phenomena, which ought to be a fixed standard, is subject to variations;...

The second reason is that the extra-short chronology does not take neighboring civilizations into account; it is difficult to explain how Egyptian civilization which Egyptologists, in the most moderate estimates, start about 3100 B.C., could have preceded Mesopotamian history by 600 years. The relationships existing between Asia and Egypt, in the proto-historical epoch, are an established fact; they become inexplicable, as the advance of Minoan (Cretan) civilization would be, if these new figures were adopted. The proposal seems hardly acceptable. I believe that Mr. Christian's very interesting study leads to an admissible conclusion only if a parallel study can cause a similar reduction in the starting date of Egyptian and Aegean civilizations.  

In another work, published in 1934, Dr. Contenau insists: "A general solidarity exists that must be taken into account. The historical period opens at approximately the same time in Egypt and Mesopotamia; nevertheless, Egyptologists generally refuse to fix the date of Menes, founder of the First Dynasty, at later than 3200 B.C."  

From these texts it is clear that the synchronization of Egyptian and Mesopotamian history is a necessity resulting from ideas, not from facts. The motivating idea is to succeed in explaining Egypt by Mesopotamia, that is, by Western Asia, the original habitat of Indo-Europeans. The foregoing demonstrates that, if we remain within the realm of authentic facts, we are forced to view Mesopotamia as a belatedly born daughter of Egypt. The relationships of protohistory do not necessarily imply the synchronization of history in the two countries.

To conclude this section, we can ponder this passage from Loval Dickson, quoted by Marcel Brion: "Thirty years ago, the name Sumer meant nothing to the public. Today there is something called the Sumerian problem, a subject for controversy and constant speculation among archaeologists." Referring to Persian monuments, Diodorus writes that they were built by Egyptian workers forcibly carried off by Cambyses, "the Vandal." "Cambyses set fire to all the temples in Egypt; that was when the Persians, transporting all the treasures to Asia and even kidnapping some Egyptian workmen, built the famous palaces of Persepolis, Susa, and several other cities in Media."  

According to Strabo, Susa had been founded by a Negro, Tithonus, King of Ethiopia and father of Memnon: "In fact, it is claimed that Susa was founded by Tithonus, Memnon's father, and that his citadel bore the name Memnonium. The Susians are also called Cissians and Aeschylus calls Memnon's mother Cissa." Cissia reminds us of Cissé, an African family name. . . .

Phoenicia

The man found in Canaan in prehistoric times, the Natufian, was a Negroid. The Capsian tool industry, which doubtless came from North Africa to that region, was also of Negroid origin. In the Bible, when the first white races reached the place, they found a black race there, the Canaanites, descendants of Canaan, brother of Mesraim, the Egyptian, and Kush, the Ethiopian, sons of Ham.

The Lord said to Abram: "Leave your country, your kinsfolk and your father's house, for the land which I will show you. . . ." Abram went away as the Lord had commanded him, and Lot went with him. . . . Abram took Sarai his wife, Lot his brother's son, all the property they had acquired and the persons they had got in Haran and they departed for the land of Canaan. When they came to the land of Canaan, Abram passed through the land to the sacred place at Sichem, near the plain of More. At that time the Canaanites were in the land.

After many ups and downs, the Canaanites and the white tribes, symbolized by Abraham and his descendants (Isaac's lineage), blended to become in time the Jewish people of today:

So Hemor and his son Sichem went to the gate of their city and spoke to their fellow citizens. "These men," they said, "are friendly; let them dwell with us and trade in the land, since there is ample room for them. Let us marry their daughters and give them our daughters to marry."  

Those few lines, which seem to be a ruse, nonetheless reveal the economic imperatives which at that time were to govern relations between white invaders and black Canaanites. Phoenician history is therefore incomprehensible only if we ignore the Biblical data according to which the Phoenicians, in other words, the Canaanites,
were originally Negroes, already civilized, with whom nomadic, uncultured white tribes later mixed.

From that time on, the term Leuco-Syrians, applied to certain White populations of that region, is a confirmation of the Biblical data, not a contradiction, as Hoefer believes: “The name Syrian appears to have reached from Babylonia to the Gulf of Issus and even from that gulf to the Euxine Sea. The Cappadocians, those of Taurus as well as those of the Euxine Sea, are still called Leuco-Syrians (white Syrians), as if there were also black Syrians.” This is how the lasting alliance between Egyptians and Phoenicians can be explained. Even throughout the most troubled periods of great misfortune, Egypt could count on the Phoenicians as one can more or less count on a brother.

Among the monumental narratives engraved on the walls of Egyptian temples and referring to the great insurrections in Syria against Egyptian hegemony, never do we see on the lists of rebels and the vanquished the names of Sidonians, of their capital, or any of their cities. The most formidable of those uprisings, instigated by the Assyrians or else by northern Hittites, were put down by Tuthmosis III, Seti I, Ramses II, and Ramses III. An invaluable papyrus in the British Museum contains the fictional account of a visit to Syria by an Egyptian official at the end of the reign of Ramses II, after peace with the northern Hittites was finally restored. Throughout Syria, the traveler was on Egyptian soil; he circulated as freely and safely as he would in the valley of the Nile and even, by virtue of his position, exercised some authority.

To be sure, we should not minimize the role of economic relations between Egypt and Phoenicia in explaining that loyalty which seems to have existed. One can also understand that Phoenician religion and beliefs are to some extent mere replicas of Egypt’s. Phoenician cosmogony is revealed in fragments of Sanchoniathon, translated by Philo of Byblos and reported by Eusebius. According to these texts, in the beginning there was uncreated, chaotic matter, in perpetual disorder (Bohu); Breath (Rouah) hung over Chaos. The union of those two principles was called Chephets, Desire, which is at the origin of all creation.

