402	18 June 1918
Seth Cobb	Devail Bluff, LA Parish/No Record	28 Mababa Weusi 384	12 June 1900
John Coleman	Shreveport, LA Caddo Parish	17 Mwanamke Weusi 374	29 June 1890
Thomas Collins	Bunkie, LA Avoyelles Parish	6 Mtu Weusi 399	16 July 1915
James Comeaux	Jennings, LA Jefferson Davis P.	20 Taifa Weusi 397	27 August 1913
Dick Conley	Tangipahoa, LA Tangipahoa Parish	21 Mababa Weusi 373	5 June 1889
Cotton X	Carrolle, LA Red River Parish	8 Uhuru 390	28 March 1906
Joseph Craddvels	Taylor Town, LA Bossier Parish	3 Eusi 387	2 November 1903
Roy Cyril	Gretna, LA Jefferson Parish	7 Afu 432	27 February 1948
Jack Davis	Baldwin, LA St. Mary Parish	14 Mtu Weusi 381	24 July 1897
Richard Davis	Convent, LA St. James Parish	27 Kwanza 377	21 January 1893

OUR ANCESTORS HAVE NAMES

William Davis	Blanchard, LA Caddo Parish	13 Afu 385	5 March 1901
J. H. Day	Monroe, LA Ouachita Parish	2 Mwanamke Weusi 378	14 June 1894
Joseph Dazzele	Chalmette, LA St. Bernard, Parish	4 Mababa Weusi 380	19 May 1896
Ely Denton	Rayville, LA Richland Parish	22 Afu 394	14 March 1910
L. N. Descharner	Rayville, LA Richland Parish	13 Kwanza 376	7 January 1892
Dic Dickson	Minden, LA Webster Parish	21 Mababa Weusi 385	5 June 1901
Sam Dixon	Kenner, LA Jefferson Parish	4 Uwezo 376	8 September 1892
Anton Domingo	Lafayette, LA Lafayette Parish	2 Kijani 390	29 November 1906
Ralph Dorans	Ruby, LA Rapides Parish	16 Mwanamke Weusi 391	28 June 1907
Nicholas Dubiano	Loreauville, LA Iberia Parish	26 Kawaida 386	13 May 1902
Mond Dunley	Minden, LA Webster Parish	3 Mtu Weusi 380	13 July 1896
Frank Dupree	Forest Hill, LA Rapides Parish	28 Mabava Weusi 387	12 June 1903
Munroe Durden	Sylvester Sta., LA Parish/No Record	5 Kijani 398	2 December 1914
Silas Ealy	Bossiers City, LA Bossier Parish	16 Kawaida 391	3 May 1907
Warren Eaton	Monroe, LA Ouachita Parish	20 Ekundu 397	22 October 1913

OUR ANCESTORS HAVE NAMES

Charles Elliot	Ponchatonia, LA Tangipahoa Parish	17 Uwezo 384	21 September 1900
Ella X	Rayville, LA Richland Parish	22 Afu 376	13 March 1892
John R. Ely	Holloway, LA Rapides Parish	20 Kijani 375	17 December 1891
James Estes	Delhi, LA Richland Parish	21 Eusi 393	20 November 1909
William Fisher	Algiers, LA New Orleans	3 Shahidi 377	25 January 1893
Calvin Foster	Rayville, LA Richland Parish	13 Kwanza 376	7 January 1892
Lewis Fox	Luling, LA St. Charles Parish	4 Kwanza 376	29 December 1892
Felician Francis	New Orleans, LA Orleans Parish	22 Uwezo 379	26 September 1895
Gilbert Francis	St. Joseph, LA Tensas Parish	9 Afu 380	29 February 1896
Willie Francis	St. Martin, LA St. Martinville P.	22 Kawaida 431	9 May 1947
George Franklin	Homer, LA Claiborne Parish	12 Uhuru 386	1 April 1902
Washington Furrar	Monroe, LA Ouachita Parish	28 Uwezo 381	2 October 1897
Henry Gardner	Monroe, LA Ouachita Parish	23 Afu 391	15 March 1907
George X	Convent, LA St. James Parish	27 Kwanza 377	21 January 1893
Joseph Gifford	Floyd, LA West Carrol Parish	25 Ekundu 393	27 October 1909

OUR ANCESTORS HAVE NAMES

Isaac Glover	Springfield, LA Livingston Parish	10 Uwezo 394	14 September 1910
John Gordon	Baton Rouge, LA E. Baton Rouge P.	3 Taifa Weusi 381	10 August 1897
Edward Gray	St. Peter, LA Parish/No Record	2 Mwanamke Weusi 383	14 June 1899
Tillman Green	Columbia, LA Caldwell Parish	3 Kwanza 377	28 December 1893
Charles Griffin	Monroe, LA Ouachita Parish	28 Mtu Weusi 398	7 August 1914
Presto Griffin	Monroe, LA Ouachita Parish	28 Mtu Weusi 398	7 August 1914
Adam Gripson	Luling, LA St. Charles Parish	4 Kwanza 376	29 December 1892
John Hagel	Homer, LA Claiborne Parish	11 Eusi 375	10 November 1891
Bubber Hall	Bastrop, LA Morehouse Parish	28 Mtu Weusi 402	7 August 1918
Israel Haloway	Napoleonville, LA Assumption Parish	25 Kawaida 377	12 May 1893
Jess Hammett	Vivian, LA Gaddo Parish	22 Taifa Weusi 400	29 August 1916
Edward Hamilton	Shreveport, LA Caddo Parish	25 Kawaida 398	12 May 1914
Louis Hamilton	Benton, LA Bossier Point P.	7 Ekundu 380	9 October 1896
Turnip Hampton	Homer, LA Claiborne Parish	15 Mababa Weusi 375	30 May 1891
Hayward Handy	Houghton, LA Parish/No Record	19 Shahidi 373	10 February 1889

