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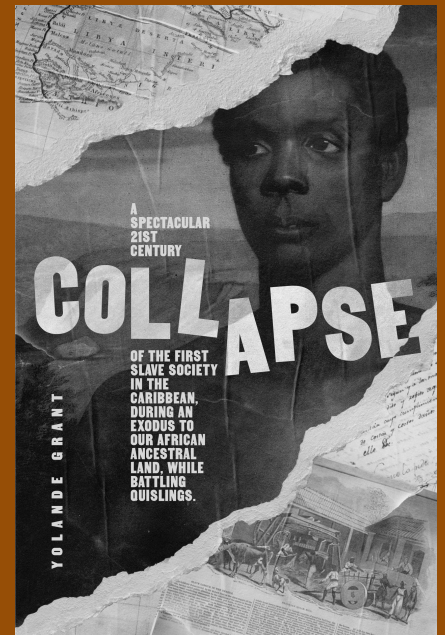


Issue /3 April-June 2022 By Yolande Grant



Colombia

Artwork: Colombia, Compliments of Keven Reynolds



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Editorial

Say it Slowly KISWAHILI by Yolande Grant

The African Union's (AU) recent launch of Kiswahili as an official language, a well-defined bridge for Afrikans across the globe to effectively communicate and a crucial bond to begin the healing process, is not only gladly received, but unifying, constructive and the best course of action. All too often Afrikan descents already forcefully consumed by alien languages and cultures since the systemic stripping of their own, that was prescribed so long ago, are still routinely bombarded with foreign introductions through nefarious motives when vulnerable governments believe they need indefinite handouts from other jurisdictions, who demand total control, ownership of citizen's lives, and material infrastructure in return, enforcing another submissive immovable steel ring and metal bar around the already weakened.

The ultimate goal is irrevocable erasure of all things Afrikan in descendant's minds and a steep price paid regardless of who is giving the charity and/or loans, with multiple strings contracted, but no signs of social reduction immediately visible until much later, in some cases for many years. Descents in the Caribbean are allegedly specifically encircled for this ongoing malevolent sacrifice of ancestral dignity. With alleged duplicitous misleaders used as the conveyance for the seemingly never-ending loss of indigenous languages, cultures, traditions, and with the in-your-face determination to prevent reintroduction, rekindling or rebirth of future Afrikan societal strengthening, this current attempt at permanent omission, should face brutal rejection in this new century.

An opportunity to reopen ancestral dialogue and teachings are welcome, the timing of great consequence. Neither in this age, nor at any time should the melanated suffer the strictures of bondage, oppression, heavy doses, and waves of inescapable brain fog resonating unceasingly because of a deficit in language and heritage due to politicians' selfish need to hide damaging errors, incompetence, inadequacies, and neglect of populations. We can delineate that the moment has arrived for the melanated to recognize that it is a must to take charge of their destiny at the personal level or others will audaciously make egomaniacal decisions on their behalf, those of families and that of future generations, without anyone's realization or authorization, but with no positive benefits in return. That pleasure will go to the narcissistic. The time is long overdue, given historical data, that those binding chains are broken, defending the preservation and survival of the Afrikan family must take prominence, and concerted efforts of further entrapment dismissed, vigorously resisted as inappropriate, until knowledge at the ancestral level is revived throughout island atolls that houses majority Afrikan populations by the tens of millions. The arrogance of certain countries whose populations allegedly mysteriously disappeared, were entirely decimated and whittled down, whitened, or relegated to the darkness of social invisibility and voicelessness, have no authority over Afrikan bloodlines on small islands, and should get no permission to show astounding bravery with such nauseous confidence to contemplate reassertion of alleged sustainable cultural assaults on Afrikanness: by injecting their languages and cultures to an already confused people, before their historical sentience is reattached.

This mind-numbing ready acceptance by the elected is nothing short of demeaning, strikingly degenerate, a prelude and invitation to dehumanizing, societal annihilation. Recovery is the responsibility of every inhabitant. The total repudiation of forced insertions of alien traditions unless consented to individually and voluntarily by populations, is essential.



“The prestigious David Rittenhouse Award honouring Clarence Holbert symbolizes Kush's heroic priority and duty to share knowledge, resources and currency to build continued friendship, cooperation and shared legacy between Kush and Eritrea. As our Brother, Nipsey Hussle said, “The Marathon Continues.”



"Mr. Holbert's designs represent people from all nine of the ethnic groups that make up Eritrean society and particularly emphasize the strength of women."

