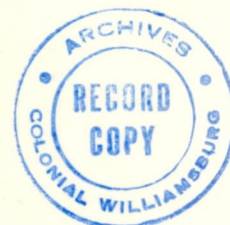


# BROKEN CHAINS

VOL. I, NO. 10

MAY 1993

PAMPHLET FILE



## GOING HOME . . . TO AFRICA

By Michelle Carr

### Fossils Trace Man Back 600,000 Years In Gorge in Africa

LEOPOLDVILLE, Belgian Congo, Aug. 23 (Reuters)—Human fossils about 600,000 years old—possibly the earliest known trace of man—have been found in Tanganyika.

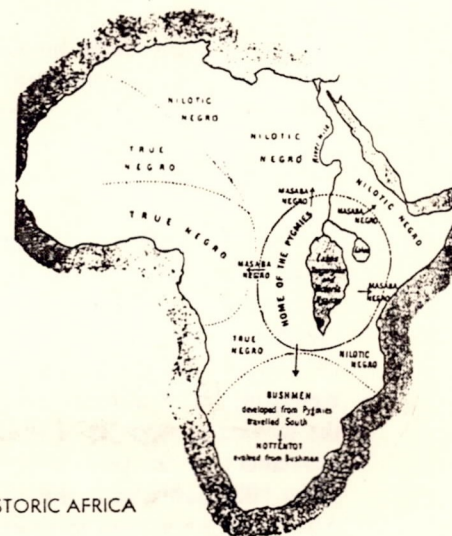
Dr. Louis S. B. Leakey, a prominent anthropologist, said that his wife, also an anthropologist, had found the fossils among animal remains in the Oldoway Gorge in Tanganyika, July 17.

Dr. Leakey, 56 years old, a British expert on East African anthropology, has searched for many years to prove his belief that man originated in Africa. He is curator of the Corydon Museum of Natural History in Nairobi, Kenya.

Dr. Leakey reported his wife's find to the Pan-African Congress of Prehistory here yesterday. Sixty delegates from fifteen countries, including the United States, are at the congress.

Crude tools were found with the fossils, suggesting some form of human culture, Dr. Leakey said. He said a reconstruction of the bones showed a skull that was estimated to date from the second half of the Pleistocene geological era 600,000 years ago.

N.Y. Times, Aug. 24, 1959.



PREHISTORIC AFRICA

**Did you know that Africa is not a country?** It's a continent. There are 52 countries in Africa. Africa has more gold, jewels, plutonium, platinum, chrome, and copper than any other continent. Africa's Nile River is the longest river in the world. The Sahara Desert is the largest desert in the world. It is bigger than the entire United States.

**Did you know that Africa is more than three times the size of the United States?** Did you know that more than 600 million (600,000,000) people live in Africa, over 100 million in Nigeria alone? Human life began in Africa, and people lived there over 4 million years (4,000,000) before we lived anywhere else. The first civilization and the first city were built in Africa. did you know that the pyramids of Egypt are the only "Wonders of the World" that still exist?

**Did you know that Mount Kilimanjaro in Tanzania is so tall that even though it lies on the equator, its top is covered with snow all year round?** The southern part of Africa is so far south that the climate is not tropical but temperate. It snows in South Africa in the summer, yes, the summer, because South Africa is in the Southern Temperate

Zone, and so its seasons are the reverse of ours here in the Northern Temperate Zone.

**Did you know that South Africa and Southern Africa is one of the many countries in the southern portion of the continent of Africa.** Zimbabwe, Zambia, Angola, Mozambique and Namibia are others. South Africa lies at the southern tip of the Africa continent.

**Did you know that Nigeria with 115 million Black citizens has the largest Black population in the world?** Brazil with 40,000,000 Blacks has the second largest. The United States with 35,000,000 has the third! *Did you know that?* (Source: Dr. Arthur Lewin and African Unlimited)

Would you like to go with me to a land so far away, yet, it is within us? Let's go home . . . to Africa, the Motherland.

Behind this page, we would like to whet your appetite, to make you aware of the importance of African history, and to challenge you to learn something to mend the broken chains of our forefathers. This issue is dedicated to Africa.