OUR ANCESTORS HAVE NAMES

Andrew Harris	Bethany, LA Caddo Parish	24 Mtu Weusi 392	3 August 1908
Henry Harris	Lena, LA Rapides Parish	28 Kawaida 384	15 May 1900
Jack Harris	Vidalia, LA Concordia Parish	12 Mwanamke Weusi 387	24 June 1903
William Harris	New Orleans, LA Orleans Parish	17 Afu 382	9 March 1898
Scott Harvey	Tallulah, LA Madison Parish	10 Kawaida 378	27 April 1894
John Hastings	Harrisonburg, LA Catahouia Parish	6 Eusi 376	5 November 1892
<i>Mwana</i> Jn. Hastings (Son of . . .)	Harrisonburg, LA Catahouia Parish	3 Eusi 376	2 November 1892
<i>Binti</i> John Hastings (Daughter of . . .)	Harrisonburg, LA Catahouia Parish	3 Eusi 376	2 November 1892
Alexander Hawkins	Gretna, LA Jefferson Parish	20 Uwezo 380	24 September 1896
David Hawkins	Tallulah, LA Madison Parish	6 Kawaida 378	23 April 1894
James Heard	Benton, LA Bossier Parish	1 Kijani 396	28 November 1912
Hearne X	Benton, LA Bossier Parish	9 Kijani 382	6 December 1898
Hector X	New Iberia, LA Iberia Parish	1 Kawaida 373	18 April 1889
Nicholas Hector	New Iberia, LA Iberia Parish	10 Ekundu 392	12 October 1908
Bread Henderson	Mooringsport, LA Caddo Parish	14 Kijani 398	11 December 1914

OUR ANCESTORS HAVE NAMES

Alex Hill	Floyd, LA W. Carroll Parish	25 Ekundu 393	27 October 1909
Henry Hill	Mangham, LA Richland Parish	4 Uwezo 393	8 September 1909
Henry Holmes	Benton, LA Bossier Parish	9 Kwanza 374	3 January 1890
Henry Holmes	Monroe, LA Ouachita Parish	28 Mtu Weusi 398	7 August 1914
Edward Honeycutt	Opalousas, LA St. Landry Parish	25 Mababa Weusi 435	9 June 1951
Bibi Emma Hooper	Hammond, LA Tangipahoa Parish	9 Afu 401	1 March 1917
Jim N. Hudson	Benton, LA Bossier Parish	4 Shahidi 402	26 January 1918
Huey X	Tangipahoa, LA Tangipahoa Parish	21 Mababa Weusi 373	5 June 1889
John Hugerly	Allentown, LA Parish/No Record	5 Kawaida 384	22 April 1900
Samuel Hummel	New Roads, LA Pointe Coupee P.	18 Mababa Weusi 375	2 June 1891
Charles Jackson	Bedwood, LA Parish/No Record	28 Kawaida 381	15 May 1897
Mathias Jackson	Alexandria, LA Rapides Parish	16 Mwanamke Weusi 391	28 June 1907
Thomas Jackson	St. Peters, LA St. Landry Parish	26 Shahidi 385	17 February 1901
Thomas Jackson	Blanchard, LA Caddo Parish	8 Mababa Weusi 390	23 May 1906
Mark Jacobs	Blenville, LA Blenville Parish	26 Mababa Weusi 378	10 June 1894
Frank James	Bayou Sara, LA W. Feliciana Parish	5 Mtu Weusi 380	15 July 1896

OUR ANCESTORS HAVE NAMES

Silas Jimmerson	Benton, LA Bossier Parish	1 Kijani 396	28 November 1912
Fred Johnson	New Orleans, LA Orleans Parish	10 Ekundu 401	12 October 1917
Grant Johnson	Alden Bridge, LA Bossier Parish	17 Kawaida 385	4 May 1901
Gus Johnson	Amite City, LA Tangipahoa Parish	25 Kwanza 381	19 January 1897
Henry Johnson	Echo, LA Rapides Parish	17 Mababa Weusi 391	1 June 1907
Nubry Johnson	Baton Rouge, LA E. Baton Rouge P.	17 Ekundu 384	19 October 1900
Sam Johnson	Grand Cane, LA Desoto Parish	21 Uwezo 396	25 September 1912
Archie Joiner	Amite City, LA Tangipahoa Parish	25 Kwanza 381	19 January 1897
Eugene Jones	New Orleans, LA Orleans Parish	5 Eusi 433	4 November 1949
Eugene Jones	Gretna, LA Jefferson Parish	20 Eusi 433	19 November 1949
George Jones	Hahnville, LA St. Charles Parish	6 Mtu Weusi 383	16 July 1899
Jim Jones	Rayville, LA Richland Parish	6 Afu 402	26 February 1918
John C. Jones	Minden, LA Webster Parish	1 Taifa Weusi 430	8 August 1946
George Kenny	Taylor Town, LA Bossier Parish	14 Ekundu 387	16 October 1903
Felix Keyes	Lafayette, LA Lafayette Parish	2 Mtu Weusi 373	12 July 1889

OUR ANCESTORS HAVE NAMES

Fred Kilbourne	Clinton, LA E. Feliciana Parish	28 Uhuru 391	17 April 1907
George King	New Orleans, LA Orleans Parish	26 Kijani 378	23 December 1894
Joseph Lamb	St. Francisville, LA W. Feliciana Parish	27 Eusi 386	26 November 1902
Robert Landry	Convent, LA St. James Parish	27 Kwanza 377	21 January 1893
Edward Laurent	Bunkie, LA Avoyelles Parish	2 Uwezo 376	6 September 1892
Cornelius Lee	Plaquemine, LA Iberville Parish	16 Shahidi 387	7 February 1903
Columbus Lewis	Ruston, LA Lincoln Parish	9 Kawaida 382	26 April 1898
Jim Lewis	Rayville, LA Richland Parish	6 Afu 402	26 February 1918
Tobe Lewis ⁴⁶⁴	Sylvester Sta., LA Parish/No Record	5 Kijani 398	2 December 1914
Watkins Lewis	Shreveport, LA Caddo Parish	15 Kijani 398	12 December 1914
Bird Love	Rayville, LA Richland Parish	25 Afu 380	16 March 1896
James McCauley	Monroe, LA Ouachita Parish	12 Uwezo 380	16 September 1896
Vance McClure	New Iberia, LA Iberia Parish	16 Mtu Weusi 378	26 July 1894
Jerry McCly	Tallulah, LA Madison Parish	10 Kawaida 378	27 April 1894
Isaac McGee	Homer, LA Claiborne Parish	17 Mtu Weusi 380	27 July 1896

⁴⁶⁴ **Tobe** is a euro-corruption of the Yoruba word **Tobi** that means “to be big.”