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Photos: Compliments of Mikal Kamil



Clarence E. Holbert (1905-1976) chief designer of the Eritrean currency

Educational Stunting & Cultural Genocide

By Yolande Grant

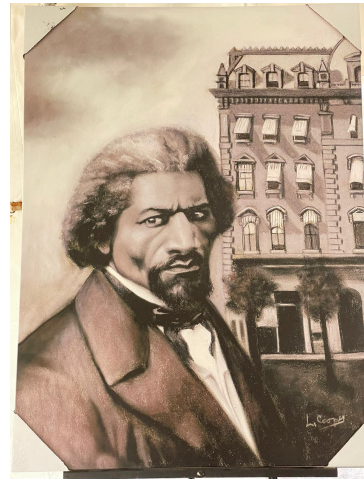
"Philosophy: The underlying characterless substance that supports attributes of material reality."

The philosophical substratum to successful broad-based education was radically excluded in the system of miseducation super-imposed on unaware fragile perceptions throughout the last hundred years of undereducation. With a view to produce the perfect acquisitive consumer who questions nothing, while agreeable to everything no matter how debasing, was the consequent destination. The imagery is suggestive of long-haul artifices stretching into multiple epochs without cessation, and

although a worldwide outreach was initiated, this specific design was aimed directly at Afrika's people, exclusively. A well-placed instability that never brings balance, equanimity, or equality to the targeted. The fact that expert torturers became self-declared educators, with hallucinations of saving the souls of victims, while empty of any themselves, is too repugnant for comic relief. The intellectual stunting required to hinder normal growth, development and progress of Afrikans and conceal the original scholarship invented by and attributed solely to our ancestors, but denied descents, while wickedly mislabeling the new version, which is undeniably miseducation in its most dubious forms as the only tuition available: that during its glory days produced untold damage consistent with previous historical physical traumas, is longer lasting, causes no understanding of dire situations, limits reality to the size of a pinhead, and though perceived as difficult, now behind schedule for immediate and permanent reversal. A studied approach instituted over time through social and silent debasement got the desired results.

In order to ward off the worse effects of the resident ungodliness, ancestral strength was magnified thousands of times to prevent further loss of responsiveness in the strongest. Unfortunately, the majority took the brunt of the false teachings and misdirection: the fallout from which is evident and consumes everyone like a raging inferno, causing extended periods of misinterpretation of life experiences and real time events. With the churches decidedly the worse and main culprits as armed with vessels of deception from as far back as the 12th and 13th centuries.

When the 14th century arrived, our continent was seen as the playground to upend the earth by any means necessary. Fast forward to today, and it is only the Afrikan in the west, particularly those on small islands who have the most severe challenges coming to terms with who they really are, the only group in the world who do not know the full extent and truth of their heritage. While indoctrinated to believe that they are more European than direct descents of the earth's original Afrikan bloodlines, but strictly denied every social and financial benefit that comes with such a designation. With entire cross sections of populations resistant to reestablishing the severed links to the knowledge of what ancestors gifted them or the inheritance to which they are entitled from birth. Too many melanated remain in comfort zones of mental relaxation, all too willing to spend the rest of their days in a trapped condition, see this as their only hope, and determined to remain comfortably ensnared in acceptance, compromised as envisioned, and makes rehabilitation of the locked in mind a formidable exercise.



Frederick
Douglass
[1818-
1895]

Wonderful Ethiopians of the Ancient Cushite Empire: Chapter II. Old Ethiopia--Its People

Wonderful Ethiopians of the Ancient Cushite Empire

By Drusilla Dunjee Houston Book I. Chapter II.

Nations of the Cushite Empire. Marvelous Facts from Authentic Records
The Universal Publishing Company Oklahoma City, Okla., U. S. A. 1926

Because of the great lapse of time, it seems almost impossible to locate the original seat of the old Ethiopian empire. Bochart thought it was "Happy Araby," that from this central point the Cushite race spread eastward and westward. Some authorities like Gesenius thought it was Africa. The Greeks looked to old Ethiopia and called the Upper Nile the common cradle of mankind. Toward the rich luxuriance of this region, they looked for the "Garden

of Eden." From these people of the Upper Nile arose the oldest traditions and rites and from them sprang the first colonies and arts of antiquity. The Greeks also said that Egyptians derived their civilization and religion from Ethiopia. "Egyptian religion was not an original conception, for three thousand years ago she had lost all true sense of its real meaning among even the priesthood." (Budge, Osiris, and the Egyptian Resurrection-Preface.) Yet Egyptian forms of worship are understood and practiced among the Ethiopians of Nubia today. The common people of Egypt never truly understood their religion, this was why it so easily became debased.