What impresses us here is the similarity between this cosmic Trin-

ity and that found in Egypt, as reported by Amélineau in his Prolégo-
mènes: In Egyptian cosmogony also, at the beginning there was chaotic, uncreated matter, the primitive Non (cf. Nen — nothingness, in Wolof). This primitive matter contained, in the form of principles, all possible beings. It also contained the god of potential development, Khepru. As soon as the primitive nothingness created Ra, the demi-
urge, its role ended. Henceforth the thread would be unbroken until the advent of Osiris, Isis, and Horus, ancestors of the Egyptians. The primitive Trinity then moved from the scale of the universe to that of man, as it did later in Christianity.

After successive generations in Phoenician cosmogony, we reach the ancestors of the Egyptians, Misir, who will engender Taut, inventor of sciences and letters (Taut is none other than Thoth of the Egyptians). In the same cosmogony, we reach Osiris and Canaan, forebear of the Phoenicians (cf. Lenormant, op. cit., p. 583).

Phoenician cosmogony reveals once again the kinship of Egyptians and Phoenicians, both of Kushite (Negro) origin. This kinship is confirmed by the revelations of the Ras Shamra (ancient Ugarit, on the Syrian coast) texts, which place the original habitat of Phoe-

nica’s national heroes in the south, on Egypt’s frontiers:

The Ras Shamra texts give us an opportunity to reexamine the origin of the Phoenicians. While the tablets on everyday life take into account various foreign elements who participated in the city’s daily routine, those that present myths and legends allude to a quite different past. Though they concern a city of the extreme Phoe-
nician north, they adopt the far south, the Negeb, as the setting for events they describe. To the national heroes and ancestors, they assign a habitat located between the Mediterranean and the Red Sea. This tradition, moreover, has been noted by Herodotus (fifth century) and, before him, by Sophonias (seventh century).

Geographically, the body of land between the Mediterranean and the Red Sea is, essentially, the Isthmus of Suez, that is to say, Arabia Petraea, land of the Anu, Blacks who founded Northern On (Heliop-

colis) in historical times.

Toward the middle of the second millennium (1450 B.C.), under the increasing pressure of white tribes who occupied the hinterland and drove the Phoenicians back toward the coast, the Sidonians

*And Egypt is today named Misir in Egyptian.
founded the first Phoenician colonies in Boeotia, where they installed the excess population. Thus, Thebes was created, as well as Abydos on the Hellespont. The name Thebes conforms, once again, the ethnic kinship of Egyptians and Phoenicians. We know, as a matter of fact, that Thebes was the holy city of Upper Egypt, from which the Phoenicians took the two Black women who founded the oracles of Dodona in Greece and Amon in Libya.

During the same period the Libyans settled in Africa, around Lake Triton, as indicated by a study of the historical monuments of Seti I. Cadmus, the Phoenician, personifies the Sidonian period and the Phoenician contribution to Greece. The Greeks say that Cadmus introduced writing, as we would say today that Marianne [symbol of the French Republic] introduced railroads into French West Africa.

Greek traditions place the installation of Egyptian colonies in Greece at approximately the same time: Cecrops settled in Attica; Danaus, brother of Aegyptus, in Argolis; he taught the Greeks agriculture as well as metallurgy (iron). During this Sidonian epoch, elements of Egypto-Phoenician civilization crossed into Greece. At first the Phoenician colony held the upper hand, but soon the Greeks began to struggle for liberation from the Phoenicians who, at this period prior to the Argonauts, possessed mastery of the seas as well as technical superiority.

This conflict is symbolized by the fight between Cadmus (the Phoenician) and the serpent son of Mars (the Greek); it lasted about three centuries.

The dissension thus aroused among the natives by the arrival of the Canaanite settlers is represented in mythical legend by the combat waged by Cadmus and the Spartans. From then on, those of the Spartans whom the fable allows to survive and become the companions of Cadmus, represent the principal Ionian families who accepted domination by the foreigner.

Not for long does Cadmus rule his empire in peace; he is soon chased away and compelled to retire among the Enchelians. The indigenous element regains control, after having accepted the authority of the Phoenicians and receiving the benefits of civilization, it rises up against them and tries to expel them...

All that we can discern in this part of the narrative concerning the Cadmeans is the horror that their race and religion, still impregnated by barbarism and oriental obscenity, inspired in the poor but virtuous Greeks whom, however, they had taught. And so, in Hellenic tradition, a superstitious terror is attached to the memory of the kings of Cadmus' race. They provided most of the subjects for antique tragedy.

At this point we have indeed reached a period of demarcation when the Indo-European world was freeing itself from the domination of the Black Egypto-Phoenician world.

This economic and political struggle, similar in all respects to that which colonial countries are now waging against modern imperialism, was supported, as it is today, by a cultural reaction caused by the same reasons. To understand the Orestes of Aeschylus and Virgil's Aeneid, we must view them in the context of this cultural oppression. Instead of interpreting, as Barchen and others believe, the universal transition from matriarchy to patriarchy, these works mark the encounter and conflict of two different conceptions: the one with deep roots in the Eurasian plains, the other embedded in the heart of Africa. At the outset the latter (matriarchy) dominated and spread throughout the Aegean Mediterranean thanks to Egypto-Phoenician colonizations of populations, sometimes even White populations, but whose inconsistent culture permitted no positive reaction at the time. This was perhaps true of the Lyceans and several other Aegean groups. Yet, the writers of Antiquity unanimously report that these ideas never really penetrated the White world of northern Europe, which rejected them as soon as it could, as notions alien to its own cultural conceptions. This is the meaning of the Aeneid. In its forms most foreign to the northern mentality, Egypto-Phoenician cultural imperialism hardly survived economic imperialism.