OUR ANCESTORS HAVE NAMES

Kane McKnight	Sylvester Sta., LA Parish/No Record	5 Kijani 398	3 December 1914
George McNeel	Monroe, LA Ouachita Parish	24 Afu 402	16 March 1918
Gabriel Magloire	Bunkle, LA Avoyelles Parish	2 Uwezo 376	6 September 1892
John Miles	Baton Rouge, LA E. Baton Rouge P.	15 Uwezo 392	19 September 1908
Thomas Miles	Shreveport, LA Caddo Parish	20 Uhuru 396	9 April 1912
Robert Mitchell	Oak Grove, LA W. Carroll Parish	14 Shahidi 392	5 February 1908
Mixy X	Many, LA Sabine Parish	28 Eusi 375	27 November 1891
William Mobley	Winona, LA Parish/No Record	4 Uwezo 386	8 September 1902
F. C. Moland	Bossier, LA Bossier Parish	8 Mwanamke Weusi 385	20 June 1901
Joseph Momas	Luling, LA St. Charles Parish	4 Shahidi 387	26 January 1903
Charles Morrell	Edgard, LA St. John the Baptist Parish	18 Eusi 382	17 November 1898
Patrick Morris	New Orleans, LA Orleans Parish	18 Kwanza 380	12 January 1896
William Morris	Balltown, LA Parish/No Record	10 Ekundu 385	12 October 1901
Elijah Myles	New Orleans, LA Orleans Parish	21 Mtu Weusi 431	31 July 1947
William Nixon	Delhi, LA Richland Parish	9 Eusi 395	8 November 1911

OUR ANCESTORS HAVE NAMES

William Oliver	Gretna, LA Jefferson Parish	27 Uwezo 381	1 October 1897
Wiltzie Page	Bienville, LA Bienville Parish	4 Afu 390	24 February 1906
Jack Parke	Abitz Springs, LA St. Tammany Parish	28 Ekundu 375	30 October 1891
James Patton	Bonita, LA Morehouse Parish	11 Uwezo 376	15 September 1892
Andrew Pigge	New Orleans, LA Orleans Parish	17 Afu 382	9 March 1898
Frank Piper	Alexandria, LA Rapides Parish	21 Kawaida 388	8 May 1904
Isaac Pizer	Shreveport, LA Caddo Parish	3 Uhuru 380	23 March 1896
James Porter	Minden, LA Webster Parish	3 Mtu Weusi 380	13 July 1896
Laura Porter	Monroe, LA Ouachita Parish	18 Taifa Weusi 394	25 August 1910
Oval Poulson	Opelousas, LA St. Landry Parish	26 Kwanza 395	20 January 1911
Will Powell	Rayville, LA Richland Parish	6 Afu 402	26 February 1918
Sam Poydrass	Lake Charles, LA Calcasieu Parish	10 Kijani 385	7 December 1901
Henry Rachel	Shreveport, LA Caddo Parish	28 Eusi 393	27 November 1909
Courtney Rendrick	Monroe, LA Ouachita Parish	3 Mtu Weusi 380	13 July 1896
John Richards	Monroe, LA Ouachita Parish	24 Afu 402	16 March 1918

OUR ANCESTORS HAVE NAMES

Richardson X	Benton, LA Bossier Parish	9 Kijani 382	6 December 1898
R. T. Rogers	Tallulah, LA Madison Parish	14 Mababa Weusi 390	29 May 1906
Isaiah Rollins	Ponchatonia, LA Tangipahoa Parish	17 Uwezo 384	21 September 1900
Romeo X	Slidell, LA St. Tammany P.	5 Taifa Weusi 398	12 August 1914
Rosemond X	New Iberia, LA Iberia Parish	10 Shahidi 373	1 February 1889
Daniel Rout	Amite, LA Tangipahoa Parish	19 Mtu Weusi 401	29 July 1917
Jerry Rout	Amite, LA Tangipahoa Parish	19 Mtu Weusi 401	29 July 1917
Marvel Ruffin	Edgard, LA St. John the Baptist Parish	28 Mwanamke Weusi 401	10 July 1917
Louis Senegal ⁴⁶⁵	Carenco, LA Lafayette Parish	4 Uhuru 380	24 March 1896
Alfred Shaufilet	Calhoun, LA Ouachita Parish	19 Taifa Weusi 390	26 August 1906
Scott Sherman	Bastrop, LA Morehouse Parish	3 Kwanza 378	28 December 1894
Man Singleton	Colfax, LA Grant Point P.	4 Taifa Weusi 383	11 August 1899
A.L. Smart	Monroe, LA Ouachita Parish	16 Kwanza 380	10 January 1896

⁴⁶⁵ **Senegal** is the name of the West African state and country located along the Sene-Gambia River. It was on the Island of Goree situated along Senegal's coast that many of the Afrikans were held as slaves and had to walk through "the door of no-return" for transport to the Americas. Taking the name of this country as a personal last name likely has to do with historical memory or as a protest against having the last name of some Euro-American. It could be an early witness of black people attempting to provide identity and personhood say by this person's parents who would have some faint memory of where they came from on the Continent and wanting to supply their son with a cultural and historical epicology that would provide him with dignity. This then would have been early evidence of black people's attempt to maintain the *ties that bind* them to the African Continent. Without this act of black self-determination this particular black man would have to be marked "Louis X" in this work.

