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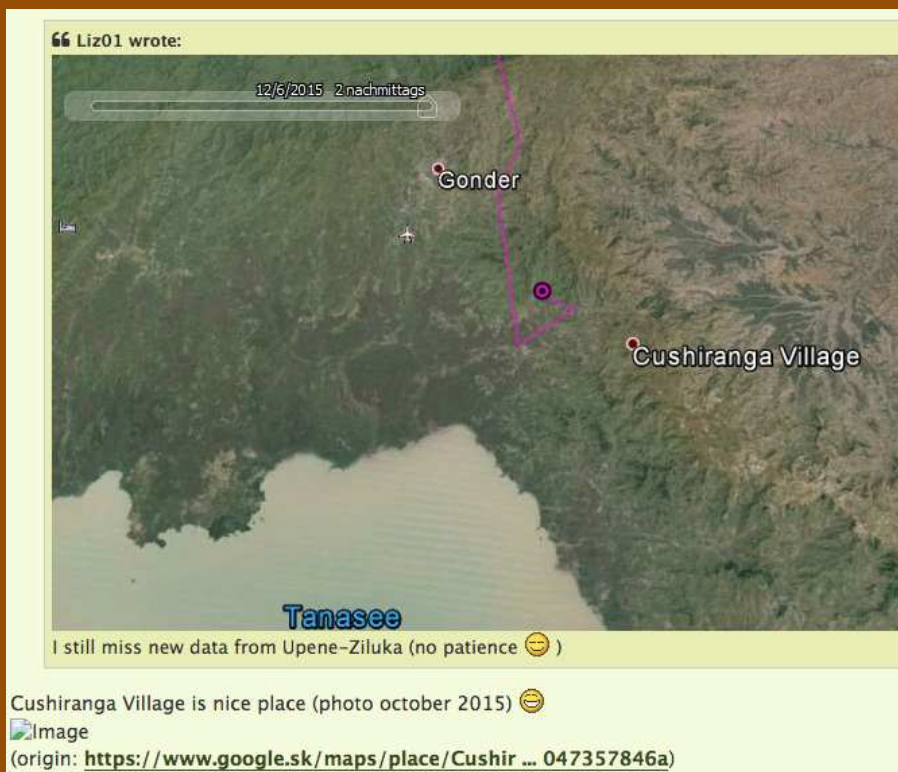
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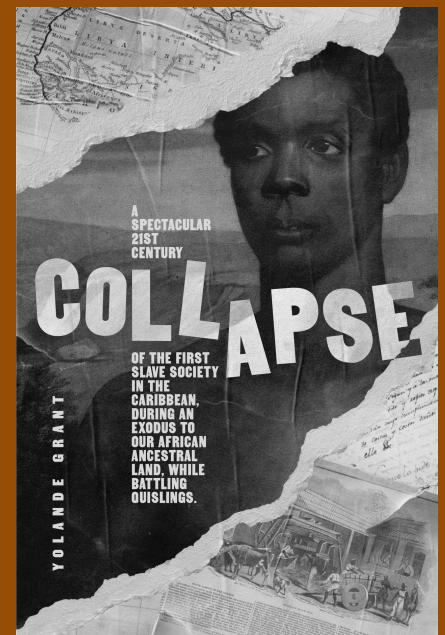
Issue /2

January-March 2022

By Yolande Grant



Cushiranga Village, Ethiopia



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# Editorial

by Yolande Grant

## Consolidating and Elevating our Ancestral Power

Some of us always knew we were special, and no negative thrown our way could cause a deviation from or halt those feelings of higher knowledge and spiritual soundness that did not fit into concocted systems of deterioration and decay. Despite the extraordinarily lengthy time it took to manifest, there was always this sense that the will we inherited would prevail and it was just a matter of time before we saw everything as destined.