The history of humanity will remain confused as long as we fail to distinguish between the two early cradles in which Nature fashioned the instincts, temperament, habits, and ethical concepts of the two subdivisions before they met each other after a long separation dating back to prehistoric times. The first of those cradles, as we shall see in the chapter on Egypt's contribution, is the valley of the Nile, from the Great Lakes to the Delta, across the so-called "Anglo-Egyptian" Sudan. The abundance of vital resources, its sedentary, agricultural character, the specific conditions of the valley, will engender in man, that is, in the Negro, a gentle, idealistic, peaceful nature, endowed with a spirit of justice and gaiety. All these virtues were more or less indispensable for daily coexistence.
Because of the requirements of agricultural life, concepts such as matriarchy and totemism, the most perfect social organization, and monotheistic religion were born. These engendered others: thus, circumcision resulted from monotheism; in fact, it was really the notion of a god, Amon, uncreated creator of all that exists, that led to the androgynous concept. Since Amon was not created and since he is the origin of all creation, there was a time when he was alone. To the archaic mentality, he must have contained within himself all the male and female principles necessary for procreation. That is why Amon, the Negro god par excellence of the "Anglo-Egyptian" Sudan (Nubia) and all the rest of Black Africa, was to appear in Sudanese mythology as androgynous. Belief in this hermaphroditic ontology would produce circumcision and excision in the Black world. One could go on to explain all the basic traits of the Negro soul and civilization by using the material conditions of the Nile Valley as the point of departure.

By contrast, the ferocity of nature in the Eurasian steppes, the barrenness of those regions, the overall circumstances of material conditions, were to create instincts necessary for survival in such an environment. Here, Nature left no illusion of kindness: it was implacable and permitted no negligence; man must obtain his bread by the sweat of his brow. Above all, in the course of a long, painful existence, he must learn to rely on himself alone, on his own possibilities. He could not indulge in the luxury of believing in a beneficent God who would shower down abundant means of gaining a livelihood; instead, he would conjure up deities maleficient and cruel, jealous and spiteful: Zeus, Yahweh, among others.

In the unrewarding activity that the physical environment imposed on man, there was already implied materialism, anthropomorphism (which is but one of its aspects), and the secular spirit. This is how the environment gradually molded these instincts in the men of that region, the Indo-Europeans in particular. All the peoples of the area, whether white or yellow, were instinctively to love conquest, because of a desire to escape from those hostile surroundings. The millet chased them away; they had to leave it or succumb, try to conquer a place in the sun in a more elemental nature. Invasions would not cease, once an initial contact with the Black world to the south had taught them the existence of a land where the living was easy, riches abundant, technique flourishing. Thus, from 1450 B.C. until Hitler, from the Barbarians of the fourth and fifth centuries to Genghis Khan and the Turks, those invasions from east to west or from north to south continued uninterrupted.

Man in those regions long remained a nomad. He was cruel. The cold climate would engender the worship of fire, to remain burning from the fire of Mithras* to the flame on the tomb of the Unknown Soldier under the Arch of Triumph and the torches of the ancient and modern Olympics. Nomadism was responsible for cremation: thus the ashes of ancestors could be transported in small urns. This custom was perpetuated by the Greeks; the Aryans introduced it to India after 1450, and that explains the cremation of Caesar and of Gandhi in our own epoch.

Obviously, man was the pivot of that kind of life. Woman's economic role was much less significant than in Black agricultural societies. Consequently, the nomadic patriarchal family was the only embryo of social organization. The patriarchal principle would rule the whole life of the Indo-Europeans, from the Greeks and Romans to the Napoleonic Code, to our day. This was why woman's participation in public life would arrive later in European than in Negro societies. If the opposite seems true today in certain parts of Black Africa, it can be attributed to Islamic influence.

These two types of social concepts clashed and were superimposed upon the Mediterranean. Throughout the entire Aegean epoch, the Negro influence preceded that of the Indo-European. All the populations on the periphery of the Mediterranean at the time were Negroes or Negroids: Egyptians, Phoenicians; what Whites there were came under the economic and cultural Egypto-Phoenician influence: Greece, epoch of the Boeotians; Asia Minor, Troy; Hittites, allies of Egypt; Etruscans in northern Italy, allies of the Phoenicians, with strong Egyptian influence; Gaul, crisscrossed by Phoenician caravans, under the direct influence of Egypt. This Negro pressure extended as far as certain German tribes who adored Isis, the Negro goddess:

In fact, inscriptions have been found in which Isis is associated with the city of Noreia; Norcia today is Neumarkt in Styria (Austria). Isis, Osiris, Serapis, Anubis have altars in Prêjus, Nîmes, Arles, Riez (Basses-Alpes), Parizet (Isère), Manduel (Gard), Boulogne (Haute-Garonne), Lyons, Besançon, Langres, Soissons.