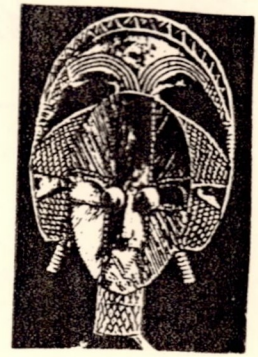
# FROM THE DIRECTOR'S CHAIR

Robert C. Watson

## A HISTORICAL NOTE

The African-American poet Countee Cullen once asked,

*"One three centuries removed from the scenes his father loved  
spicy grove, cinnamon tree, "What is Africa to me?"*



Twenty five years ago I went to Ghana, West Africa, as a student ambassador from Tougaloo College with the "Experiment in International Living Program" to find out what Africa meant to me.

I spent three months in Ghana and my experiences there provided me with new and refreshing views about Africa and Africans. Like many of my contemporaries I knew very little about Africa, but I had heard of Kwame Nkrumah.

Nkrumah was educated in the United States at Lincoln University in Pennsylvania and as a follower of Dr. W.E.B. DuBois, helped to organize the Pan African Conference in Manchester, England in 1945. Nkrumah along with DuBois, Jomo Kenyatta, C.L.R. James, and George Padmore were the leading proponents of the African Independence Movement in the post World War II era. It was under Nkrumah's leadership that Ghana was the first African nation to gain its independence from Britain in 1957. As an opponent of colonialism and as a champion of African unity, Nkrumah became one of Africa's most popular leaders and Ghana was considered by many in the west, particularly African-Americans, as a place to visit and call home.

When visiting Ghana in 1968, I took advantage of every opportunity to visit universities and colleges, talk with individuals, sample kaize, yams, and fu fu, listen to the tobalo, experience the slave castle at Cape Coast, dress in the brilliant colors of kente cloth, and I sat in awe listening to the Griot's anecdotes, tales, histories, and traditional songs.

One of the highlights was my visit to Axim, birthplace of Kwame Nkrumah. Axim is a small fishing village located in the western part of town on the Atlantic Ocean. The people there are very proud of their native son and the impact that he made in both national and international politics, and government. Nkrumah was overthrown in 1966, but his legacy is still alive and well throughout the world. Anyone who goes to Ghana must put Axim on their itinerary because a visit there will do much to enlighten and help one understand what Africa means.



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Suggestions, comments, questions, articles are welcomed.

Send to Franklin Street Annex, Room 106.

Editor . . . . . Michelle Carr

Department Director . . . . . Robert C. Watson



## OH, MOTHER AFRICA

I was born in a land far, far away from my homeland.  
Hundreds of years ago my forefathers were stolen away.  
They were brought here in the holds of slave ships.  
Tightly packed, they lay on their sides in human waste.  
Chained together for a long, perilous voyage.  
Oh, Mother Africa I long to return to your bosom.

Disease and suicidal melancholy were widespread.  
Along with a few ill-fated revolts aboard ship.  
Causing the numbers of the human cargo to dwindle.  
The women were often used for the crew's pleasure.  
Mothers killed their children to spare them their fate.  
Oh, Mother Africa how I long to feel your teardrops.

Standing on the auction block to be examined.  
Strange fingers probing every crevice on their body.  
"Sold," the auctioneer yells, "To the gentleman in back."  
Placed in the tobacco and cotton fields to toil.  
Some worked in the Big House as cooks and nursemaids.  
Oh, Mother Africa I long to feel your breath on my face.

Many tried to resist, Prosser, Vesey, Turner among them.  
Loose lips sink ships, a faithful slave would tell.  
The rebels were made examples of for others to see.  
Turning to God for strength and comfort was one solution.  
To help endure a life that was full of pain and misery.  
Oh, Mother Africa I want to place my feet on your soil.

To treat a human as property, not all felt it was right.  
Huge profits were made by some, primarily in the South.  
They were ready to fight for their right to own slaves.  
The fight cost many lives, both Black and White.  
Finally, with the Thirteenth Amendment slaves were set free.  
Oh, Mother Africa how often I have dreamed of seeing you.

With freedom came many problems, some still are unsolved.  
Equality is all we ask for. Equality for one and all.  
A chance to prove ourselves, the same as the next person.  
The right to identify with our great African heritage.  
Without being accused of stirring up racial conflicts.  
Oh, Mother Africa we are all your children, everyone.  
For without questions, *you* are the Mother of Civilization.

Jerrold W. Roy



## IF WALLS COULD TALK

On-Site Report by Michelle Carr

"Hmph, you should have smacked him, girlfriend." Ooh hi, I just love the soaps. I'm watching my favorite, "All My Children." Shh, shh, shh, this is the good part. Erica is telling another one of her men off. "You-go-girl!"

WE INTERRUPT THIS BROADCAST FOR THE FOLLOWING SPECIAL MESSAGE.