Our strength is limitless, our mental prowess impressive and unstoppable. A true rendition of retribution is on the move. The most ancient rebirths are taking place and we are the participants. All the long-haul plans to keep us confined and oceans away from our original and rightful securities indefinitely have failed and relegated to the dustbins of a criminal history that is now a rotted carcass.

Moving forward our lineal leanings will guide us from the scourge of the earth who have weakened themselves significantly over centuries in the quest to blind and demote us to nothingness due to their knowledge that they stole our identities thousands of years previously and everything else they could carry, then presumptuously implanted themselves on our divine lands. Misdirected power is retrieved. We are the descendants of ancient gods and goddesses, RA.

# THE KUSHITE ORIGINS OF SUMER AND ELAM

**By Runoko Rashidi**

And Cush begat Nimrod: he began to be a mighty one in the earth.

He was a mighty hunter before the Lord: wherefore it is said, even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel in the land of Shinar. 1 Ancient Sumer, the biblical land of Shinar, modern lower Mesopotamia, flourished in the third millennium B.C. covering the territorial expanse of the Tigris/Euphrates River Valley. Embracing the shores of the Persian Gulf, Sumer extended north to Akkad, a distance of about 320 miles, thus constituting Southern Babylonia. The appellation Chaldea, frequently applied to the region, appears to have been introduced by the Assyrians in the ninth century B.C.2. The designations Babylon, Babylonia and Chaldea have been used extensively, particularly by nineteenth century scholars, in reference to the area now almost exclusively known as Sumer.

Sumer appears to be the first major high culture of western Asia. She bequeathed to her successor states a tradition of great achievement. Her many contributions to civilization are well known. Brilliant agriculturalists, the Sumerians built very sophisticated canals and reservoirs to irrigate their fields. They possessed both an advanced legal system and a well-developed knowledge of medicine and were perhaps the ancient world's greatest astronomers.3

While these salient facts regarding Sumer's obvious cultural geniuses are well known, the important question of the racial composition of its population is generally glossed over. This apparent cloud concerning race, however, is very thin and there is a substantial body of evidence in support of the position that the civilization of Sumer was the product of Black migrations from Africa's Nile Valley.

This is not to argue that ancient Sumer was exclusively peopled by Blacks or that the Africans were the only early ethnic entity in the area. Sumer was at the crossroads of Asia, Africa, and Europe, and over the millennia there was a great deal of foreign intrusions and racial intermingling. In respect to Sumerian civilization, however, the Black contribution was decisive, and far overshadowed that of the later invaders.

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According to John D. Baldwin, author of Pre-Historic Nations, and one of the leading exponents of an early diffusion of Ethiopians or Kushites:

It is now admitted that a people of the Cushite or Ethiopian race, sometimes called Hamites, were the first civilizers and builders throughout Western Asia, and they are traced, by the remains of their language, their architecture, and the influence of their civilization, on both shores of the Mediterranean, in eastern Africa and the Nile valley, in Hindustan, and in the islands of the Indian Seas. 10

In a direct reference to Lower Mesopotamia itself, pioneer African American historian Drusilla Dunjee Houston quotes Diodorus as commenting that, "The Cushite Ethiopians were the absolute governing class in politics. They commanded the armies and held the offices of state. From them came the ruling families of Babylon."11 And most recently, noted Sierra Leone historian, George O. Cox mentions that "Kush colonized Mesopotamia around 2800 B.C .... Kushite subjects now settled in Babylonia as over-lords of

Mesopotamia and introduced there what the world has since come to know as Babylonian Civilization."12 It should be noted that the migration of which Cox writes, was simply a reinforcement by Kushites of earlier Blacks, i.e., Grimaldi's and Austric's, who had entered the region in Paleolithic and neo-lithic times.13 It was perhaps these earlier migrations, coupled with extensive intermingling with non-Black types, which gave rise to the Semites and other related groups.14 Page 216

A survey of the available Sumerian, and Elamitic, anthropological data seems strongly supportive of this. In 1926, and again in 1928, the Field Museum and Oxford University conducted joint excavations in northern Sumer. At the conclusion of their work, they pronounced: The earliest historical crania (hypercolichocephalic) are from Jemdet Nasr, 18 miles northeast of Kish and those from "Y" trench at Kish...The forehead is retreating, the browridges are always prominent, and the cheekbones rather wide. The nose is broad, in some cases inclining to extreme platyrrhine, although the face has seldom survived.

