Contribution of Ethiopia-Nubia and Egypt

According to the unanimous testimony of the Ancients, first the Ethiopians and then the Egyptians created and raised to an extraordinary stage of development all the elements of civilization, while other peoples, especially the Eurasians, were still deep in barbarism. The explanation for this must be sought in the material conditions in which the accident of geography had placed them at the beginning of time. For man to adapt, these conditions required the invention of sciences complemented by the creation of arts and religion.

It is impossible to stress all that the world, particularly the Hellenistic world, owed to the Egyptians. The Greeks merely continued and developed, sometimes partially, what the Egyptians had invented. By virtue of their materialistic tendencies, the Greeks stripped those inventions of the religious, idealistic shell in which the Egyptians had enveloped them. On the one hand, the rugged life on the Eurasian plains apparently intensified the materialistic instinct of the peoples living there; on the other hand, it forged moral values diametrically opposite to Egyptian moral values, which stemmed from a collective, sedentary, relatively easy, peaceful life, once it had been regulated by a few social laws.

To the extent that the Egyptians were horrified by theft, nomadism, and war, to the same extent these practices were deemed highly moral on the Eurasian plains. Only a warrior killed on the battlefield could enter Valhalla, the Germanic paradise. Among the Egyptians, no felicity was possible except for the deceased who could prove, at the Tribunal of Osiris, that he had been charitable to the poor and had never sinned. This was the antithesis of the spirit of rapine and conquest that generally characterized the peoples of the earth, driven, in a sense, away from a country unflavored by Nature. In contrast, existence was so easy in the valley of the Nile, a veritable Garden of Eden, between two deserts, that the Egyptians tended to believe that Nature’s benefits poured down from the sky. They finally ascribed it in the form of an Omnipotent Being, Creator of All that Exists and Dispenser of Blessings. Their early materialism—in other words, their vitalism—would henceforth become a materialism transposed to the sky, a metaphysical materialism, if one may call it that.

On the contrary, the horizons of the Greek were never to pass beyond material, visible man, the conqueror of hostile Nature. On the earth, everything gravitated around him; the supreme objective of art was to reproduce his exact likeness. In the “heavenly,” paradoxically, he alone was to be found, with his earthly fools and weaknesses, beneath the shell of gods distinguished from ordinary mortals only by physical strength. Thus, when the Greek borrowed the Egyptian god, a real god in the full sense of the word, provided with all the moral perfections that stem from sedentary life, he could understand that deity only by reducing him to the level of man. Consequently, the adoptive Pantheon of the Greek was merely another humanity. This anthropomorphism, in this particular case, was but an acute materialism; it was characteristic of the Greek mind. Strictly speaking, the Greek miracle does not exist, for if we try to analyze the process of adapting Egyptian values to Greece, there is obviously nothing miraculous about it. In the intellectual sense of the term, at most we can say that this trend toward materialism, that was to characterize the West, was favorable to scientific development.

Once they had borrowed Egyptian values, the worldly genius of the Greeks, exaltingbasically from the Eurasian plains and from their religious inheritance, favored the existence of a secular worldly science. Taught publicly by equally worldly philosophers, this science was no longer a monopoly of a priestly group, to be jealously guarded and kept from the people, lest it be lost in social upheavals.

The power and prestige of the mind which, everywhere else, exercised their invisible empire, alongside of military force, were not in the hands of the priests, nor of government officials among the Greeks, but in the hands of the researcher and the thinker. As was already visibly the case with Thales, Pythagoras, and Empedocles, the intellectual could become the center of a circle in a school, an academy, or the living community of an order, drawing nearer first to one, then to the other, setting scientific, moral, and political goals, and tying it all together to form a philosophical tradition.
African Origin of Civilization

The author also quotes Abbé Moreau's opinion that the Great Pyramid does not represent the "groping beginnings of Egyptian civilization and science, but rather the crowning of a culture that had attained its apogee and, before disappearing, probably wished to leave future generations a proof testimonial of its superiority."

This astronomical and mathematical knowledge, instead of completely vanishing from Black Africa, has left traces that Marcel Griaule was perceptive enough to detect among the Dogon, however astounding that may seem today.