*In Persian mythology, Mithras was the god of light and truth, later of the sun.
Isis was honored at Melun... at York and Brougham Castle, and also in Pannonia and Noricum.²⁷

Worship of the "Black Madonnas" probably began during the same period. This cult still survives in France (Our Lady Underground, or the Black Madonna of Chartres). It remained so vivid that the Roman Catholic Church finally had to consecrate it.²⁸ The very name of the French capital might be explained by the Isis cult. "The term 'Parisii' could well mean 'Temple of Isis,' for there was a city with this name on the banks of the Nile, and the hieroglyph per represents the enclosure of a temple on the Oise."²⁹

The author is referring to the fact that the first inhabitants of the present site of Paris, who fought against Caesar, bore the name Parisii, for some reason unknown today. The worship of Isis was evidently quite widespread in France, especially in the Parisian basin; temples of Isis, in Western parlance, were everywhere. But it would be more exact to say "Houses of Isis," for in Egyptian these so-called temples were called Per; the exact meaning of which in ancient Egyptian, as in present-day Wolof, is: the enclosure surrounding the house. The name "Paris" could have resulted from the juxtaposition of Per-Isis, a word that designated certain cities in Egypt, as Hubac observes (quoting Maspero). Accordingly, the root of the name of France's capital could be derived basically from Wolof. This would indicate to what extent the situation has been reversed.

Other common cultural features exist between the West and Black Africa: Ker=house, in Egyptian, Wolof, and Breton; Dung=turtle, in Wolof and Irish; Dun=island, in Wolof=closed, isolated place (on land), in Celtic and Irish, whence we get names for such cities as Ver-Dun, Château-Dun, Lug-Dun-Um (Lyons), and so on.

It would be equally enlightening to study the relationships between the exchanges of consonants in the languages of Brittany and Africa. To this same influence we must attribute the existence of the god Ani among the Irish and Etruscans. The Egyptian-Phoenician impact on the Etruscans is quite clear, as it is on the Sabines, whose name and customs suggest southern Negro civilizations.

The distinction just made between the two cradles of civilization enables us to avoid all confusion and mystery concerning the origins of the peoples who met on the Italian peninsula. Sabines and Etruscans buried their dead. The Etruscans knew and utilized the Egyptian sarcophagus. These populations were agricultural; their life was ruled by the matriarchal system. The Etruscans brought all the elements of Egyptian civilization to the Italian peninsula: farming, religion, arts, including the divining art. When they destroyed the Etruscans, the Romans assimilated the substance of that civilization, while eliminating those aspects most alien to their Eurasian patriarchal conception. In this way, after the transitional period of the Tarquins, the last Etruscan kings, the Black matriarchal system was completely rejected.

The end of an ancient world, the beginning of the new! Black culture, in its forms most foreign to Eurasian conceptions, was evicted from the northern Mediterranean basin. It would not survive except as a substratum among the young tribes that it had introduced to civilization. This substratum was nonetheless so hardy that we can determine even today how far it extended. To all this we may add that the Roman she-wolf recalls the southern Negro practice of totemism, and that Sabine seems to contain the root of Saba (Sheba).

Consequently, if one wished, the history of humanity could be quite lucid. Despite the repeated acts of vandalism from the days of Cambyses, through the Romans, the Christians of the sixth century in Egypt, the Vandals, etc., we still have enough documents left to write a clear history of man. The West today is fully aware of this, but it lacks the intellectual and moral courage required, and this is why textbooks are deliberately muddled. It then devolves on us Africans to rewrite the entire history of mankind for our own edification and that of others.

The same Negro influence also accounts for a linguistic fact reported by von Warrburg, who stresses its breadth of usage:

The change of l into dd (a cacuminal sound pronounced with the tip of the tongue curled back to touch the palate, sometimes with the lower part of the tongue), in Sardinia, Sicily, Apulia, Calabria, is not without importance and interest. According to Merlo, this particular mode of articulation was probably due to the Mediterranean people who lived in the country before its Romanization. Although cacuminal sounds also exist in other languages, the articulatory change here proceeded on so wide a base and in an area so vast, extending across the seas and is so clearly archaic that Merlo's conception certainly appears true. . . . Pott and Bentley have long
since revealed that cacuminal articulation, introduced into Aryan languages spoken by the invaders of Deccan, came from the underlying Dravidian populations.50

Accordingly, the introduction of cacuminal sounds into the Aryan languages of India when that country was invaded by unpolished Nordic peoples is due to the influence of Dravidian Negroes. It can be assumed that the same thing happened in the Mediterranean basin, where more than Egyptian and Negro languages are saturated with these cacuminal sounds.

Furthermore, in pre-Columbian Mexico the fact that the peasants were buried, whereas warriors were cremated, can be explained by the distinction outlined above of humanity's two cradles. Whites from the north and Blacks crossing the Atlantic from Africa probably met on the American continent and gradually blended to produce the more or less Yellow race of Indians.

A brief explanation is in order here. When I write that Arabs and Jews, the two ethnic branches known today as Semites, are mixtures of Black and White, that is a demonstrable, historical truth long dissembled. When I write that the Yellow races are mixtures of Black and White, this is only a working hypothesis, worthy of interest for all the reasons cited above.

Although scientifically attractive, the hypothesis that man existed everywhere at the same time will remain inadmissible so long as we fail to find fossilized man in America, a continent not submerged during the fourth quaternary when man appeared and on which we have all the climatic zones, from the South Pole to the North Pole.

As already indicated, it would be most helpful to have a systematic study of the roots that passed from Negro languages (Egyptian and others) to Indo-European languages throughout the period of their contact. Two principles could guide us in such a study: 1. The anteriority of civilization and forms of social organization in Negro countries, such as Egypt; 2. The fact that a word expressing an idea of social organization or some other cultural aspect, may be common to Egyptian and to Latin or Greek, without appearing in the other languages of the Indo-European family. For example:

Maka : veteran, in Egyptian.
Magg : veteran, venerable, in Wolof.
Kay Magg : he who is great, venerable, in Wolof.