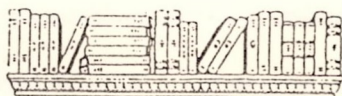
"Please keep tissue or toilet paper handy when around **BERNETTA WAKE**. She's so sad and pitiful. Her son, Herman, has left for the Air Force."

"He's in God's hands. Anyway, he's so cute the angels would love to protect him."

## THE BOOKSHELF

*Why Black People Tend To Shout*

By Ralph Wiley



Why do black people tend to shout? Now there is a question for the ages. Author Ralph Wiley answers this question with cold facts and wry views from a Black man's world.

Ralph Wiley has a singular voice. It is immediate and unmistakable. In this collection of essays, he takes on popular culture as it relates to Black Americans today. His scope includes everyone from Marion Barry and Nietzsche to Bernard Goetz, Jackie Robinson, Spike Lee, and H. L. Mencken, and everything from food to IQ tests to the Black Sox. In essays like "What Black People Won't Eat," and "The Natural Superiority of Black Athletes," Wiley cuts to the heart of issues that continue to tear people apart, adding a new dimension to the dialogue about race.

In Wiley's foreword, he states, "Black people tend to shout in churches, movie theaters, and anywhere else they feel the need to shout, because when joy, pain, anger, confusion and frustration, ego and thought, mix it up, the way they do inside Black people, the uproar is too big to hold inside. The feeling must be aired.

First of all, black people are too happy just being able to shout not to take advantage of the luxury. When you have read that bits were put in some of your ancestors' mouths, you tend to shout. When a sweet grandmotherly sort has to tell you how black people once were chained in iron masks in the canebrake, to keep them from eating the cane while they harvested it, and that these masks were like little ovens that cooked the skin off their faces—when you hear that grandmotherly voice and realize she once was a girl who might have been your girl, and someone caused this pain on her lips and nobody did anything about it but keep living—this gives you a tendency to shout, especially when confronted by an opportunity to speak to a smarty talk-show host or a snarling highway patrolman.

"There has been too much partying in the African-American Programs office. Happy Birthday wishes to **ARTHUR JOHNSON, CHRISTY COLEMAN, MALCOLM X, and MICHELLE CARR**. Best wishes to the new year ahead."

"Go-head, it's your birthday, it's your birthday!"

WE NOW RETURN TO THE SCHEDULED PROGRAM.

Gohlee day! I've missed my soaps. I wonder what happened to Erica? Well, at least I've got some juicy gossip for you. Oh yeah, remember, I didn't say a word to you about it!

Black people are too smart not to shout, especially when happiness comes in for a short visit before it has to go on down the road. We want happiness to know it's appreciated when it comes calling. Poverty has something to do with the shouting, too. Most black people can't afford to be quiet.

Black people shout because they want the answers to questions that go unasked. Like, who knocked the nose and lips off the Sphinx?

Black people tend to shout because they appreciate these and all of life's other good jokes which started off as tragedies. We have to. The Bert Williamises, Pryors, Murphys and Cosbys didn't become funny by accident. Life gave them material. Laugh or die.

Black people tend to shout because nothing has come close to making those of African diaspora less determined, or less artistic, or less inventive, or less adaptable, or less productive, or less wise, or less creative, or less quite stupendously gorgeous.

Black people shout because they are immortal and sense this. Black people sense this because we have been dying for years, shouting and dying, yet here black people are, the salt of the earth. Here we are.

Black people tend to shout because nothing can stop a new meaning in life with each passing generation.

Black people tend to shout because they dare to have the nerve to not be silent.

If black people didn't shout, who would? Now *there* is a question for the ages."

This entertaining, insightful, refreshing, easy to read book on life in America as seen by a black man, is a valuable resource for people of all races.

Enjoy!





## LETTERS TO THE EDITOR

Dear Michelle:

Thanks for sending me *Broken Chains!* I look forward to each issue. I am a black (female) historian and building interpreter at Old Salem, Inc. Please add my cousin to your list. He is a biologist and genealogist at the Smithsonian.

Thanks!  
L. Jane Stelle  
Mocksville, NC

Hello! Remember me? I'm the guy with the *Journal and Guide* newspaper. I am looking forward to receiving the May newsletter. March and April were just terrific and very informing.