This is the type described by Sergi, Giuffrida-Ruggeri and Fleure and named the "Eurafrican" type...15 In an additional publication on the excavations at Kish, Penniman, listed three distinct cranial groups: First, there is the Eurafrican. In ancient times, the type is found in Mesopotamia and Egypt, and may be compared with the Combe Capelle skull. 16 It is possibly identical with men who lived in the high desert west of the Nile in paleolithic times, and is the type seen in the familiar portrait statues of Ramses II...17

Secondly, there is the Mediterranean type, whose variants occur all the way from Java to India and Mesopotamia, and on both sides of the Mediterranean. These people are of medium stature, with complexion and hair like those of the Eurafrican, to which race they are allied, dark eyes, and oval faces. They have small ill-filled dolichocephalic skulls, with browridges poorly developed or absent, bulging occiputs, orbits usually horizontal ellipses, broad noses, rather feeble jaws, and slight sinewy bodies. In ancient times their distribution was much the same as today.

Thirdly, there is the Armenoid type, whose relatives are found all over the Eurasiatic plateau and mountains from the Himalayas, through the Persian highland and Asia Minor. 18

Although both reports, through their very terminology, reflect the narrow thinking of their day, and ours, the information provided does allow us the opportunity to verify the historical traditions and eye-witness accounts of the Black presence in ancient Sumer. We can find no physical difference between the crania of the "Eurafricans" and "Mediterraneans," referred to in these statements and the crania of the African and Asiatic Blacks of today. This data, albeit limited, leaves no doubt as to the racial identity of the region's early population. Of the fourteen crania from "Y" trench at Kish which Penniman examined he described two as brachycephalic, eight dolichocephalic (Eurafrican), two Armenoid and two mixed. Buxton and Rice studies 26 crania which, according to their report consisted of 17 Eurafricans, five Mediterraneans, who are clearly Austrics, and four Armenoids. 19 Incredibly, they conclude, there were

no traces of Negroid, i.e., Africoid, blood. Fortunately, we are in a position to form our own conclusions and we can only conclude that we are simply dealing with ethnocentric euphemisms for Black people. The early predominance of the Lower Mesopotamian city the Sumerians called Kish, one of their most ancient, maybe another bond between the Sumerians and the Nile Valley. The Sumerian Kush is apparently only a modification of the Nilotic Kush, and thus reflects an unsevered connection between the two territories.

...A most valuable inscription discovered in Ethiopia in 1914 made it reasonably certain that the Ethiopians designated their country, or at least a goodly part of it, as the land of Qevs (Kesh)...It was formerly thought that Kush or Cush and their derivations were Egyptian or Hebrew origin, but the discovery of their counterparts in an Ethiopian record seem to indicate that the words were indigenous to the country and peoples to which they were generally applied. 20

The script and language of the ancient Blackheads have been carefully studied and only serve to strengthen our thesis. The system of writing which they brought with them has the closest affinity with that of Egypt-in many cases, indeed, there is absolute identity between the two alphabets. Thus, the Egyptian formed a rude parallelogram for the house,

and called it an é while the Hamite Babylonian used almost the same form and gave it the same phonetic power....In regard to the language of the primitive Babylonians the vocabulary is undoubtedly Cushite or Ethiopian of which we have probably the purest modern specimen in the Mahra or Southern Arabia and the Galla of Abyssinia. 21

In an essay on the people and language of Africa, Richard Lepnias, concurs with Rawlinson on the origins of the Blackheads:

In the oldest times with the memory of men we know of only one literary development, viz., that of Egypt; and we know of only one contemporary people which could have had knowledge of this culture, appropriated its results, and conveyed them to other nations, this was the Kushites, the masters of the Erythraean Sea to its furthest limits.