In the same connection, we could study the word hymen, which may be related to Negro matriarchy. It suggests men: matrilineal descendant, in Wolof; it means breast, in Egyptian and Wolof; it designates the first king of Egypt, whose distorted name is Menes. Thus, in this name, the idea of a matrilineal transmission of political power is implied. It was not by chance that the Sudanese king who first codified the Sun cult in Nubia bore the name Men-thiou; he was either contemporary with or earlier than Menes.

All things considered, when the Nazis say that the French are Negroes, if we disregard the prejorative intention of that affirmation, it remains well-founded historically, insofar as it refers to those contacts between peoples in the Aegean epoch. But that is true not only of the French; it is even more applicable to the Spaniards, Italians, Greeks, etc., all those populations whose complexion, less white than that of other Europeans, has wishfully been attributed to their southern habitat. What is false in Nazi propaganda is the claim of racial superiority, but certainly the blue-eyed, blond Nordic race has been the least mixed since the fourth glaciation. These Nazi theories prove what I said about the insincerity of the specialists. They show, in fact, that the Black influence on the Mediterranean is no secret for
any scholar: they pretend to be unaware of it, yet use it when they feel so inclined.

According to Lenormant, in the fourteenth century B.C., the white Japhetic Philistines invaded the coast of Canaan. They were conquered by Ramases III, who destroyed their fleet and thus removed any possibility of their return by sea. The Pharaoh was compelled to find a way to relocate an entire people deprived of any means of departing. He gave them land and the Philistines settled there. After two centuries of development, they destroyed Sidon in the twelfth century, during the period when Troy, aided by 10,000 Ethiopians sent by the king of Egypt, was overthrown by the Greeks. The Phoenicians founded Tyre, which welcomed the refugees from Sidon. This was the Tyrian epoch of relations with the Etruscans, first called Tyrrhenes, which gives us the name of the Tyrrhenian Sea.

Spain became a stop on the road to Brittany and the British Isles, where the Phoenicians went to pick up tin that they used in making bronze. The colonization of Spain was rapid; that time crossbreeding was so widespread that the Iberian Peninsula (Tarsis) was considered by the Greeks as being of Canaanite origin. If today the Spartan and the Broadway of Europeans, this should be ascribed to that crossbreeding, more so than to their later contact with the Arabs—apart from the ethnic effects that may have resulted from the presence of the Negro Grimaldi race in the south of Europe at the close of the Neolithic (cf. Lenormant, op. cit., pp. 509–510).

Roman colonization merely supplanted Phoenician colonization, the first in Italy, where all that could perpetuate the memory of the Etruscans (monuments, language) was obliterated, then in Spain and Africa, with the destruction of Carthage. Founded on the African coast circa 814 B.C., Carthage was one of the last Phoenician colonies.

Since 1450, white Libyans, people of the sea, or Rebu, had invaded North Africa west of Egypt. Before the founding of Carthage, they had time to scatter all along the coast, toward the west, as Herodotus reports. The hinterland of Carthage was then inhabited by indigenous blacks who had been there throughout Antiquity, and by white Libyan tribes. Crossbreeding occurred gradually, as in Spain, and the Carthaginians, both common people and elite, were evidently Negroid. We need not insist on the fact that the Carthaginian general, Hannibal, who barely missed destroying Rome and who is considered one of the greatest military leaders of all time, was Negroid. It can be said that, with his defeat, the supremacy of the Negro or Negroid world ended. Henceforth the torch passed to the European populations of the northern Mediterranean. From then on its technical civilization would spread from the coast toward the interior of the continent (just the opposite of what happened in Africa). From then on the northern Mediterranean dominated the southern Mediterranean. Except for the Islamic breakthrough, Europe has ruled Africa down to the present day. With the Roman victory over Carthage, European penetration and control of Africa began; it reached its high point at the end of the nineteenth century.

When one studies the civilization that developed in the Mediterranean basin, it seems impossible to exaggerate the essential role played by Negros and Negroids at a time when European races were still uncivilized:

The Phoenicians had trading-posts everywhere, and these posts exercised immense influence on the different countries where they were located. Each became the nucleus of a great city, for the savage natives, attracted by its advantages and by the lures of civilized life, quickly grouped themselves around the Phoenician trading-station. All were active centers for spreading industry and material civilization. A savage tribe does not begin active, prolonged commerce with a civilized people without borrowing something of its culture, especially when races as intelligent and as apt to progress as the Europeans are involved. New needs were awakened; the European eagerly sought the manufactured products brought to him and revealing more refinement than he had ever imagined. Soon, however, he desired to penetrate the secrets of their manufacture, to learn the arts that produced them, to begin himself to utilize the resources provided by his soil, instead of always handing them over to those strangers who knew how to put them to such good advantage.

This direct influence of civilization on barbarism is so inherent in human nature, that it appears almost unconsciously and despite misunderstandings, hatred, hostility, and even wars that may erupt between the merchants and the peoples they frequent. So it was with the Phoenicians and the Greeks, and yet their relations were far from friendly at the start.21

While the Phoenicians controlled the seas, the business of providing White women for the Black world took place. Its role in whitening
the Egyptians should not be minimized. The following quotation leaves no doubt about the reality and importance of that trade, nor of the contrast in the color of Black Egyptians and the Whites from the northern coast:

Phoenician ships laden with merchandise from Egypt and Assyria dock in a Greek port. They display their cargo on the shore for five or six days to give the inhabitants of the interior time to come, to view, and to buy. The Peloponnesian women, curious and unsuspecting, approach the ships. Among them is Io, daughter of King Inachus. At a given signal, the corsairs seize the beautiful Greek women and carry them away. They lift anchor immediately and set sail for Egypt. The Pharaoh had to pay a high price for those white-skinned girls with such pure features, so different from the human cargo his armies brought back from Syria.32

In this context, we can also place the kidnapping by the Phoenicians of Eumea, daughter of a notable of Skyros, and the rape of Helen by Paris, son of Priam. This must have occurred under similar conditions, if we recall that the Pharaoh sent 10,000 Ethiopians to aid Troy.