I really enjoyed your article "My Brothers Have the Blues." Yes, I too believe that we, the African-American male working along with our females through group and community efforts can turn our plight around. As you have stated, not only we have to begin, we must with all urgency begin to turn the tide and recapture our true essence as a people. That is the message that our generation must bring because so much is at stake. Our generation must assume its rightful place of responsibility and begin to lead our people "NOW."

Sincerely,  
Thomas Rountree  
Norfolk, VA

Dear Michelle,

All of the issues of *Broken Chains* are outstanding; however the recent March 1993 was exceptional. What a glorious tribute you and your writers paid to African-American women and thereby to all women.

Thank you for providing Colonial Williamsburg with such an excellent publication. You do great credit to yourself, your department, and the organization!

Best wishes,  
Peggy Howells, Manager  
Museum Professional  
Services

Michelle—

Just received the October issue of *Broken Chains*.

Bravo!

What do you think about writing a column on black history for the journal? Let's talk.

Wayne Barrett, Editor  
Colonial Williamsburg  
Journal

Michelle,

I can not tell you how much I enjoyed the March 1993 edition of *Broken Chains!* I especially enjoyed TEAR and MY LAST WILL and TESTAMENT by Mary McLeod Bethune. Keep up the good work.

Sometime, when you have a chance please send me a mailing address for Jerrold Roy.

Sincerely,  
Ruth Rabalais, Manager  
Carter's Grove

Dear Michelle,

You have done a great job with *Broken Chains*, AAIP's newsletter. I found it full of interesting information (and gossip!), well-written, and nicely designed. You should be proud of it.

Just add my compliments to all the others you must be receiving. But I feel particularly proud of your accomplishment because you used to work with us at the Library!

I know this represents a lot of hard work. Relax and enjoy the praise. On the other hand, I can't wait until you do the next issue!

Sincerely,  
Susan Berg, Director  
Colonial Williamsburg  
Library

Dear Michelle,

I just wanted to send you this note to tell you how important your writings in *Broken Chains* are to me and I'm sure, to countless others.

The compassion I felt for those you described in the lead article in the February issue was overwhelming. These are facts we all must hear about however painful and emotional they must be to you and others who write and tell about them and for those of us who listen and learn about them. Thank you!

I also enjoyed the other articles including the excerpt from Martin Luther King's speech. That brought back some very important moments in my life.

I hope you and the rest of the AAIP staff continue your good work. There is so much "Food For Thought" that you have to be proud of in your heritage and its important for others to know it and understand it.

Nice going!

Sincerely,  
William "Bill" Gardiner  
Vice President,  
Facilities & Property  
Management



## MICROPHONE CHECK . . . WE'VE GOT A VISITOR

Interview with Guest  
from Ghana

Paa-Bekoe Welbeck  
Associate Vice Provost,  
Academic Technology  
College of William and Mary



*Thank you for inviting me for this interview. I am now looking at a list of questions I have been presented, thirty of them in all, and I must confess, some of them are very mean. In trying to answer them I will be exposing my own ignorance, but this is impromptu. It shows how well we know about ourselves, about our ancestors, about our own history. So you have some very interesting and simple questions which I may not be able to answer factually or I'll try and reveal my ignorance and answer them. Some of them are of course very easy.*

**Carr:** *When did Ghana gain its independence?*

**Welbeck:**

Ghana gained its independence on March 6, 1957. It was the first Black African country, south of the Sahara Desert, to gain its independence.

**Carr:** *What was Ghana called prior to its independence?*

**Welbeck:**

Prior to that, Ghana was known as the Gold Coast. The reason it was called the Gold Coast, myth has it and as eventually evidence supported it, Ghana still has little gold. It was easier back then for the Portuguese and the other explorers to discover gold along some of the bigger rivers, and that's how it got its name Gold Coast until it became Ghana.

**Carr:** *What does the word "Ghana" mean?*

**Welbeck:**

This question is a little embarrassing because I never did think about it. I do know that Ghana was chosen to represent the new independent country of the Gold Coast because our first leader, Dr. Kwame Nkrumah, was aware of an empire that existed around the west coast of Africa. It was very powerful and I remember it existed in the 11th century, somewhere along that line, as a powerful nation. Nkrumah thought that this would reflect black power, black pride, and so on, and that's how we acquire our name to the best of my knowledge. The historian will come in and say, "Hey, you are very ignorant, correct that man," and that is fine with me, but this is basically an unrehearsed and spontaneous interview, and that's what I remember.

**Carr:** *Who were some of the big figures in the independence movement of Ghana?*

**Welbeck:**

Good grief, that is a very loaded question, and in answering this, I may overlook some very

important people. This is speaking off the top of my head, but certainly Dr. Kwame Nkrumah.

