



Standing on the Shoulders of Giants Curriculum

Wonderful Ethiopians of the Ancient Cushite Empire, by Drusilla Dunjee Houston, 1926 (Introduction, Chapters, I & II)

Introduction, by John Bruno Hare

This is a pioneering, long-lost, work of Afrocentric history. Drusilla Dunjee Houston, (1876-1941) was a teacher, journalist and self-taught historian. Inspired by W.E.B. DuBois' *The Negro*, Houston undertook a life-long quest to discover African history from an African-American perspective. Today it is clear that conventional historians' fixation on 'Dead White Men' misses huge parts of the historical picture. Africa had several advanced civilizations in antiquity which flourished at the same time as the better known European and Asian ones. However, at the time that Houston wrote, history was viewed through a Eurocentric perspective and any mention of advanced African cultures was considered on a par with Atlantis.

Houston believed the Cushite civilization to be the motherland of humanity. The Cushite civilization did exist, although it was not as ancient as Egypt, and certainly not the origin of all culture. Nevertheless, the Cushites were the earliest known Black African civilization. Reaching its peak between 1750 and 1500 B.C.E., and lasting until the fourth century C.E., the Cushite empire occupied what is now the Sudan, with its capital at Meroe on the Nile. At their high point, Cushites even conquered and ruled ancient Egypt from 750-650 B.C.E. Because of their geographical isolation, they had nowhere near the impact on other parts of the world that Houston attributed them. The Cushites were heavily influenced by the older Egypt culture, rather than the other way around. They left behind fields of hundreds of small steep-angled burial pyramids, the design of which was borrowed from Egypt and scaled down.

Houston wrote three volumes, of which only this one, the first, known as *Wonderful Ethiopians*, was published. She had no staff, and no formal training in academic procedures. Living in Oklahoma, her access to specialized libraries was limited. One can only wonder what she would have made of Google. Although Houston identifies many of her sources in the body of the text, there are few footnotes or other apparatus that such a bold theory would require for consideration. The writing is vigorous and popularized, which also makes it a difficult sell for historians. The received text of this book could have used a bit of proofing and editing (refer to errata), but given the circumstances under which it was published, this is understandable. The compelling part of this book is that it exists at all. While we debate her theories, one historical fact is fairly clear: Houston left her own mark as a pioneering advocate of the study of Black History.

--John Bruno Hare, October 4th, 2004

Note: Mr. Hare is incorrect in stating, "the Cushites were the earliest known Black African civilization." He too, like many biased Egyptologists deny the fact that the ancient Egyptians themselves were also Black and African from both a physiological, geographical and cultural

perspective. Also to note is that Dunjee's book veers towards romanticism at many instances. Hare rightly points out that this is a result of the age in which Dunjee was writing. However, Dunjee's romanticism is not a hallmark of Afrocentric scholarship, which may be inferred from Hare's writing.

CHAPTER I. THE EMPIRE'S AGE AND SCOPE.

p. 15

The excavations of Petrie revealed in Egypt the remains of a distinct race that preceded the historic Egyptians. The earliest civilization was higher than that of the later dynasties. Its purer art represents an "Old Race" that fills all the background of the pre-historic ages. It colonized the first civilized centers of the primitive world. The ancients called this pioneer race which lit the torch of art and science, Cushite Ethiopians, the founders of primeval cities and civilized life. The wonders of India, to which Europe sought a passage in the age of Columbus, the costly products and coveted merchandise of Babylon, and the amazing prehistoric civilization of Asia Minor, sprang from this little recognized source. The achievements of this race in early ages were the result of co-operation. Cushites reached the true zenith of democracy. Their skillful hands raised Cyclopean walls dug out mighty lakes and laid imperishable roads that have endured throughout the ages. This was the uniform testimony of ancient records. Modern writers seem of superficial research, either being unaware of these facts, or knowing, purposely ignore them. Archaeologists dig up the proofs,

p. 16

ethnologists announce their origin, but history refuses to change its antiquated and exploded theories.