It was by them that Babylonia was colonized and fertilized with Egyptian culture. And it is thus only that the thorough going correspondence between Babylonian knowledge, institutions and the Egyptian ones becomes intelligible. The pictorial writing forming the basis of the cuneiform characters is unmistakably only a species of the hieroglyphics; the astronomy of Babylon is only a development of that of Egypt, its unit of ell of 0° 525m, is completely identical with that of Egypt...its architecture, that is to say, its temples as well as its pyramids and obelisks, is an imperfect imitation of Egyptian originals; and so, with the other arts. At every step we meet in Babylonia with the traces of the Egyptian models..22

A brief glance at the Sumerian pantheon provides yet another tie in the Sumerian Nile Valley connection. In Sumer the king of the gods, the "god of heaven," was Anu. 23 All of the Sumerian gods and goddesses were Anu's children. 24 The Annunaki were the sons of Anu; the fifty great gods. Flinders Petrie applies the same term Anu, or as Diop points out, 25 to an aboriginal race of predynastic Egyptians. 26

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# The Wonderful Ethiopians of the Ancient Cushite Empire: Chapter I. The Empire's Age and Scope

These ancients, who built mighty cities, the ruins of which extend in uninterrupted succession around the shores of the Mediterranean Sea. Traces of this hoary empire, works appearing to have been wrought by giants, bearing marks of Cushite genius, have been found by scientists all over the primitive world. We marvel at the wonders recently unearthed in Egypt. Let us look behind her through the glasses of science at the "Old Race" of which p. 17 she was in her beginning, only a colony. Ethiopia was the source of all that Egypt knew and transmitted to Greece and Rome. We are accustomed to think of Ethiopia as a restricted country in Africa, but this was not true. The study of ancient maps and the descriptions of the geographers of old, reveals that the ancient Land of Cush was a very widespread and powerful empire. Rosenmuller shows us that the Hebrew scholars called Cush, all the countries of the torrid zone. It was the race that Huxley saw akin to the Dravidians of India, stretching in an empire from India to Spain. The Greeks described Ethiopia as the country around the Indus and Ganges. (Rosenmuller's Biblical Geography, Bk. III, p. 154.)

H. G. Wells says that the Hamitic tongue was a much wider and more varied language than the Semitic or Aryan in ancient days. 1 It was the language of the Neolithic peoples who occupied most of western and southern Asia, who may have been related to the Dravidians of India and the people of George Elliot's Heliolithic culture. Sir H. H. Johnson says that this lost Hamitic language was represented by the scattered branches of Crete, Lydia, the Basques, the Caucasian-Dravidian group, the ancient Sumerian, and the Elamite. The peoples of this race were the first to give the world ideas of government. Stephanus of Byzantium, voicing the universal testimony of antiquity wrote, "Ethiopia was the p. 18 first established country on earth and the Ethiopians were the first to set up the worship of the gods and to establish laws." The later ages gained from this ancient empire, the fundamental principles upon which republican governments are founded. The basic stones of that wonderful dominion were equality, temperance, industry, intelligence, and justice. The average historical book ignores this testimony and disputes in its theories the records and monuments of Egypt and Chaldea. They group the races in utter contradiction to the records of the Greeks and Hebrews. In the light of reason, who would know about the ethnic relations of the ancients, the scholars and historians of Egypt, Chaldea, and Greece, who are more and more corroborated by the findings of science, or the theories of the men of today? The modern writer whose research has been superficial does not know that before the days of Grecian and Roman ascendancy, the entire circle of the Mediterranean and her islands was dotted with the magic cities and the world-wide trade of Ethiopians.