On numerous occasions, reference has been made to the fact that the Greeks borrowed their gods from Egypt; here is the proof: "Almost all the names of the gods came into Greece from Egypt. My inquiries prove that they were all derived from a foreign source, and my opinion is that Egypt furnished the greater number."

Since the Egyptian origin of civilization and the extensive borrowing of the Greeks from the Egyptians are historically evident, we may well wonder with Amelineau why, despite these facts, most people stress the role played by Greece while overlooking that of Egypt. The reason for this attitude can be detected merely by reciting the rest of the question. As Egypt is a Negro country, with a civilization created by Blacks, any thesis tending to prove the contrary would have no future. The protagonists of such theories are not unaware of this. So it is wiser and safer to strip Egypt, simply and most discreetly, of all its creations in favor of a really White nation (Greeks). This false attribution to Greece of the values of a so-called White Egypt reveals a profound contradiction that is not the least important proof of Egypt's Negro origin.

Notwithstanding the opinion of André Siegfried, the Black is clearly capable of creating technique. He is the very one who first created it at a time when all white races, steeped in barbarism, were barely fit for civilization. When we say that the ancestors of the Blacks, who today live mainly in Black Africa, were the first to invent mathematics, astronomy, the calendar, sciences in general, arts, religion, agriculture, social organization, medicine, writing, technique, architecture; that they were the first to erect buildings out of millions of stone (the Great Pyramid), as architects and engineers—not simply as unskilled laborers: that they built the immense temple of..."
CONCLUSION

In conclusion, the Meridional cradle, confined to the African continent in particular, is characterized by the matriarchal family, the creation of the territorial state, in contrast to the Aryan city-state, the emancipation of woman in domestic life, xenophily, cosmopolitanism, a sort of social collectivism having as corollary a tranquility going as far as unconcern for tomorrow, a material solidarity of right for each individual, which makes moral or material misery unknown to the present day; there are people living in poverty, but no one feels alone and no one is in distress. In the moral domain, it shows an ideal of peace, of justice, of goodness and an optimism which eliminates all notion of guilt or original sin in religious and metaphysical institutions. The types of literature most favored are the novel, tales, fables and comedy.

The Northern cradle, confined to Greece and Rome, is characterized by the patriarchal family, by the city-state (there was between two cities, said Ruel de Coulanges, something more impossibly than a mountain); it is easily seen that it is in contact with the Southern world that the Northerners broadened their conception of the state, elevating themselves in the idea of a territorial state and of an empire. The particular character of these city-states, outside of which a man was an outlaw, developed an internal patriotism, as well as xenophobia. Individualism, moral and material solitude, a disgust for existence, all the subject-matter of modern literature, which even in its philosophic aspects is none other than the expression of the tragedy of ways of life going back to the Aryans' ancestors, are all attributes of this cradle. An ideal of war, violence, crime and conquests, inherited from nomadic life, with as a consequence, a feeling of guilt and of original sin, which causes pessimistic religious or metaphysical systems to be built, is the special attribute of this cradle.

Technical progress and modern life, the progressive emancipation of modern women under the very influence of this individualism, so many factors make it difficult
The Meaning of Our Work

I began my research in September 1946; because of our colonial situation at the time, the political problem dominated all others. In 1949 the RDA* was undergoing a crisis. I felt that Africa should mobilize all its energy to help the movement turn the tide of repression: thus I was elected Secretary General of the RDA students in Paris and served from 1950 to 1955. On July 4-6, 1951 we held in Paris the first postwar Pan African political congress of students, with the West African Student Union (from London) well represented by more than 58 delegates, including the daughter of the Ont of Ile, the late Miss Abiméla Tébéu. In February 1953 the first issue of the Revue de l'Afrique Noire appeared; this was the organ of the RDA students. In it I published an article entitled “Toward a Political Ideology in Black Africa.”