General history informs us that when the curtain of history was lifted, the civilization of Egypt was hoary with age. It was a culture that must have developed from thousands of years of growth. Why is the scholarship of the world so silent as to what lay behind historic Egypt? No nation throughout the ages has "as Athene sprung full fledged into knowledge of all the arts and sciences." The story of what lay behind Egypt fascinated the whole ancient world. The culture of Egypt did not originate upon the Lower Nile. Who then was her teacher? It was the ancient Cushite empire of Ethiopians, which weighty authorities tell us ruled over three continents for thousands of years. Should the world wait longer to test the truth of these ancient witnesses? Beside, these gigantic achievements, the petty conquests of Alexander the Great, Julius Caesar, and of Napoleon Bonaparte, fade into insignificance. There seems to be fear to tell about 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.

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.

p. 21

Wells testifying from researches 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 Cusha-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. This beginning must have been not later than 7000 or 8000 B. C. or perhaps earlier. They brought to development astronomy and the other sciences, which have come down to us. The vast commercial system by which they

p. 23

joined together the "ends of the earth" was created and manufacturing skill established. The great period of Cushite control had closed many ages prior to Homer, although separate communities remained not only in Egypt but in southern Arabia, Phoenicia and elsewhere." (Prehistoric Nations, pp. 95, 96.)

Baldwin continues, "5000 B. C. Egypt and Chaldea became separate. The Cushites were still unrivaled. 3500 to 3000 B. C. the kingdom divided again. We do not know what caused the breaking up of the old empire, which for thousands of years had held imperial sway." It may have been that the first cities and civilization extended beyond the "Deluge." The Sabaeans, Himyarites, and Ethiopians maintained supremacy almost to modern times; but the ancient glory had departed previous to the rise of Assyria 1300 B. C. Not long before the Arabian peninsula

had been overrun by Semites, chiefly nomads, who became the permanent inhabitants. The previous conquests of the ancient world denominated by modern books as Semitic were Cushite Arabian and not of the later Semitic Arabian race. Through this error many ancient branches of the Hamitic race are lined up its Semitic. After the rise of Assyria, the Ethiopians above Egypt became the central representatives of that power that had exercised world empire for thousands of years. What kind of race could this have been that could throw such giant shadows upon time's dawn?

The stories of the "Arabian Nights," which

p. 24

so enthralled us in childhood and to which the childhood of the world clings as though they were true has this historic basis. They picture the activities and world wide scope, of Cushite civilization in the declining days of Ethiopian glory. Its scenes represent India, Persia, Arabia and Chaldea, which were primitively Cushite, in the decline of the Gold and Silver Ages of ancient tradition. Archaeological research and findings are proving that there were such ages. The tales of the Arabian Nights, so marvelous and gripping in interest, did not spring from mere fancy alone, and because of this have for mankind an alluring and undying fascination. These tales minus their genii and fairies form an imperishable book picturing a far distant but powerful civilization. In the land of the ancient Chaldean, in Egypt, in happy "Araby the Blest," and along the shores of the Mediterranean, the evidences of this prehistoric civilization are being dug up in wonder by the archaeologists of the civilized nations to-day. Relics in their way as wonderful as the gems called up by Alladin's Lamp, hidden just as were his finds in chambers of the earth. Heeren, whose researches furnish invaluable information to the later historians says, "From the remotest times to the present, the Ethiopians have been the most celebrated and yet the most mysterious of nations. In the earliest traditions of the more civilized nations of antiquity, the name of this most distant people is found. The annals of the Egyptian priests were full of them, and the nations of inner Asia on the Euphrates

p. 25

and the Tigris have woven the fictions of the Ethiopians with their own traditions of the wars and conquests of their heroes; and at a period equally remote they glimmer in Greek mythology." Dionysus, 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 lusture 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 knowledge and civilization."

CHAPTER II. OLD ETHIOPIA -- ITS PEOPLE.

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 luxurience 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.)

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 Cush-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 Cyclopaedia 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 Researches--*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.