**Carr:** *Who was Kwame Nkrumah?*

**Welbeck:**

Nkrumah was a lone idealist. A Ghanaian who wanted to study in the United States of America where he met some future leaders of Africa who looked at the institutions in America, the indignity of the Black man, and then the whole continent of Africa and the indignity of Africans, and honestly became angry. He wanted to exert the Black man's dignity. He could not look at the world and see the Black man catching hell here in America, and catching hell in his own land, so they studied all sorts of movements here and there.

Then he went on to Britain where a group started a movement to gain independence and they felt they needed a dynamic young man. So they said, "Let's bring this man over here. He is a pretty powerful and charismatic person and maybe he could become the secretary of this organization." So they invited Nkrumah over and Nkrumah found the organization to be very slow, so he broke off.

**Carr:** *Why did Nkrumah come to the United States to study?*

**Welbeck:**

For all that I know, again, talking off the top of my head, you study history and you forget. If right now I asked you who was the seventh President of the United States of America, hey, I would doubt if you would remember, so that's the kind of thing I am facing here today.

Well, he came to the United States of America because I guess he was familiar with the delusion of independence. America frustrated this young man because I guess as a young man who was studying and was interested in leadership, he had read about American history and the entire movement, and independent movement and how the whole thing

occurred. I guess the problem that he had actually convince this young man to come to America and study to be a priest. This is also something I came here to do. I guess through his experiences here, he changed his mind and began to study political science.

**Carr:** *What was his relationship with W. E. B. DuBois?*

**Welbeck:**

His relationship with W.E.B. DuBois was that of a mentor. Nkrumah looked up to DuBois because of DuBois' historic significance and the whole Pan African movement. I have a feeling Nkrumah read some of his earlier works, *The Souls of Black Folks* and so on, and he saw what an intellect this guy was. He admired him, he respected him, and so he honestly looked up to him as a mentor.

Now as you well know, he was eventually in Ghana when Nkrumah was there, both DuBois and his wife, where he died. So, I would say that is basically how the relationship was.

**Carr:** *What was your name?*

**Welbeck:**

Until I finished my doctorate, that is when I officially switched my name. Throughout my studies in this country, my classmates called me "Henry." Actually now, those I went to school with still call me Henry. I was known as Henry Robert Welbeck. As I was finally doing my Ph.D. and said one day, "How in the world would an African, a Ghanaian, be called Henry Robert Welbeck?" So I said let me go back and use one of my given names. Quite frankly, when you are born in Ghana, you have several names, and that's how I changed to become Paa-Bekoe Welbeck.

**Carr:** *What brought you to the United States?*

**Welbeck:**

I came to the United States because as young man, for some reason, I don't know why, I was just fascinated with America. I did not like the British. Some how I thought they were too stuffy and Americans seem to be down to Earth. That really appealed to me.

My father also studied here, in America, and became a preacher. He wanted me to become a preacher too! That's how I came to America to start school at Livingston, the historic black college in Salisbury, North Carolina, the AME's church. So I came here to become an ordained minister.

**Carr:** *What kind of economy existed in Ghana?*

**Welbeck:**

That's a very tough question. Well, the Ghana economy in the beginning, in the 1950s right after Independence and the 1960s, basically you could describe it as a market economy. That is the same that you have here, entrepreneurship. It was a

capitalist. It was dominated by foreigners, that is Europeans, people from the Middle East, from India, there were Ghanaians who were also in business. But it was a market economy, basically.

So after independence and the balance against the native Ghanaians was definitely very good, then Ghana decided to experiment as socialist. That is very complicated to explain, so I'll leave that for some experts.

**Carr:** *Why do most African-Americans decide to go to Ghana?*

**Welbeck:**

Right now, I don't know if it's true or not, but historically this has been the truth. One thing, especially in the 1960s, Ghana was a vibrant, exciting society and the first country to gain its independence. African-Americans for once, would see Black people just like themselves, like at the United Nations diplomats. Do you remember, you were not born then, how Washington, D.C. was? It was difficult, but I guess African-Americans wondered who are these Black people who walked with their heads up and that whole psychological sense of pride.

Plus Nkrumah, our President, was a charismatic Black leader who spoke, and who stood out in many respects idealistically to the impression of Black people. Naturally Blacks in this country could relate to that. For any Black man who could stand up and tell the White man to his face that he was an exploiter, and that he intends to destine the Black man into his own hands and so on, I think it struck a chord, a familiar chord.