That article contained a resume of Nations Negeren, the manuscript of which was already completed. All our ideas on African history, the past and future of our languages, their utilization in the most advanced scientific fields, as in education generally, our concepts on the creation of a future federal state, continental or subcontinental, our thoughts on African social structures, on strategy and tactics in the struggle for national independence, and so forth, all these ideas were clearly expressed in that article. As would subsequently be seen, with respect to the problem of the continent's political independence, the French-speaking African politicians took their own good time before admitting that this was the right political road to follow. Nevertheless, the RDA students organized themselves into a federation within France and politicalized African student circles by popularizing the slogan of national independence for Africa from the Sahara to the Cape of Good Hope and from the Indian Ocean to the Atlantic, as our periodical asserts. The archives of the FEANF (Federation of African Students in France) indicate that it did not begin to adopt anti-colonialist positions until it was directed by RDA students.* We stressed the cultural and political content that we included in the concept of independence in order to get the latter adopted in French-speaking Africa, already forgotten is the bitter struggle that had to be waged to impose it on student circles in Paris, throughout France, and even within the ranks of RDA students.

The cultural concept especially will claim our attention here; the problem was posed in terms of restoring the collective national African personality. It was particularly necessary to avoid the pitfall of facility. It could seem too tempting to delude the masses engaged in a struggle for national independence by taking liberties with scientific truth, by unveiling a mythical, embellished past. Those who have followed us in our efforts for more than 20 years know now that this was not the case and that this fear remained groundless.

Admittedly, three factors combine to form the collective personality of a people: a psychic factor, susceptible of a literary approach; this is the factor that would elsewhere be called national temperament; and that the Negritude poets have overemphasized. In addition, there are the historical factor and the linguistic factor, both susceptible of being approached scientifically. These last two factors have been the subject of our studies: we have endeavored to remain strictly on scientific grounds. Have our intellectuals, who challenge our intentions and accuse us of all kinds of hidden motives or ridiculous ideas, proceeded any differently? When they explain their own historical past or study their languages, that seems normal. Yet, when an African must likewise help reconstruct the national personality of his people, disarmed by colonialism, that is considered backward or alarming. We contend that such a study is the point of departure for the

*Rassemblement Démocratique Africain (Democratic African Rally), the RDA, founded in 1946, was the first intercontinental movement in French West Africa, created before parties in territories other than Senegal or Ivory Coast had taken root.” Ruth S. Montagnon, Political Parties in French-speaking West Africa, Oxford: Clarendon Press, 1966, p. 782.
cultural revolution properly understood. All the headlong flights of
certain infantile ideologists who try to bypass this effort can be explained
by intellectual inertia, inhibition, or incompetence. The most brilliant
pseudo-revolutionary eloquence ignores that need which must be met
if our peoples are to be reborn culturally and politically. In truth,
many Africans find this vision too beautiful to be true; not so long
ago some of them would not have been in a position to understand that
Blacks are non-existent culturally and historically. It was necessary to put up
with the cliché that Africans had no history and try to start from there to
build something modestly.

Our investigations have convinced us that the West has not been
calm enough and objective enough to teach us our history correctly,
without crude falsifications. Today, what interests us most is to see
the formation of teams, not of passive readers, but of honest, bold re-
search workers, allergic to complacency and busy substantiating and
exploring ideas expressed in our work, such as:

1. Ancient Egypt was a Negro civilization. The history of Black
Africa will remain suspended in air and cannot be written correctly
until African historians dare to compare it with the history of Egypt.
In particular, the study of languages, institutions, and so forth, cannot
be treated properly; in a word, it will be impossible to build Afri-
can humanities, a body of African human sciences, as long as that
relationship does not appear legitimate. The African historian who
studies the problem of Egypt is not as modest as others think, but un-
fulfilled; he is ignorant, cowardly, and base. To attain the un-
comfortable position of a western historian who was in the
history of Egypt without referring to Greco-Latin Antiquity and
try to pass that off as a scientific approach.