Ptolemaic writers said that Egypt was formed of the mud carried down, from Ethiopia, that p. 28 [paragraph continues] Ethiopians were the first men that ever lived, the only truly autochthonous race and the first to institute the worship of the gods and the rites of sacrifice. Egypt itself was a colony of Ethiopia and the laws and script of both lands were naturally the same; but the hieroglyphic script was more widely known to the vulgar in Ethiopia than in Egypt. (Diodorus Siculus, bk. iii, Ch. 3.) This knowledge of writing was universal in Ethiopia but was confined to the priestly classes alone in Egypt. This was because the Egyptian priesthood was Ethiopian. The highly developed Merodic inscriptions are not found in Egypt north of the first cataract or in Nubia south of Soba. These are differences we would expect to find between a colony and a parent body. Herodotus (bk. ii, p. 29) says that Meroe was a great city and metropolis, most of its buildings were of red brick. 800 B. C. at Napata, the buildings were of hard stone. (Meroe--Crowfoot, pp. 6, 30.)



Drusilla Dunjee Houston
(1876-1941)

Wonderful Ethiopians of the Ancient Cushite Empire:

Chapter II. Old Ethiopia--Its People

The Cyclopedia of Biblical Literature says, "There is every reason to conclude that the separate colonies of priestcraft spread from Meroe into Egypt; and the primeval monuments in Ethiopia strongly confirm the native traditions, reported by Diodorus Siculus, that the worship of Zeus-Ammon originated in Meroe, also the worship of Osiris. This would render highly probable the opinion that commerce, science, and art descended into Egypt from the Upper Nile. Herodotus called the Ethiopians "Wisemen occupying the Upper Nile, men of long life, whose manners and customs pertain to the Golden Age, p. 29 those virtuous mortals, whose feasts and banquets are honored by Jupiter himself." In Greek times, the Egyptians depicted Ethiopia as an ideal state. The Puranas, the ancient historical books of India, speak of the civilization of Ethiopia as being older than that of Egypt. These Sanskrit books mention the names of old Cushite kings that were worshipped in India and who were adopted and changed to suit the fancy of the later people of Greece and Rome. The Hindu Puranas speak of the Cushites going to India before they went to Egypt, proving Hindu civilization coeval with that of Chaldea and the country of the Nile. These ancients record that the Egyptians were a colony drawn out from Cusha-Dwipa and that the Palli, another colony that made the Phoenicians followed them from the land of Cush. In those primitive days, the central seat of Ethiopia was not the Meroe of our day, which is very ancient, but a kingdom that preceded it by many ages; that was called Meru. Lenormant spoke of the first men of the ancient world as "Men of Meru." Sanskrit writers called Indra, chief god of the Hindu, king of Meru. He was deified and became the chief representative of the supreme being. Thus, was primitive India settled by

colonists from Ethiopia. Early writers said there was very little difference in the color or features of the people of the two countries. Ancient traditions told of the deeds of Deva Nahusha, another sovereign of Meru, who extended his empire over three worlds. The lost p. 30 literature of Asia Minor dealt with this extension of the Ethiopian domain. An old poem "Phrygia," was a history of Dionysus, one of the most celebrated of the old Ethiopians. It was written in a very old language and character. He preceded Menes by many ages. Baldwin says that the authentic books that would have given us the true history concerning him, perished long before the Hellenes. The Greeks of historical times distorted the story of Dionysus and converted him into their drunken god of wine. "They misconstrued and misused the old Cushite mythology, wherever they failed to understand it, and sought to appropriate it entirely to themselves." One of the poetical versions of the taking of Troy, on the coast of Asia Minor, was entitled "The Æthiops," because the inhabitants of Troy, as we shall prove later, who fought so valiantly in the Trojan war, were Cushite Ethiopians. This version presented the conflict as an Egyptian war. In those early ages Egypt was under Ethiopian domination. In proof of this fact, the Cyclopedia of Biblical Literature says, "Isaiah often mentions Ethiopia and Egypt in close political relations. In fine the name of Ethiopia chiefly stood as the name of the national and royal family of Egypt. In the beginning Egypt was ruled from Ethiopia. Ethiopia was ruined by her wars with Egypt, which she sometimes subdued and sometimes served." Modern books contain but little information about the country of the Upper Nile, but archaic books were full of the story of the p. 31 wonderful Ethiopians. The ancients said that they settled Egypt. Is it possible that we could know more about the