The Canaanites were surely more rapidly mixed than the Egyptians, for they were less numerous and more directly located on the escape routes of the Whites who finally invaded the territory from all sides. The Jewish people, that is, the first branch called Semitic, descendants of Isaac, seem to have been the product of that crossbreeding. That is why a Latin historian wrote that the Jews are of Negro origin. As for the cynical, mercantile spirit which constitutes the very foundation of the Bible (Genesis, Exodus), it simply reflects the conditions in which the Jewish people were placed from the start.

The intellectual production of the Jews, from the beginning until now, is likewise explained by the conditions under which they perpetually lived. Forming clusters of stateless persons since their dispersion, they have constantly experienced a double anxiety: that of assuring their material existence, often in hostile surroundings, and the fear resulting from obsession with periodic pogroms. In the relatively recent past, in the Eurasian steppes, physical conditions had allowed for no illusion, no lethargy, and if man failed to create a marvelous civilization there, it was because the environment was too hos-

tile. Now, it was political and social conditions that allowed the Jews no intellectual let-up. They did not begin to count in history until David and Solomon, or the beginning of the first millennium, the epoch of the Queen of Sheba. Egyptian civilization was already several millennia old, a fortiori Nubian-Sudanese civilization.

It is thus unthinkable to try to explain the latter by any Jewish contribution. Solomon was but a minor king, ruling a small strip of land; he never governed the world as the legends claim. He distinguished himself by his spirit of justice and his talents as a businessman. As a matter of fact, he had joined with the merchants of Tyre in building a merchant marine to exploit overseas markets. Thanks to that commercial activity, Palestine prospered under his reign. That was the only important reign in Jewish history down to the present. Later, the country was conquered by Nebuchadnezzar who transferred the Jewish population to Babylon: this was the period known as the Captivity. Gradually the Jews scattered. The Jewish State went rapidly into eclipse and did not reappear until modern Zionism under Ben-Gurion.

The meager anthropological research anyone has dared undertake clearly proves that the Phoenicians had nothing in common with the official Jewish type: brachycephaly, aquiline or Hittite nose, and so on. Since the Phoenicians went all over the Mediterranean, their remains have been sought in different locations in that basin. Thus, skulls, presumably Phoenician, have been found west of Syracuse; but these skulls are dolichocephalic and prognathous, with distinctly Negroid affinities. (Cf. Eugène Pittard, Les Races et l'histoire. Paris, 1924, p. 108.)

Pittard also quotes a description by Bertholon of the Carthaginians and the Basques, whom Bertholon considered a branch of the Carthaginians. This description is important because the author, without realizing it, is actually describing a Negro type:

He [Bertholon] has painted the following portrait of men he deemed the surviving descendants of the ancient Carthaginians: these people had very brown skin. This reflects the Phoenician's habit of coloring his statues reddish-brown in order to reproduce the tint of the skin. . . . The nose is straight, sometimes slightly concave. More often it is fleshy, occasionally flat at the end. The mouth is average, sometimes quite wide. The lips most often are thick, the cheekbones not very prominent.33
Despite these euphemisms, it is easy to sense that we have just read a description of a Negro or, at the very least, of a Negroid.

The same author also shows that the whole Carthaginian aristocracy had Negro affinities: "Other bones discovered in Punic Carthage, and housed in the Lavigerie Museum, come from personages found in special sarcophagi and probably belonging to the Carthaginian elite. Almost all the skulls are dolichocephalic . . . with a rather short face . . . ." 24 Dolichocephaly and a short face are Negro characteristics.

Even more important is still another passage from Pittard, proving more conclusively that the upper class of Carthaginian society was Negro or Negroid:

Those who have recently visited the Lavigerie Museum in Carthage will recall that magnificent sarcophagus of the Priestess of Tanit, discovered by Father Delatte. That sarcophagus, the most ornate, the most artistic yet found, whose external image probably represents the goddess herself, must have been the sepulcher of a very high religious personage. Well, the woman buried there had Negro features. She belonged to the African race! (p. 410).

The conclusion that the author draws from this passage is that several races coexisted in Carthage. Obviously, we agree. Nevertheless, there is one conclusion that the author did not draw, but which is even more compelling: Among the various races in Carthage, the one most highly placed socially, the most respected, the one that held the levers of political command, the one to whom they owed their civilization, if we are to judge by the material proofs presented instead of interpreting them in line with prejudices we have been taught, was the Negro race.

If an atom bomb destroyed Paris but left the cemeteries intact, anthropologists opening the graves to determine what the French were like would similarly discover that Paris was inhabited not only by Frenchmen. On the other hand, it would be inconceivable that the corpse buried in the most beautiful tomb, as exceptional as that of Napoléon at the Invalides, were that of a slave or some anonymous individual.

Consequently, if one really wanted to do so, the Phoenician race, and all other related Negro races to whom humanity owes its access to civilization, could be much more precisely defined. We could even do this by anthropological means, although experience has shown that it is possible to sustain any theory one wishes in this field. Million are spent on excavating clay mounds in Mesopotamia, in the hope of finding evidence to pinpoint with certainty and finally the birthplace of civilization in Western Asia.