The gods and goddesses of the Greeks and Romans were but the borrowed kings and queens of this Cushite empire of Ethiopians. So marvelous had been their achievements in primitive ages, that in later days, they were worshipped as immortals by the people of India, Egypt, old Ethiopia, Asia Minor, and the Mediterranean world.

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Rawlinson, after his exhaustive research into the life of ancient nations, says, "For the last p. 19 three thousand years the world has been mainly indebted to the Semitic and Indo-European races for its advancement, but it was otherwise in the first ages. Egypt and Babylon, Mizraim, and Nimrod, both descendants of Ham, led the way and acted as the pioneers of mankind in the various untrodden fields of art, science, and literature. Alphabetical writings, astronomy, history, chronology, architecture, plastic art, sculpture, navigation, agriculture, and textile industries seem to have had their origin in one or the other of these countries." (Rawlinson's Ancient Monarchies, Vol. I.) The taming of the animals was the gift to us of these prehistoric men. By skill and perseverance, they developed from wild plants the wheat, oats and rye that are the foundation of our agriculture. This work was done so many ages ago, that their wild origin has disappeared. The average man little realizes the gifts of the prehistoric ages, or how helpless we would be without them today.

Rawlinson continues, "The first inventors of any art are among the greatest benefactors of mankind and the bold steps they take from the known to the unknown, from blank ignorance, to discovery, are equal to many subsequent steps of progress." Bunsen says in his Philosophy of Ancient History, "The Hamitic family as Rawlinson proves must be given the credit for being the fountainhead of civilization. This family comprised the ancient Ethiopians, the Egyptians, the original Canaanites, and the old Chaldeans. The inscriptions of the Chaldean monuments p. 20 prove their race affinity. The Bible proves their relationship. It names the sons of Ham as Cush, Mizraim, Phut, and the race of Canaan. Mizraim peopled Egypt and Canaan the land later possessed by the Hebrews. Phut located in Africa and Cush extended his colonies over a wide domain." (Philosophy of Ancient History, Bunsen, p. 51) Bunsen concludes by saying, "Cushite colonies were all along the southern shores of Asia and Africa and by the archaeological remains, along the southern and eastern coasts of Arabia. The name Cush was given to four great areas, Media, Persia, Susiana and Aria, or the whole territory between the Indus and Tigris in prehistoric times. In Africa the Ethiopians, the Egyptians, the Libyans, the Canaanites and Phoenicians were all descendants of Ham. They were a black or dark colored race and the pioneers of our civilization. They were emphatically the monument builders on the plains of Shinar and the valley of the Nile from Meroe to Memphis. In southern Arabia they erected wonderful edifices. They were responsible for the monuments that dot southern Siberia and in America along the valley of the Mississippi down to Mexico and in Peru their images and monuments stand a "voiceless witnesses." This was the ancient Cushite Empire of Ethiopians that covered three worlds. Some of our later books recognizing their indisputable influence in primitive culture, speak of them as a brunet brown race representing a mysterious Heliolithic culture.



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# Wonderful Ethiopia Ancient Cushite Empire: Chapter I. The Empire's Age and Scope p. 21