The ancient Egyptians were Negroes. The moral fruit of their cul-
All African historians dare to compare it with the history of Egypt.
 remization is to be counted among the assets of the Black world. Instead
of presenting itself in history as an infantile deity, that Black world
is the very mirror of the “western” civilization invented before our
eges today. Phenomenal mathematics, the theory of the four elements
of Thales of Miletus, Epicurean materialism, Platonic idealism; Judaism,
Islam, and modern science are rooted in Egyptian cosmogony and science.
One needs only to meditate on Osiris, the redemptor-
who annihilates himself, dies, and is resurrected to save mankind:
a figure essentially identical with Christ.

A visitor to Thebes in the Valley of the Kings can view the Mos-
items Inferno in detail in the tomb of Set I, of the Nineteenth Dy-
asty), 1700 years before the Koran. Osiris at the tribunal of the
dead is indeed the “lord” of revealed religions, sitting enthroned on
Judgment Day, and we know that certain Biblical passages are prac-
tically copies of Egyptian moral texts. For be it from me to confuse
this brief reminder with a demonstration. It is simply a matter of
providing a few landmarks to persuade the incredulous Black’ African
reader to bring himself to verify this. To his great surprise and satis-
faction, he will discover that most of the ideas used today to domesti-
cate, atrophy, dissolve, or steal his “soul,” were conceived by his own
ancestors. To become conscious of that fact is perhaps the first step
forward toward a genuine retrieval of himself; without it, intellectual sterility
is the general rule, or else the cretins hear I know not what imprint
of the subhuman.

In a word, we must restore the historical consciousness of the Afri-
can peoples and reconquer a Prometheus consciousness.

2. Anthropologically and culturally-speaking, the Semitic world
was born during prehistoric times from the mixture of white-
skinned and black-skinned people in Western Asia. This is why an un-
derstanding of the Mesopotamian Semitic world, Judaic or Arabic,
requires constant reference to the underlying Black reality. If certain
Biblical passages, especially in the Old Testament, seem absurd, this is
because specialists, puffed up with prejudices, are unable to accept
documentary evidence.

3. The triumph of the mono-ethnic thesis of humanity (Leubey),
even at the stage of “ Homo sapiens sapiens,” compels one to admit
that all races descended from the Black race, according to a filiation
process that science will one day explain.9

4. In L'Afrique Noire préhistorique (1961), I had two objectives:
(1) to demonstrate the possibility of writing a history of Black Africa
free of mere chronology of events, as the preface to that volume
clearly indicates; (2) to define the laws governing the evolution of
African sociopolitical structures, in order to explain the direction that
historical evolution has taken in Black Africa, therefore, to try hence-
forth to dominate and master that historical process by knowledge,
rather than simply to submit to it.

These last questions, like those about origins (Egypt), are among

9 ———, “La Figuration des ancients Égyptiens. Test par la maladrerie,” Bulletin
meaning of our work

9. In the second part of Nations noires, we demonstrated that African languages could express philosophical and scientific thought (mathematics, physics, and so forth) and that African culture will not be taken seriously until their utilization in education becomes a reality. The events of the past few years prove that UNESCO has accepted those ideas.†

10. I am delighted to learn that one idea proposed in L’Afrique Notre précoloniale—the possibilities of pre-Columbian relations between Africa and America—has been taken up by an American scholar, Professor Harold G. Lawrence, of Oakland University, in fact demonstrating with an abundance of proof the reality of those relationships which were merely hypothetical in my work. If the sum total of his impressive arguments stands up to the test of chronology, if it can be proved in the final analysis that all the facts noted existed prior to the period of slavery, his research will have surely contributed solid material to the edifice of historical knowledge.

I should like to conclude by urging young American scholars of goodwill, both Blacks and Whites, to form university teams and to become involved, like Professor Lawrence, in the effort to confirm various ideas that I have advanced, instead of limiting themselves to a negative, sterile skepticism. They would soon be dazzled, if not blinded, by the bright light of their future discoveries. In fact, our conception of African history, as exposed here, has practically triumphed, and those who write on African history now, whether willingly or not, base themselves upon it. But the American contribution to this final phase could be decisive.

Cheikh Anta Diop
July 1973

†In Nations noires, Dr. Diop translates a phrase of Einstein’s Theory of Relativity into Wolof, the principal language of Senegal.