Although those who undertake this have very slim hope of ever attaining their objective, they nonetheless continue, as if the routine had become a permanent habit. In contrast, the exact location of the Phoenician tombs is known. All that is needed is to go and open them for information on the race of the cadaver contained therein. But the chances are great that these will be so definitely Negro as to make denial impossible, so it is better not to touch them.

To discover the exact anthropological characteristics of the ancient Phoenicians, it would be necessary to examine the skeletons in the sepulchers of the great Phoenician epoch on the very shores where Tyre and Sidon developed their power as commercial centers. Unfortunately, these important documents have not yet been made available to ethnologists. They will certainly be made available someday, after systematic research leading to the conservation of archeological data and skeletons has been undertaken. 35

That was written in 1924; since that date few excavations have been made in the region (excavations at Ras Shamra were interrupted in 1939). Many documents have been discovered by chance. The most ancient tombs found in Phoenicia, those at Byblos, which probably date back to the Chalcolithic (Chalcolithic) epoch, were unearthed by Dunand. They reveal a human type that Dr. Vallois classifies in Sergi's brown Mediterranean race. Now, that so-called brown Mediterranean race is none other than the Negro race. Furthermore, some of the skulls present a deformity found today only among the Mangbetu Blacks of the Congo (cf. Contentau, La Civilisation phénicienne, p. 187).

Arabia

According to Lenormant, 36 a Kushite Empire originally existed throughout Arabia. This was the epoch personified by the Adites of
Ad, grandsons of Ham, the Biblical ancestor of the Blacks. Chedade, a son of Ad and builder of the legendary "Earthly Paradise" mentioned in the Koran, belongs to the epoch called that of the "First Adites." This empire was destroyed in the eighteenth century B.C. by an invasion of coarse, white Jectanide tribes, who apparently came to settle among the Blacks.

Before long, however, the Kushite element regained political and cultural control. The first White tribes were completely absorbed by the Kushites. This epoch was called that of the "Second Adites." (Cf. Lenormant, pp. 260–261.)

These facts, on which even Arab authors agree, prove, as will shortly become more evident, that the Arab race cannot be conceived as anything but a mixture of Blacks and Whites, a process continuing even today. These same facts also prove that traits common to Black culture and Semitic culture have been borrowed from the Blacks. The reverse is historically false. To attempt to explain the Negro Egyptian world by the so-called Semitic world should be impossible on the basis of no more than a few grammatical similarities, such as suffixal conjugations, pronoun suffixes, and t for the feminine. The Semitic world, as we conceive of it today, is too recent to explain Egypt. As we have seen, prior to the eighteenth century B.C., only Negroes (Kushites, in official terminology) were found in the region of Arabia. Infiltrations before the second millennium were relatively insignificant. Egypt conquered the country during the early centuries of the Second Adites, under the minority of Tuthmosis III. Lenormant believes that Arabia is the land of Punt and of the Queen of Sheba. We should remind the reader that the Bible places Put, one of the sons of Ham, in the same country.

In the eighth century B.C., the Jectanides, having become strong enough, seized power in the same manner—and during the same period—as the Assyrians won control over the Babylonians (also Kushites):

Though they shared the same customs and the same language, the two elements that formed the population of southern Arabia remained quite distinct, with antagonistic interests, just as in the basin of the Euphrates, the Assyrians and Babylonians, the first of whom were likewise Semites, and the second, Kushites. . . .

So long as the empire of the Second Adites lasted, the Jectanides were under the Kushites. But a day came when they felt strong enough to become masters in their turn. Led by Irob, they attacked the Adites and were able to overcome them. This revolution is usually dated at the beginning of the eighth century B.C.

Lenormant reports that after the Jectanide victory, some of the Adites crossed the Red Sea at Bab el Mandeb to settle in Ethiopia, while the others remained in Arabia, taking refuge in the mountains of Hadramaut and elsewhere. This is the source of the Arab proverb: "As divided as the Sabaeans," and why southern Arabia and Ethiopia became inseparable linguistically and ethnographically. "Long before the discovery of the Hymaritic language and inscriptions, it had been noted that Ghez, the Abyssinian language, is a living remnant of the ancient language of Yemen."

Such were the relations between those two regions. But we are a long way from any notion of a migration by a civilizing white race during the prehistoric period, through Bab el Mandeb or any other place. We can see how inadmissible are the German linguistic theories which rest on such an assumption. Equally inadmissible are theories that take the same assumption (Capart) to explain the origin of Egyptian writing, whose essential symbols in reality represent the flora and fauna of the African interior, particularly Nubia, not Lower Egypt. Capart supposes that a hypothetical white Semitic race came from the African interior via Bab el Mandeb, stayed there a long time, and taught the natives to write. From what has been said above, it follows that no historical fact supports that theory.

The known migrations occurring in the region are much later than the dawn of Egyptian civilization and the invention of hieroglyphic writing. But since the objective is always the same, and it is always a question by whatever means of attributing the slightest phenomenon of civilization in Black Africa to some white race, even a mythical white race, a mathematical process is utilized: extrapolation. From the fact that a recent migration of Negro Adites (eighth century B.C.) took place in this area, one assumes that there must have been Semitic migrations there, even though we have no trace of any. The working hypothesis is transformed into a reality, and the riddle is solved. This is how it is possible to explain Egyptian civilization by pure abstractions which have nothing to do with historical facts; thus are the trusting but uninhibited deceived.
Institutions and Customs of the Sabaean Kingdom

According to the same author, the caste system, alien to the Semites, was the basis of social organization in Saba (the Biblical Sheba), as in Babylon, Egypt, Africa, and the Malabar kingdom in India. This regime is essentially Kushite and wherever we find it, it is easy to detect that it originally came from that race. We saw that it flourished in Babylon. The Aryas of India, who adopted it, borrowed it from the Kushite populations who had preceded them in the basins of the Indus and the Ganges.