Wells testifying from research of Eliot Smith admits that this culture may have been oozing round the world from 1500 B.C. to 1000 B.C. He calls it the highest early culture of the world. It sustained the largest and most highly developed communities, but as in other modern books there is failure to give us clearer light upon this ancient culture and its origin. Baldwin speaking more frankly affirms that Hebrew writers describe these first inhabitants of cities and civilized life as Cushites. "The foundations of ancient religions, mythology, institutions, and customs all had the same source. He considered the Egyptian and Chaldean civilizations as very old, but the culture and political organization of Ethiopia was much older. They belonged to what Egyptians and Chaldeans regarded as real antiquity, ages shrouded in doubt because they were so remote. The oldest nations mentioned in history did not originate civilization, the traditions of Asia bring civilization from the south, connecting it with the Erythraean Sea. These traditions are confirmed by the inscriptions found upon the old ruins of Chaldea." (Prehistoric Nations, Baldwin.) Wilford, that eminent student of the literature of India, found that Ethiopia was often mentioned in the Sanskrit writings of the people of India. The world according to the Puranas, ancient historical books, was divided into seven dwipas or divisions. Ethiopia was Cush-Dwipa which included Arabia, Asia Minor, Syria, Nubia, Armenia, Mesopotamia, and an extended region p. 22 in Africa. These Sanskrit writings prove that in remote ages these regions were the most powerful richest and most enlightened part of the world. From these authoritative records and the conclusions drawn by historians of deeper research we would decide that many ancient peoples, who have been assigned to other races in the average historical book of modern times, were in reality Ethiopians. There were nations that called themselves Cushites who never knew themselves under the titles and classifications that superficial students have given them. The Phoenicians in the days of Christ called themselves Ethiopians. The Scriptures and ancient records called the Samaritans Cushites. To create a true story of the ages the entire fabric of the ethnological relationship of the races will have to be torn down to be more honestly laid. This Ethiopia, which existed for long ages before its wonderful power was broken, cannot be limited to the short chronological period of history, that, the facts of geology prove to be in error. The Bible gives no figures for the epochs of time. It speaks of Creation and its after periods in God cycles that we cannot resolve into figures. We read in Prehistoric Nations, "In the oldest recorded traditions, Cushite colonies were established in the valley of the Nile, Barabra and Chaldea.

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# Wonderful Ethiopians of the Ancient Cushite Empire: Chapter I. The Empire's Age and Scope

Hercules, Saturn, Osiris, Zeus, and Apollo were Cushite kings of the prehistoric ages. Around these and other Ethiopian deities the people of the Mediterranean and the Orient wove their mythologies. Prejudice and ignorance may have marked their deeds as fabulous but the imperishable monuments that they left are not imaginary. They are the realistic reminders of a people who deeply impressed and colored the life, art, and literature of the ancient world.

The prehistoric achievements of Cushite heroes were the theme of ancient sculpture, painting, and drama. They were the object of worship of all the nations that appear civilized at the dawn of history. The literature and music of Greece and Rome was permeated by this deep Ethiopian strain. These classic forms and ideals maintain supremacy in the art of modern times. Heeren continues, "When the Greeks scarcely knew Italy and Sicily by name, the Ethiopians were celebrated in the poems of their bards. They were the remotest nation, the most just of men, the favorites of the gods. The lofty inhabitants of Olympus journey to them and take part in their feasts. Their sacrifices are the most agreeable that mortals can offer and when the faint beams of tradition give way to the clear light of history, the luster of the Ethiopians is not diminished. They still continue to be objects p. 26 of curiosity and admiration; and the pens of cautious and clear-sighted historians often place them in the highest rank of civilization."



# Kush Quarterly Magazine.



In: Jürgen Renn and Matthias Schemmel (eds.): Culture and Cognition

## Alien Symbols

But how did Kushim come up with the glorious and very consequential idea to invent writing on what might have been a sunny day in southern Mesopotamia in 3000 BCE? Actually, he didn't. The texts that Kushim and his scribes wrote are not actually texts, since they deal with quantitative relations between different items, but have more in common with the spreadsheets used in modern administrative contexts. But they are not really spreadsheets either. The main difference here is that what Kushim used to determine the amounts of barley and malt needed for the final products were not numbers. Neither he, nor anyone else of this time, knew either writing or arithmetic. He used something else, elements of symbolic systems that we designate, for lack of a better term, as "proto-

writing" <sup>3</sup>This assessment is based on Nissen, Damerow, and Englund (1993, 1–3).

## 14.2. Learning from Kushim (J. Renn)

or "proto-arithmetic." Kushim's symbols signified neither sentences, nor calculations with abstract numbers in the sense of a manifestly context-independent arithmetic. They simply represented what he was concerned with: not language, but rather administrative acts dealing with specific products of the society of which he was a part.