OUR ANCESTORS HAVE NAMES

Prophet Smith	Bossier, LA Bossier Parish	8 Mwanamke Weusi 385	20 June 1901
Monroe Smith	Springfield, LA Livingston Parish	7 Taifa Weusi 377	14 August 1893
William Smith	Hammond, LA Tangipahoa Parish	18 Uwezo 379	22 September 1895
Snowden X	Monroe, LA Ouachita Parish	28 Ekundu 375	30 October 1891
Samuel Stangate	Tallulah, LA Madison Parish	6 Kawaida 378	23 April 1894
Walter Starkes	Baldwin, LA St. Mary Parish	28 Mababa Weusi 380	12 June 1896
Charles Strauss	Bunkie, LA Avoyelles Parish	27 Uhuru 391	16 April 1907
William Street	Doyline, LA Webster Parish	19 Mababa Weusi 382	3 June 1898
Jennis Sturs	Shreveport, LA Caddo Parish	16 Mtu Weusi 387	28 July 1903
George Swaney	Clinton, LA E. Feliciana Parish	4 Mwanamke Weusi 374	16 June 1890
U. G. Tally	McNary, LA Rapides Parish	10 Mababa Weusi 400	25 May 1916
Miles Taylor	Homer, LA Claibourne Parish	14 Mtu Weusi 395	24 July 1911
Joseph Thomas	Plaquemine, LA Iberville Parish	16 Kijani 381	13 December 1897
Louis Thomas	Girard, LA Richland Parish	5 Mtu Weusi 395	15 July 1901

OUR ANCESTORS HAVE NAMES

Onexzime Thomas ⁴⁶⁶	Grand Paairie, LA Parish/No Record	20 Mtu Weusi 393	30 July 1909
Atticus Thompson	Forest, LA Carroll Parish	3 Mtu Weusi 381	13 July 1897
Frank Thompson	Shreveport, LA Caddo Parish	25 Uwezo 385	24 November 1901
Jack Tillman	Gretna, LA Jefferson Parish	8 Uhuru 376	28 March 1892
Thomas Underwood	Monroe, LA Ouachita Parish	20 Mababa Weusi 378	4 June 1894
Thomas Vital	Fenton, LA Jefferson Davis P.	1 Afu 385	21 February 1901
Link Waggoner	Minden, LA Webster Parish	5 Uwezo 378	9 September 1894
Samuel Wakefield	New Iberia, LA Iberia Parish	3 Shahidi 373	25 January 1889
Walker X	Sparta, LA Blenville Parish	17 Mababa Weusi 376	1 June 1892
Benjamin Walker	Concordia, LA Vidalia Parish	4 Ekundu 376	6 October 1892

⁴⁶⁶ **Onexzime** is probably the Anglicized name of the Hebrew name of the runaway slave **Onesimus** who worked for a while in Paul's evangelistic and church planting mission. Paul mindful of Roman law however told Philemon ("a Christian" who was Onesimus' master that he was sending Onesimus back but pleaded with Philemon to be merciful to him stating "I appeal to you for my son Onesimus, who became my son while I was in chains. Formerly he was useless to you, but now he has become useful both to you and to me . . . Perhaps the reason he was separated from you for a little while was that you might have him back *for good* --- [but] *no longer a slave*, as a dear brother. He is very dear to me but even dearer to you, both *as a man and as a brother in the Lord*. So if you consider me a partner, welcome him as you would welcome me. If he has done you any wrong or owes you anything [in his attempt to escape from slavery and acquire freedom] charge it to me." Philemon verses 10-18, NIV [My italic/insertions]. It is apparent that Paul did not address the issue of slavery in his day head on and likely felt it did not really matter since the Lord's return was expected in his or the next generation (i.e. shortly) where there would be "neither slave nor free" and for this reason becoming a Christian did not change your condition of servitude within this temporal dispensation. Given this backdrop it is tempting to speculate that *Onexzime* Thomas inherited this name from one of his ancestors who was a "run-away slave" trying to achieve the same freedom that *Onesimus* in Paul's time attempted to gain. This might not have been his black ancestors first name but marking his ancestor with this name might have been the white man's way to mark this person as "person likely to run-away" and theological justifiable for slavery in agreement with Paul that *their slaves* ought to be returned to them as *perpetual slaves* (i.e. *forever*) and from the point of view of white evangelist to satisfy the white master that Christianity did not change their slaves condition of servitude and so they ought to be allowed to evangelize among black slaves on their plantations.

OUR ANCESTORS HAVE NAMES

Henry Ward	Bayou Sara, LA W. Feliciana P.	14 Kwanza 374	8 January 1890
Charles Washington	Mooringsport, LA Caddo Parish	14 Kijani 398	11 December 1914
William Way	Monroe, LA Ouachita Parish	17 Taifa Weusi 393	24 August 1909
Hiram Weightman	Franklin, LA St. Mary Parish	26 Mtu Weusi 380	5 August 1896
Sam West	City/No Record E. LA Parish	25 Taifa Weusi 385	1 September 1901
George Whitney	Ethel, LA E. Feliciana Parish	21 Kawaida 390	8 May 1906
Lamb Whittle	Vidalia, LA Concordia Parish	12 Mwanamke Weusi 387	24 June 1903
Philip William	Napoleonville, LA Assumption Parish	23 Afu 374	15 March 1890
Clyde Williams	Monroe, LA Ouachita Parish	5 Kawaida 402	22 April 1918
Coat Williams	Pine Grove, LA St. Helena Parish	28 Kawaida 378	15 May 1894
Ernest Williams	Blanchard, LA Caddo Parish	19 Kijani 397	16 December 1913
Flint Williams	Monroe, LA Ouachita Parish	23 Afu 391	15 March 1907
Frank Williams	Blanchard, LA Caddo Parish	19 Kijani 397	16 December 1913
Gus Williams	Amite City, LA Tangipahoa Parish	25 Kwanza 381	19 January 1897
Monsie Williams	Tangipahoa, LA Tangipahoa Parish	27 Eusi 389	26 November 1905
Robert Williams	Vidalia, LA Concordia Parish	10 Uwezo 378	14 September 1894

OUR ANCESTORS HAVE NAMES

James Wilson	Gibbsland, LA Bienville Parish	26 Mababa Weusi 391	10 June 1907
Thomas Wilson	Batchelor, LA Point Coupee Parish	17 Mababa Weusi 389	1 June 1905
Edward White	Hudson, LA Parish/No Record	16 Mwanamke Weusi 378	28 June 1894
John Woodward	Vidalia, LA Concordia Parish	27 Afu 386	19 March 1902