Circumcision was practiced. “Lokman, the mythical representative of Adite wisdom, resembles Aesop, whose name seems to Mr. Welcker to indicate an Ethiopian origin. In India also, the literature of tales and fables appears to come from the Sudra [lowest-class Hindus]. Perhaps this type of fiction, characterized by the role played by animals, is a literary genre peculiar to the Kushites.”

It should be noted in passing that Lokman, who belongs to the second period of the Adites, is also the builder of the famous dam at Mareh, whose waters “sufficed to irrigate and fertilize the plain over a distance of seven days” walk from the city. Still in existence today are its ruins which several travelers have visited and studied.

The Jecutaedes, “who, at the time of their arrival, were still little more than barbarians,” introduced nothing but a system of pastoral tribes and military feudalism (cf. Lenormant, p. 385). The religion of Kushite origin and seemed to emanate directly from the Babylonian cult. It would remain the same until the advent of Islam. The Sabaean gods were just about the same as the Babylonian gods and all belonged to the same Kushite family of Egyptian and Phoenician deities. . . . The only Triad revered was: Venus-Sun-Moon, as in Babylon. The cult had a pronounced sidereal character, especially solar: they prayed to the sun at different phases of its course. There was neither idolatry, nor images, nor priesthood.

They addressed a direct invocation to the seven planets. The 30-day fasting period already existed, as in Egypt. They prayed seven times each day, with their faces turned toward the north. These prayers to the sun at different hours somewhat resemble Moslem prayers which take place during the same phases, but which have been reduced by the Prophet to five compulsory prayers “to relieve humanity”; the other two prayers are optional.

There were also sacred springs and stones, as in Moslem times:

Zenzen, a sacred spring; Kaaba, a sacred stone. The pútívimage to Mecca already existed. The Kaaba was reputed to have been constructed by Ishmael, son of Abraham and Hagar the Egyptian (a Negro woman), historical ancestor of Mohammed, according to all Arab historians. As in Egypt, belief in a future life was already prevalent. Dead ancestors were deified. Thus, all the elements necessary for the blossoming of Islam were in place more than 1,000 years before the birth of Mohammed. Islam would appear as a purification of Sabaeanism by the “Messenger of God.”

So we have seen that the entire Arab people, including the Prophet, is mixed with Negro blood. All educated Arabs are conscious of that fact. The fabulous hero of Arabia, Antar, is himself a mixed-breed:

Despite the importance they attach to their genealogy and the prerogative of blood, the Arabs, especially the sedentary urban dwellers, do not keep their race pure of any mixture. . . .

But the infiltration of Negro blood, which spread to all parts of the peninsula and seems destined one day to change the race completely, began in very early Antiquity. It occurred first in Yemen, which geography and trade placed in continual contact with Africa. . . .

The same infiltration was slower and came later in Hejaz or in Nejd. Yet, it too occurred earlier than one generally seems to think. Antar, the romantic hero of pre-Islamic Arabia, is a mulatto on his mother’s side. Nevertheless, his thoroughly African face does not prevent his marriage to a princess of the tribes proudest of their nobility, so habitual had those black-skinned (Melanian) admixtures become. They had long been accepted in the mores, down through the centuries immediately preceding Mohammed.

Contrary to Lenormant, we have made no distinction between “Kushite” and “Negro” for, outside of a priori statements, no one has ever been able to distinguish between the two.

Consequently, it is important to change our notions about the Semite. Whether in Mesopotamia, Phoenicia, or Arabia, the Semite, insolar as he is discernible objectively, appears as the product of a Negro-White mixture. It is possible that the Whites who came to crossbreed with the Negroes in that area of Western Asia were distinguished by certain ethnic features, such as the Hitite nose.
CHAPTER VI

The Egyptian Race as Seen and Treated by Anthropologists

Since this problem is essentially anthropological, we might have expected the anthropologists to solve it once and for all, with positive, definitive truths. Far from it! The arbitrary nature of the criteria employed—to mention that fact alone—produces no generally acceptable conclusion and introduces so many “scholarly complications” that we sometimes wonder whether the solution might not have been easier had the anthropologists been bypassed altogether.

And yet, although the conclusions of the anthropological studies are unrealistic, they nevertheless testify overwhelmingly to the existence of a Black race from the most remote epochs of prehistory to the dynastic epoch. It is impossible to cite all those conclusions here; they have been summarized in Chapter X of Dr. Emile Massonard’s Préhistoire et proto-histoire d’Égypte (Paris: Institut d’Ethnologie, 1949). Here is a sample (pp. 402–403):

Miss Fawcett believes that the Naqada crania are sufficiently homogeneous to justify speaking of a Naqada race. By the height of the skull, the auricular height, the height and width of the face, the height of the nose, the cephalic and facial indices, this race presents affinities with Negroes. By the nasal width, the height of the orbit, the length of the palate, and nasal index, it presents affinities with the Germans . . .

In some features, predynastic Naqada probably resembled Negroes; in others, they probably resembled Whites.

The characteristics common to Negroes and the predynastic Egyptian race of the Naqada are basic in contrast to those they share with Germans. For that matter, if we were to judge by the “nasal index” of two Black races, the Ethiopians and the Dravidians, they too would present affinities with the Germans. Leaving us dangling be-