origin of this nation than they? Reclus says, "The people occupying the plateau of the Blue Nile, are conscious of a glorious past and proudly call themselves Ethiopians." He calls the whole triangular space between the Nile and the Red Sea, Ethiopia proper. This vast highland constituted a world apart. From it went forth the inspiration and light now bearing its fruit in the life of younger nations. Heeren thought, that excepting the Egyptians, no aboriginal people of Africa so claim our attention as the Ethiopians. He asks, "To what shall we attribute the renown of this one of the most distant nations of the earth? How did the fame of her name permeate the terrible deserts that surrounded her: and even yet form an insuperable bar to all who approach. A great many nations distant and different from one another are called Ethiopians. Africa contains the greater number of them and a considerable tract in Asia was occupied by this race. The Ethiopians were distinguished from the other races by a very dark or completely black skin. " (Heeren's Historical Research--Ethiopian Nations. Ch. 1, p. 46) Existing monuments confirm the high antiquity of Meroe.

In the Persian period Ethiopia was an important and independent state, which Cambyses vainly attempted to subdue. Rosellini thinks that the right of Sabaco and Tirhakah, Ethiopian kings, who sat upon the throne of Egypt in the latter days, must have been more by right of descent p. 32 than by usurpation or force of arms. "This may be judged," he says, "by the respect paid to their monuments by their successors." The pictures on the Egyptian monuments reveal that Ethiopians were the builders. They, not the Egyptians, were the master-craftsmen of the earlier ages. The first courses of the pyramids were built of Ethiopian stone. The Cushites were a sacerdotal or priestly race. There was a religious and astronomical significance in the position and shape of the pyramids. Dubois points to the fact that in Upper Egypt there were pictured black priests who were conferring upon red Egyptians, the instruments, and symbols of priesthood. Ethiopians in very early ages had an original and astounding religion, which included the rite of human sacrifice. It lingered on in the early life of Greece and Rome. Dowd explains this rite in this way: "The African offered his nearest and dearest, not from depravity but from a greater love for the supreme being." The priestly caste was more influential upon the Upper Nile than in Egypt. With the withdrawal of the Ethiopian priesthood from Egypt to Napata, the people of the Lower Nile lost the sense of the real meaning of their religion, which steadily deteriorated with their language after their separation from Ethiopia.

Wonderful Ethiopians of the Ancient Cushite Empire: Chapter II. Old Ethiopia--Its People

If we visit Nubia, modern Ethiopia today, we can plainly see in the inhabitants their superiority to the common Egyptian type. The Barabra or Nile Nubians are on a footing of perfect equality in Egypt because that was their plane in ancient/days. Baedeker describes them as strong, muscular, agricultural, and more warlike and energetic than Egyptians. Keane says the Nubians excel in moral qualities. They are by his description obviously Negroid, very dark with full lips and dreamy eyes. They have the narrow heads which are the cranial formation of Ethiopia. Race may be told by shape of the skull far better than by color or feature, which are modified by climate. The members of the Tartar race have perfectly rounded skulls. The head of the Ethiopian races is very elongated. Europeans have an intermediate skull. The cranial formation of unmixed races never changes. Keane concludes by saying, "All Barbara have wooly hair with scant beards like the figures of Negroes on the walls of the Egyptian temples." The race of the Old Empire approached closely to this type. Strabo mentions the Nubians as a great race west of the Nile. They came originally from Kordofan, whence they emigrated two thousand years ago. They have rejected the name Nubas as it has become synonymous with slave. They call themselves Barabra, their ancient race name. Sanskrit historians call the Old Race of the Upper Nile Barabra. These Nubians have become slightly modified but are still plainly Negroid. They look like the Wawa on the Egyptian monuments. The Retu type number one was the ancient Egyptian, the Retu type number two was in feature an intermingling of the Ethiopian and Egyptian types. The Wawa were Cushites, and the name occurs in the mural inscriptions five thousand years ago p. 35. Both people were much intermingled six thousand years ago. The faces of the Egyptians of the Old Monarchy are Ethiopian but as the ages went on they altered from the constant intermingling with Asiatic types. Also, the intense furnace-like heat of Upper Egypt tended to change the features and darken the skin. In the inscriptions relative to the campaigns of Pepi I, Negroes are represented as immediately adjoining the Egyptian frontier. This seems to perplex some authors. They had always been there. This was the Old Race of predynastic Egypt--the primitive Cushite type. This was the aboriginal race of Abyssinia. It was symbolized by the Great Sphinx and the marvelous face of Cheops. Take any book of Egyptian history containing authentic cuts and examine the faces of the first pharaohs, they are distinctively Ethiopian. The "Agu" of the monuments represented this aboriginal race. They were the ancestors of the Nubians. and were the ruling race of Egypt. Petrie in 1892 exhibited before the British Association, some skulls of the Third and Fourth Dynasties, showing