†Bamako 1964 colloquium on the transcription of African languages, various measures taken to promote African languages, and so forth.
During the same period the Libyans settled in Africa, around Lake Triton, as indicated by the study of the historical monuments of Sai 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 railways into French West Africa.

Greek traditions place the installation of Egyptian colonies in Greece at approximately the same time: Cecrops settled in Athens; Danaus, brother of Aegeus, 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 sea 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 fate allows to survive and become the companions of Cadmus, represent the principal Ionian families who accepted domination by the foreigners.

Not for long does Cadmus rule his empire in peace; he is soon chased away and compelled to retire among the Euboeans. 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 memory of the kings of Cadmus' race. They provided most of the subjects for antique tragedy.21

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 Anaxagoras and Virgil's Aeneid, we must view them in the context of this cultural oppression. Instead of interpreting, as Bachezan 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 Asiatic 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 colonization of populations, sometimes even whole populations, but whose inconsistent culture permitted no positive reaction at the time. This was perhaps true of the Lycians 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.21

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 indissoluble for daily coexistence.
Because of the requirements of agricultural life, concepts such as materiality and naturalism, 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, Amun, uncreated creator of all that exists, that led to the androgynous concept. Since Amun was not created and since he is the origin of all creation, there was a time when he was alone. To the androcentric mentality, he must have contained within himself all the male and female principles necessary for procreation. That is why Amun, the god of love, excelled in the "Anglo-Egyptian" Sudan (Nubia) and all the rest of Black Africa, was to appear in Sudanese mythology as androgynous. Belief in his hermaphroditic ontology would produce circumcision and exorcism in the Black world. One could go on to explain all the basic traits of the Black 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 lent no illusion of kindness; it was implacable and permitted no negligence: men must obtain their bread by the sweat of their 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 vengeful and cruel, jealous and spiteful: Zeus, Yahweh, among others.

In the unrewarding activity that the physical environment imposed on men, 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 man 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 milieu 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.

Men in these regions long remained a reused. 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 pillar 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 society. The patriarchal principle would rule the whole life of the Indo-Europeans, from the Greeks and Romans in 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 Egyptian or Phoenician influence: Greeks, epoch of the Boeotians; Asia Minor, Troy; Hitites, allies of Egypt; Etruscans in Northern Italy, allies of the Phoenicians, with strong Egyptian influence; Gaul, crossed 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 Norkel; Norkel today is Neumarkt in Styria (Austria). Isis, Osiris, Serapis, Anubis have altars in Fréjus, Nimes, Arles, Riez (Basses-Alpes), Paré (Véroce), Mandel (Gard), Boulogne (Haute-Garonne), Lyons, Besançon, Langres, Soissons.

In Persian mythology, Mithras was the god of light and truth, later of the sun.
African Origin of Civilization

Isis was honored at Melun, as York and Brougham Castle, and also in Pannonia and Noricum. Worship of the "Black Madonnas" probably began during the same period. This cult still survives in France (Our Lady Underground, or the Black Madonnas of Chartres). It remained so vivid that the Roman Catholic Church finally had to consecrate it. The very name of the France's capital might be explained by the Isis cult. The term "Paris" would mean "Temple of Isis," for there was a city with this name on the banks of the Nile, and the hieroglyph "pe" represents the enclosure of a temple on the Nile. The author is referring to the fact that the first inhabitants of the present site of Paris, who fought against Caesar, bore the same Pariit, 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 "pe," the exact meaning of which in ancient Egyptian, as in present-day Wolof, b: the enclosure surrounding the house. The name "Paris" could have resulted from the juxtaposition of the word that designated certain cities in Egypt, in doing so, it would indicate even today how far it extended. To this we may add that the Roman she-wolf recalls the southern Negro practice of totemism, and that Sabinus seems to contain the root of Sabu (Shaba).

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 modified. It then devolves on us Africans to reconstruc the entire history of mankind for our own civilization and that of others.

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

The change of "fi" into "di" (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 articulation change here proceeded so slowly and in such abased manner that it is difficult to say whether the direction of the influence is certain. Pott and Bentley have long...