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

p. 33

p. 34

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 Barbarians have woolly 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 Nubians as it has become synonymous with slave. They call themselves Barabris, their ancient race name. Sanskrit historians call the Old Race of the Upper Nile Barabris. 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

p. 35

thousands years ago. 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

p. 36

[paragraph continues] Nubia. On the pictured plates at Deir-el-Baheri, the huts of the people of Punt were like the Toquils 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 woolly 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 Thebaid 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. Cushites were the backbone of the armies in the earliest ages. The Egyptian has no warlike qualities. It was the Cushite

p. 37

who was the head and brains of the foreign conquests. It was the Cushite element of the Old Empire that extended itself in foreign colonization eastward and westward around the world. Across Arabia and southwestern Asia, even to the central highlands, inscriptions and massive images in stone stand as voiceless witnesses that they were the commanders of the Egyptian armies and that the Ethiopian masses accompanied the soldiers as trusted allies and not as driven slaves. We must remember that in the early ages they were not a subject race but that their power as a great empire was at its zenith.

The Egyptian of today much changed from the ancient whom Herodotus called black, is content to live in a mud hut beside his beloved Nile. He is despised by the prouder Nubian, who saves his earnings to buy a home and piece of ground in his native Ethiopia. Reclus tells us that the dislike between Egyptians and Nubians is carried to such a great extent that the Nubians even in Egypt will not marry an Egyptian woman and that he refuses his daughter in marriage to the Egyptian and Arab. This could have come down alone front an age-old consciousness of superiority. He knows the proud traditions of his race. In books careless of ethnography, we find the Nubian classed with Semitic stock. They have no affinities at all with this race. Nubians are never able to speak the Arabic tongues gramatically. Nubian women are seldom seen in Egypt. They are the most faithful to the manners and customs of the Old Race. The Egyptian of today makes

p. 38

little showings of ambition or the spirit for great deeds. He squanders his earnings upon trinkets and seems content in the same mud hovel in which the masses of Egyptians primitively lived. Prichard recognizes two branches of the Nubians, the Nubians of the Nile and those of the Red Sea. In the age of Herodotus, the countries known as Nubia and Senaar were occupied by two different races, one of which he includes under the name Ethiopian; the other was a pastoral race of Semitic decent which led a migratory life. This distinction continues to the present day. The Red Sea nomadic tribes are extremely savage and inhospitable. The Nile Nubas or Barabra are the original Ethiopians. They are agricultural and have the old Hamitic traits. They plant date trees and set up wheels for irrigation. These are the Ethiopians mentioned in chronicles as

possessing war chariots. Their allies were the Libyans. Semites at that age of the world had no possession of iron vehicles. Heeren says "that the ancestors of these Ethiopians had long lived in cities and had erected magnificent temples and edifices, that they possessed law and government, and that the fame of their progress in knowledge and the social arts had spread in the earliest ages to a considerable part of the world."

Maurice, that reliable authority on ancient remains, declares, "The ancient Ethiopians were the architectural giants of the past. When the daring Cushite genius was in the full career of its glory, it was the peculiar delight of this enterprising race to erect stupendous edifices, excavate

p. 39

long subterranean passages in the living rock, form vast lakes and extend over the hollows of adjoining mountains magnificent arches for aqueducts and bridges. It was they who built the tower of Babel or Belus and raised the pyramids or Egypt; it was they who formed the grottoes near the Nile and scooped the caverns of Salsette and Elephante. (These latter are wonders of Hindu architecture.) Their skill in mechanical powers astonishes posterity, who are unable to conceive by what means stones thirty, forty and even sixty feet in length from twelve to twenty in depth could ever be raised to the point of elevation at which they are seen in the ruined temples of Belbec and Thebais. Those comprising the pagodas of India are scarcely less wonderful in point of elevation and magnitude." (Maurice's Ancient History of Hindustan.)

Source: For full text of book:

Link: <http://www.sacred-texts.com/afr/we/index.htm>