XIII OUR ANCESTORS LYNCHED IN THE SLAVE STATE OF MARYLAND

NAME	CITY/COUNTY	MAAFA DATE	GREGORIAN DATE
William Anderson	Princess Anne, MD Somerset County	25 Mababa Weusi 381	9 June 1897
William Arthur	Baltimore, MD Baltimore County	3 Mababa Weusi 430	18 May 1946
James Bowen	Frederick, MD Frederick County	18 Eusi 379	17 November 1895
Wilbur Bundley	Baltimore, MD Baltimore County	4 Mababa Weusi 403	19 May 1946
William Burns	Cumberland, MD Alleghany County	3 Ekundu 391	5 October 1907
Henry Davis	Annapolis, MD Anne Arundel Co.	24 Kijani 390	21 December 1906
Asbury Green	Centerville, MD Queen Annes Co.	25 Kawaida 375	12 May 1891
Lewis Harris	Belair, MD Harford County	6 Uhuru 384	26 March 1900
Jacob Henson	Ellicott City, MD Howard County	12 Mababa Weusi 379	27 May 1895

OUR ANCESTORS HAVE NAMES

Isaac Jackson	Baltimore, MD Baltimore County	7 Mababa Weusi 430	22 May 1946
David King	Brooklyn, MD Anne Arundel Co.	28 Kijani 395	25 December 1911
Garfield King	Salsibury, MD Wicomico County	11 Mababa Weusi 382	26 May 1898
Linwood Matthews	Baltimore, MD Baltimore County	28 Uwezo 433	2 October 1949
William Ramsay	Rosedale, MD County/No Record	16 Afu 393	8 March 1909
James Reed	Crisfield, MD Somerset County	18 Mtu Weusi 391	28 July 1907
Wright Smith	Annapolis, MD Anne Arundel Co.	28 Uwezo 382	2 October 1898
James Taylor	Chestertown, MD Kent County	3 Mababa Weusi 376	18 May 1892
Ed Watson	Pocomoke City, MD Worcester County	2 Mwanamke Weusi 390	14 June 1906
Williams X	Uppr. Marlboro, MD Georges County	18 Ekundu 378	20 October 1894



XIV OUR ANCESTORS LYCHED IN THE FREE STATE OF MICHIGAN

NAME	CITY/COUNTY	MAAFA DATE	GREGORIAN DATE
<i>Bibi</i> Beverly Lee	Detroit, MI Wayne County	10 Ekundu 431	12 October 1947
Albert Martin	Port Huron, MI St. Clair Co.	12 Mababa Weusi 373	27 May 1889

OUR ANCESTORS HAVE NAMES

XV OUR ANCESTORS LYNCHED IN THE SLAVE STATE OF MISSISSIPPI

NAME	CITY/COUNTY	MAAFA DATE	GREGORIAN DATE
Samuel Adams	P. Christian, MS Harrison County	6 Eusi 387	5 November 1903
George Allen	Greenwood, MS Le Flore County	5 Uwezo 373	9 September 1889
Thomas Allen	McGee, MS Co/No Record	19 Afu 383	11 March 1899
Wood Ambrose	Prentiss, MS Jefferson County	27 Mababa Weusi 390	11 June 1906
Alex Anderson	Grenada, MS Grenada County	28 Afu 382	20 March 1898
Grant Anderson	Columbus, MS Loundes County	7 Mababa Weusi 374	22 May 1890
Moses Anderson	Brookfield, MS County/No Record	17 Uhuru 383	6 April 1899
Lucius Andrews	Magnolia, MS Pike County	17 Taifa Weusi 375	24 August 1891
Askew X	Mississippi City, MS Harrison Co.	26 Mababa Weusi 384	10 June 1900
Samuel Bacon	Fayette, MS Jefferson County	1 Uhuru 432	21 March 1948
Joseph Bailey	Comorant, MS County/No Record	4 Mtu Weusi 398	14 July 1914
Lewis Barkhead	Liberty, MS Amite County	24 Mwanamke Weusi 378	6 July 1894
Gloster Barnes	Tunica, MS Tunica County	21 Ekundu 384	23 October 1900
John Barrentine	Columbus, MS Loundes County	24 Kawaida 375	11 May 1891

OUR ANCESTORS HAVE NAMES

Rufus Beagley	Jackson, MS Hinds County	11 Uwezo 377	15 September 1893
Henry Bell	Greenwood, MS LeFlore County	1 Shahidi 391	23 January 1907
Terry Bell	Terry, MS Hinds County	28 Afu 385	20 March 1901
Robert Betat	Bluff Creek, MS County/No Record	9 Uhuru 379	29 March 1895
Jack Betts	Corinth, MS Alcorn County	6 Taifa Weusi 384	13 August 1900
George Bolter	Amory, MS Monroe County	7 Uwezo 374	11 September 1890
Keith Bowen	Aberdeen, MS Monroe County	7 Taifa Weusi 373	14 August 1889
Thomas Bowen	Brook Haven, MS Lincoln County	17 Mwanamke Weusi 379	29 June 1895
Willis Boyd	Silver City, MS Yazoo County	3 Uhuru 383	23 March 1899
William Bradford	Chunky, MS Newton County	4 Mwanamke Weusi 395	16 June 1911
Simon Brooks	Sardis, MS Panola County	27 Mababa Weusi 383	11 June 1899
Frank Brown	Tunica, MS Tunica County	10 Uwezo 384	14 September 1900
Jeff Brown	West Point, MS Clay County	28 Afu 400	20 March 1916
William Brown	Tunica, MS Tunica County	10 Uwezo 384	14 September 1900
William Brown	Roxie, MS Franklin County	25 Shahidi 375	16 February 1891