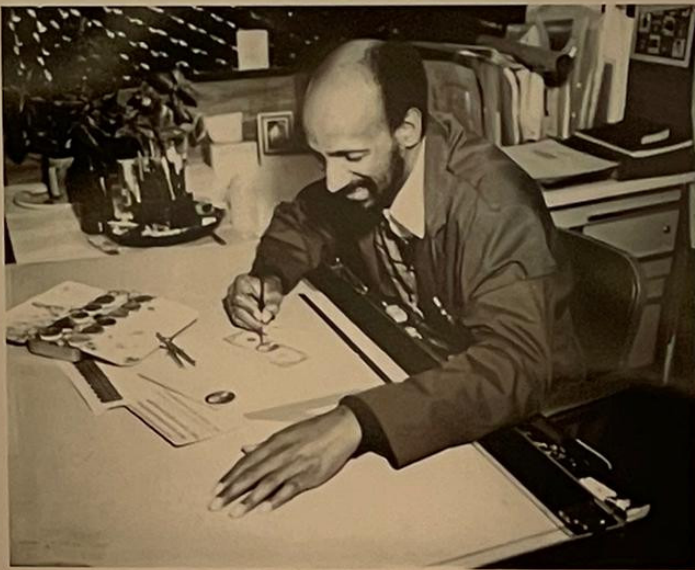
distinct Negroid characteristics. They were dolichocephalic or long skulled. The findings of archaeology more and more reveal that Egypt was Cushite in her beginning and that Ethiopians were not a branch of the Japheth race in the sense that they are so represented in the average ethnological classifications of today. Egyptians said that they and their religion had come from the land of Punt. Punt is generally accepted today to have been Somaliland south of Nubia p. 36 [paragraph continues]. On the pictured plates at Deir-el-Baheri, the huts of the people of Punt were like the Toquls of the modern Sudanese, being built on piles approached by ladders. The birds were like a species common among the Somali. The fishes were not like those of Egypt. The wife of the king of Punt appears with a form like the Bongo women with exaggerated organs of maternity. This was a distinctive Ethiopian form. The king had the Cushite profile. The products carried by the wooly haired porters were ebony, piles of elephant tusks, all African products, and trays of massive gold rings. Punt is mentioned in the inscriptions as a land of wonders. We find marvelous ruins in southeastern Africa that substantiate these reports. The inscription in the rocky valley of Hammat tells how 2000 B. C. a force gathered in the Thebais to go on an expedition to Punt to bring back the products that made the costly incense of the ancients. The Stage Temple at Thebes showed in gorgeous pictures another expedition in 1600 B. C. We now know that Somaliland yielded the frankincense of ancient commerce, which was used in the ceremonials of all ancient kingdoms. Punt was called the "Holy Land" by the Egyptians. In Egypt today, the most effective battalions are those commanded by black Nubians. In ancient ages the Egyptians followed the lead of the Ethiopian to battle, and it is instinctive in them to do so today.



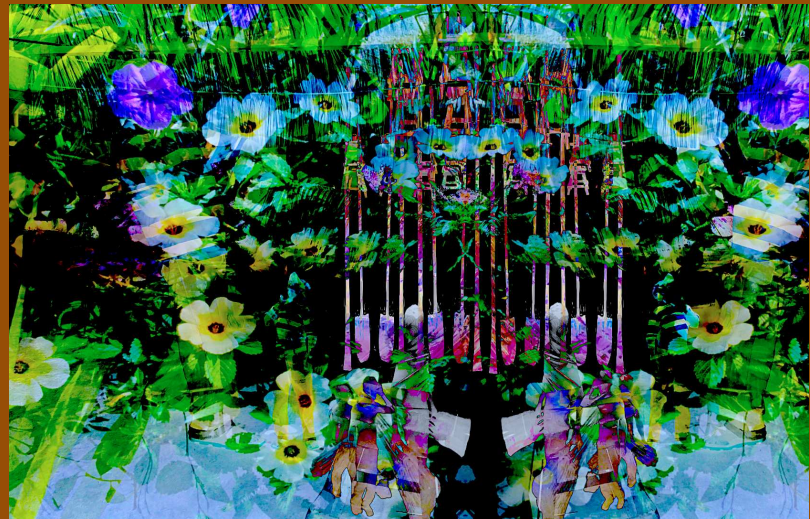


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The 2022 David Rittenhouse Awards
Honoree: Clarence Holbert
A Black History Month Celebration



Art compliments of Kevin Reynolds

Kush World photo compliments of Mikal Kamil featuring Clarence E. Holbert (1905-1976) chief designer of the Eritrean currency