OUR ANCESTORS HAVE NAMES

Walter Brownlee	Hincheliff, MS Quitman County	13 Ekundu 397	15 October 1913
Robert Bryant	Vicksburg, MS Warren County	16 Kawaida 387	3 May 1903
Thomas Burns	Hernando, MS DeSoto County	4 Eusi 398	3 November 1914
<i>Mtoto</i> Mary Burns (<i>child</i> - 8 years old)	Kosciusko, MS Attala County	14 Kwanza 434	8 January 1950
John Burr	Wesson, MS Copiah County	16 Uhuru 392	5 April 1908
Swan Burres	Iuka, MS Tishomingo County	6 Mtu Weusi 373	16 July 1889
Charles Burwell	Meridian, MS Lauderdale County	18 Mtu Weusi 379	28 July 1895
Robby Buskin	Houston, MS Chickasaw County	18 Shahidi 393	9 February 1909
Thomas Carr	Kosciusko, MS Attala County	8 Shahidi 377	30 January 1893
Hosea Carter	Sandy Hook, MS County/No Record	15 Kawaida 432	2 May 1948
Louisa Carter	Jackson, MS Hinds County	11 Uwezo 377	15 September 1893
William Carter	Louisville, MS Winston County	1 Kwanza 378	26 December 1894
Richard Center	Boyle South, MS Bolivar County	17 Afu 376	9 March 1892
Henry Centry	Vicksburg, MS Warren County	24 Mwanamke Weusi 375	6 July 1891
William Chandler	Abbeyville, MS Lafayette County	7 Mwanamke Weusi 379	19 June 1895

OUR ANCESTORS HAVE NAMES

Clark X	Trail Lake, MS Ozark County	19 Mababa Weusi 388	3 June 1904
Andrew Clark	Shubuta, MS Clarke County	24 Kijani 402	21 December 1918
Major Clark	Shubuta, MS Clarke County	24 Kijani 402	21 December 1918
Thomas Clark	Corinth, MS Alcorn County	24 Uwezo 386	28 September 1902
Thomas Clayton	Hernando, MS DeSoto County	18 Afu 384	10 Marche 1900
Sam Cole	Pea Ridge, MS County/No Record	13 Kwanza 382	7 January 1898
Alex Coleman	Startville, MS Oktibbeha County	14 Uhuru 396	3 April 1912
Mimms Collier	Steenston, MS County/No Record	19 Eusi 380	18 November 1896
James Cooper	Hemlock, MS County/No Record	12 Mababa Weusi 381	27 May 1897
Spencer Costello	Flora, MS Madison County	13 Kwanza 379	7 January 1895
Thomas Crompton	Centerville, MS Wilkinson County	23 Ekundu 390	25 October 1906
Henry Crosby	Louisville, MS Winston County	17 Uwezo 397	21 September 1913
James Crosby	Tutwiler, MS Tallahatchie County	12 Afu 384	4 March 1900
Henry Crower	Hernando, MS DeSoto County	4 Ekundu 381	6 October 1897
Stephen Crump	Amory, MS Monroe County	7 Uwezo 374	11 September 1890

OUR ANCESTORS HAVE NAMES

Elmer Curl	Mastadon, MS County/No Record	28 Mababa Weusi 394	12 June 1910
Charles Curtis	Liberty, MS Amite County	4 Kawaida 375	21 April 1891
Doc Davis	Jackson, MS Hinds County	9 Mtu Weusi 375	19 July 1892
Frank Davis	Lula, MS Coahoma County	9 Ekundu 392	11 October 1908
Joseph Davis	Lula, MS Coahoma County	9 Ekundu 392	11 October 1908
Dee Dawson	Hickory, MS Newton County	8 Ekundu 392	10 October 1908
Robert Dennis	Greenville, MS Washinton County	20 Mababa Weusi 387	4 June 1903
Wallace Douglas	Whitaker South, MS Wilkinson County	25 Mwanamke Weusi 375	7 July 1891
Bill Duke	Natchez, MS Adams County	8 Taifa Weusi 402	15 August 1918
Sterling Dunham	Europa, MS Webster County	14 Mwanamke Weusi 388	26 June 1904
G. W. Edd	Macon, MS Noxubee County	20 Kawaida 396	7 May 1912
William Edward	Deep Crk. Brdg., MS Perry County	7 Uhuru 384	27 March 1900
Sam Edwards	Hazlehurst, MS Copiah County	23 Kwanza 402	17 January 1918
Jesse Evans	Edwards, MS Hinds County	27 Uhuru 381	16 April 1897
Felder X	Dickey, MS County/No Record	18 Shahidi 377	9 February 1893

OUR ANCESTORS HAVE NAMES

Henry Flemming	Columbus, MS Loundes County	2 Mtu Weusi 377	12 July 1893
Zed Floyd	Tunica, MS Tunica County	8 Uwezo 384	12 September 1900
Richard Forman	Grenada, MS Grenada County	25 Shahidi 377	16 February 1893
Lee Fox	Yazoo City, MS Yazoo County	25 Mababa Weusi 391	9 June 1907
William Fuller	Hickory, MS Newton County	8 Ekundu 392	10 October 1908
William Gates	West Point, MS Clay County	19 Mwanamke Weusi 375	1 July 1891
Kid George	Hattiesburg, MS Forrest County	25 Mtu Weusi 389	4 August 1905
Charles German	Belen, MS Quitman County	27 Ekundu 391	29 October 1907
Neeley Giles	Sucarnoochee, MS Kemper County	21 Kwanza 396	15 January 1912
Pary Giliam	Aberdeen, MS Monroe County	16 Mwanamke Weusi 381	28 June 1897
Sam Gillespie	De Soto, MS Clarke County	4 Mtu Weusi 375	14 July 1891
Daniel Gladney	Kosciusko, MS Attala County	23 Eusi 375	22 November 1891
George Gordon	Albin, MS Tallahatchie County	14 Kawaida 384	1 May 1900
Joseph Gordon	Greenwood, MS LeFlore County	20 Afu 393	12 March 1909
Wesley Gould	Leland, MS Washington County	2 Mtu Weusi 382	12 July 1898

OUR ANCESTORS HAVE NAMES

James Green	Boyle, MS Bolivar County	14 Kijani 389	11 December 1905
Haines X	Belen, MS Quitman County	14 Uhuru 381	3 April 1897
Mann Hamilton	Starkville, MS Okibbeha County	23 Shahidi 396	14 February 1912
Frank Harrel	Dickey, MS County/No Record	18 Shahidi 377	9 February 1893
Burke Harris	Cleveland, MS Boliva County	28 Afu 388	19 March 1904
Henry Harris	Glendora, MS Tallahatchie County	9 Mtu Weusi 389	19 July 1905
<i>Mtoto</i> Ruby Harris (4 year old <i>child</i>)	Kosciusko, MS Attala County	14 Kwanza 434	8 January 1950
William Harris	Glendora, MS Tallahatchie County	15 Mtu Weusi 389	25 July 1905
Joseph Harrold	Columbus, MS Loundes County	24 Ekundu 373	26 October 1889
Charles Hart	Lyons South, MS Coahoma County	15 Taifa Weusi 377	22 August 1893
Mose Hart	Corinth, MS Alcorn County	5 Mababa Weusi 387	20 May 1903
Van Haynes	Columbus, MS Marion County	18 Mababa Weusi 401	2 June 1917
Stanley Hayes	Brandon, MS Rankin County	16 Mtu Weusi 383	26 July 1899
W. A. Healey	Jackson, MS Hinds County	11 Uwezo 377	15 September 1893
Pratt Hempton	Columbia, MS Marion County	18 Mababa Weusi 401	2 June 1917

OUR ANCESTORS HAVE NAMES

Peter Henderson	Ittabena, MS LeFlore County	26 Kwanza 381	20 January 1897
Robert Herron	Eureka, MS County/No Record	16 Mababa Weusi 373	31 May 1889
Alexander Hill	Brookville, MS Noxubee County	19 Shahidi 399	10 February 1915
Richard Hill	Philadelphia, MS Neshoba County	25 Taifa Weusi 385	1 September 1901
Eli Hilson	Brookhaven, MS Lincoln County	27 Kijani 387	24 December 1903
Jet Hinks	Tupelo, MS Lee County	9 Eusi 390	8 November 1906
Samuel Hinson	Cushtusha, MS County/No Record	1 Mababa Weusi 384	16 May 1900
Louis Hodge	Louisville, MS Winston County	15 Afu 375	7 March 1891
William Hodge	Union, MS Newton County	3 Eusi 392	2 November 1908
Luther Holbert	Doddsville, MS County/No Record	16 Shahidi 388	7 February 1904
<i>Mkewe</i> Luther Holbert (<i>Wife of. . .</i>)	Doddsville, MS County/No Record	16 Shahidi 388	7 February 1904
John Hollins	Drew, MS Sunflower County	16 Kwanza 387	10 January 1903
T. W. Hollinshead	Waynesboro, MS Wayne County	8 Uhuru 381	28 March 1897
Hood X	Liberty, MS Amite County	24 Mwanamke Weusi 378	6 July 1894
James Hopkins	Glendora, MS Talahatchie County	2 Kwanza 381	27 December 1897

OUR ANCESTORS HAVE NAMES

<i>Bibi</i> Alma House	Shubuta, MS Clarke County	24 Kijani 402	21 December 1918
<i>Bibi</i> Maggie House	Shubuta, MS Clarke County	24 Kijani 402	21 December 1918
Pat Husband	McHenry, MS Stone County	19 Kijani 391	16 December 1907
Fred Isham	Macon, MS Noxubee County	27 Shahidi 385	18 February 1901
Henry Isham	Macon, MS Noxubee County	27 Shahidi 385	18 February 1901
Benjamin Jackson	Quincy, MS Monroe County	4 Uwezo 377	8 September 1893
Benjamin Jackson	Jackson, MS Hinds County	11 Uwezo 377	15 September 1893
Green Jackson	Greenville, MS Washington County	15 Shahidi 375	6 February 1891
<i>Bibi</i> Mahala Jackson ⁴⁶⁷	Jackson, MS Hinds County	11 Uwezo 377	15 September 1893
W. J. Jackson	Hernando, MS DeSoto County	13 Ekundu 392	15 October 1908
William Jackson	Tunica, MS Tunica County	9 Ekundu 391	11 October 1907
John James	Woodville, MS Wilkinson County	8 Ekundu 389	10 October 1905
William James	Charleston, MS Tallahatchie County	10 Uwezo 389	14 September 1905
Forest Jameson	Brookfield, MS County/No Record	17 Uhuru 383	6 April 1899
Cato Jarrett	Stouts Crang, MS County/No Record	25 Mwanamke Weusi 387	7 July 1903

⁴⁶⁷ **Mahala** is probably an African name. **Mahali** in Swahili means *belonging to "a place," "a space," or "a position."*

OUR ANCESTORS HAVE NAMES

Jenkins X	Van Cleave, MS Jackson County	19 Afu 392	10 March 1908
Jenkins 2X	Van Cleave, MS Jackson Co.	19 Afu 392	10 March 1908
Abe Johnson	Yazoo City, MS Yazoo County	24 Mababa Weusi 391	8 June 1907
Charles Johnson	Walnut Gr., MS Leake County	10 Taifa Weusi	17 August 1902
Edward Johnson	Vicksburg, MS Warren County	26 Kwanza 399	20 January 1915
Frank Johnson	Hickory, MS Newton County	8 Ekundu 392	10 October 1908
Harry Johnson ⁴⁶⁸	Yazoo City, MS Yazoo County	24 Mababa Weusi 391	8 June 1907
John Johnson	McComb City, MS Pike County	7 Mwanamke Weusi 376	19 June 1892
Thomas Johnson	Hattiesburg, MS Forrest County	15 Mtu Weusi 379	25 July 1895
Versie Johnson	Prentice, MS Jefferson Davis Co.	24 Taifa Weusi 431	31 August 1947
Jones X	Braxton, MS Simpson County	16 Mwanamke Weusi 394	28 June 1910
Charles Jones	Wesson, MS Copiah County	13 Kijani 381	10 December 1897
Charles Jones	Yazoo City, MS Yazoo County	16 Uwezo 392	20 September 1908
James Jones	Macon, MS Noxubee County	7 Kwanza 382	1 January 1898
George Jones	Mayersville, MS Issaquena County	26 Uwezo 387	30 September 1903
Walter Jones	Harriston, MS Jefferson County	24 Uwezo 397	28 September 1913
William Jones	Harriston, MS	24 Uwezo 397	28 September 1913

⁴⁶⁸ Harry Johnson probably related to Abe Johnson (record above) who was lynched same date and location.

OUR ANCESTORS HAVE NAMES

	Jefferson County		
William Jones	L. Cormorant, MS County/No Record	14 Afu 382	6 March 1898
George Kincaid	Cleveland, MS Bolivar County	28 Mababa Weusi 387	12 June 1903
Wesley Lee	Columbus, MS Loundes County	24 Kawaida 375	11 May 1891
Henry Leidy	Biloxi, MS Harrison County	11 Eusi 392	10 November 1908
Moses Lemon	Roebuck Lake, MS County/No Record	12 Kijani 374	9 December 1890
Lewis X	Gulport, MS Harrison County	23 Kijani 384	20 December 1900
Ed Lewis	Hattiesburg, MS Forrest County	25 Mtu Weusi 389	4 August 1905
James Lewis	Meadville, MS Franklin Co.	20 Afu 430	12 March 1946
Sherman Lewis	Luccalena, MS County/No Record	16 Taifa Weusi 373	23 August 1889
George Linton	Brookhaven, MS Lincoln County	16 Mwanamke Weusi 378	28 June 1894
Joseph Lufiore	St. Anne, MS County/No Record	19 Ekundu 383	21 October 1899
Prince Luster	Iuka, MS Tishomingo County	2 Mtu Weusi 373	12 July 1889
Henry McAfee	Brownsville, MS Hinds County	2 Kawaida 384	19 April 1900
Belfield McCray	Carrolton, MS Carroll County	22 Mtu Weusi 385	1 August 1901
<i>Bibi</i> Betsy McCray	Carrolton, MS Carroll County	22 Mtu Weusi 385	1 August 1901
<i>Bibi</i> Ida McCray	Carolton, MS Carroll County	22 Mtu Weusi 385	1 August 1901
John McDaniel	Smithdale, MS	25 Mtu Weusi 386	4 August 1902

OUR ANCESTORS HAVE NAMES

Amite County			
John McDowell	Brandon, MS Rankin County	15 Uwezo 389	19 September 1905
Willie McGee	Jackson, MS Hinds County	21 Kawaida 435	8 May 1951
McGregory X	Water V., MS Yalobusha County	15 Eusi 374	14 November 1890
Johnson McQuirk	Love Station, MS DeSoto County	25 Shahidi 398	16 February 1914
Leon McTatie	Lexington, MS Sunflower County	14 Mtu Weusi 430	24 July 1946
Port Magee	Westville, MS County/No Record	7 Taifa Weusi 376	14 August 1892
Burke Martin	Greenville, MS Washington County	10 Afu 374	2 March 1890
Dennis Martin	Roebuck L., MS County/No Record	10 Kijani 374	7 December 1890
James Martin	Bolton, MS Hinds County	26 Kijani 383	23 December 1899
Warner Matthews	Ocean Springs, MS Jackson County	10 Shahidi 385	1 February 1901
Harvey Mayberry	Teyfels, MS County/No Record	14 Uhurus 380	3 April 1896
Mayfield X	Trail Lake, MS Ozark County	20 Mababa Weusi 388	4 June 1904
Meyer X	Carrolton, MS Carroll County	25 Ekundu 391	27 October 1907
Mayshe Miller	Aberdeen, MS Monroe County	23 Ekundu 398	25 October 1914
James Mitchell	Kosciusko, MS Attala County	6 Mababa Weusi 373	21 May 1889
Otto Mitchell	Durant, MS Holmes County	3 Mwanamke Weusi 394	15 June 1910
William Mitchell	Sardis, MS	4 Mwanamke Weusi 399	16 July 1915

OUR ANCESTORS HAVE NAMES

Panola County			
Pierce Moberly	Meridian, MS Lauderdale County	13 Mwanamke Weusi 389	25 June 1905
Horace Montgomery	Jackson, MS Hinds County	22 Uhuru 393	11 April 1909
David Moore	Tunica, MS Tunica County	10 Uwezo 384	14 September 1900
Lewis Mortimer	Shell Mound, MS Le Flore County	8 Uwezo 373	12 September 1889
Judge Moseley	Lockhart, MS Lauderdale County	8 Eusi 395	7 November 1911
John M. Moses	Crystal Springs, MS Copiah County	13 Mwanamke Weusi 381	25 June 1897
Horace Muller	City/No Record Cookamie County	26 Kawaida 386	13 May 1902
Ready Murdock	Yazoo City, MS Yazoo County	20 Mababa Weusi 378	4 June 1894
Allen Myers	Brandon, MS Rankin County	10 Mtu Weusi 378	20 July 1894
Allen Nance	Greenwood, MS LeFlore County	4 Ekundu 400	6 October 1916
Henry Noark	Hattiesburg, MS Forrest County	15 Mtu Weusi 383	25 July 1899
William Ody	Clayton, MS Tunica County	5 Mtu Weusi 386	15 July 1902
Thomas O'Neil	Meridian, MS Lauderdale County	2 Kawaida 394	19 April 1910
William Otis	Rawles Springs, MS Forrest County	16 Uwezo 383	20 September 1899
Walter Palmer	Edwards, MS County/No Record	16 Eusi 431	15 November 1947
Daniel Patrick	Scranton, MS County/No Record	8 Mwanamke Weusi 383	20 June 1899
William Patterson	Westville, MS	9 Mtu Weusi 382	19 July 1898

OUR ANCESTORS HAVE NAMES

County/No Record			
Lawson Patton	Oxford, MS Lafayette County	4 Uwezo 392	8 September 1908
Edward Patton	Meridian, MS Lauderdale County	26 Uwezo 432	30 September 1948
Perkins X	Point Gibson, MS Claiborne County	8 Afu 373	28 February 1889