So for the young, and all people who lived, Blacks, particularly African-Americans in the 1960s, Ghana was basically the pride, that one country that they heard of everyday on the news.

Once you went to Ghana, and saw the hospitality of the people and everything was fresh and new, Blacks in charge, it was very, very, very psychologically fulfilling.

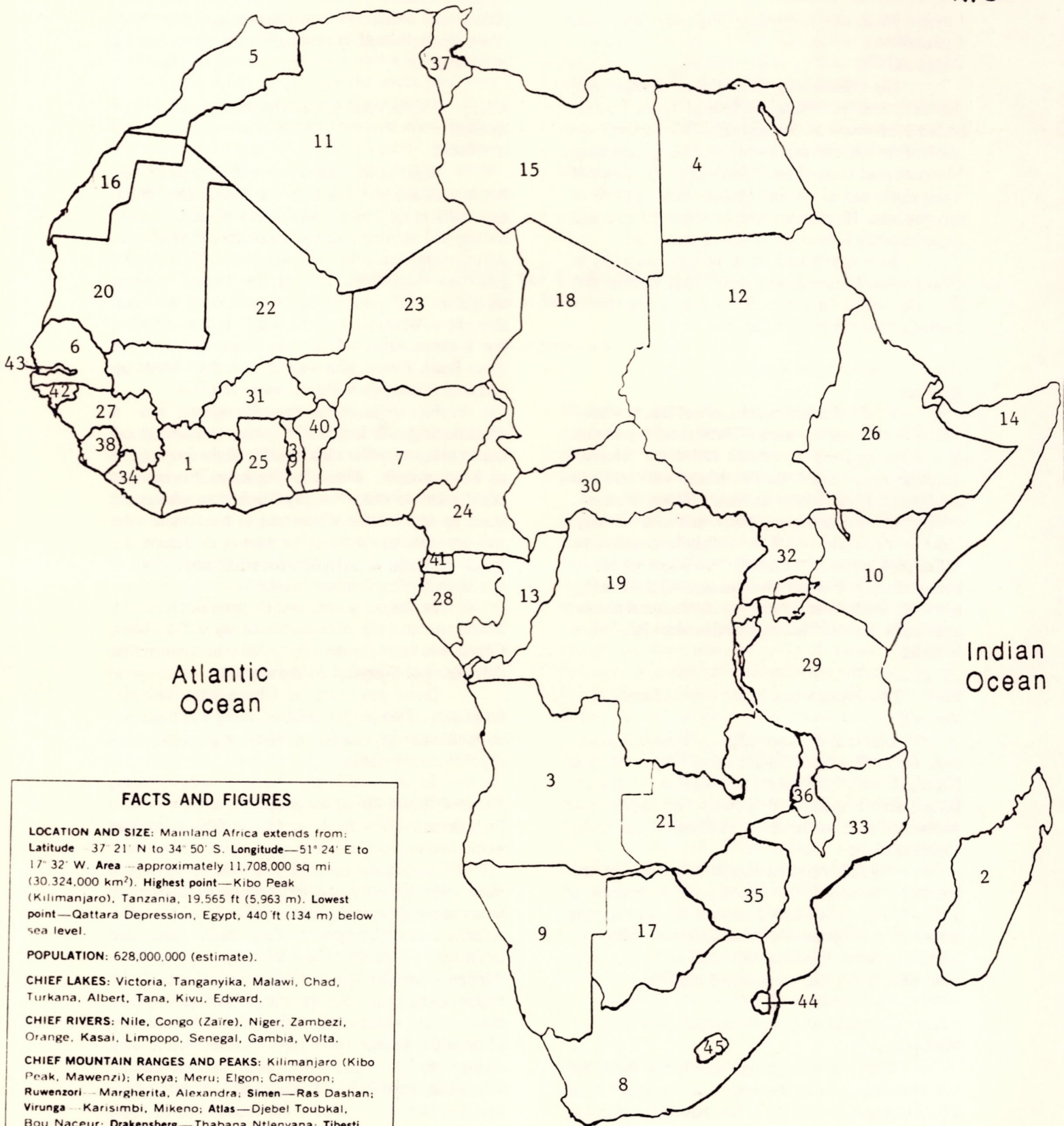
So I would say because that history, Nkrumah's popularity, the people he attracted there, DuBois and his wife, I would say Ghana became world-known.

Also historically, if you look at the whole slave trade, Ghana was a very prominent country, in terms of the slave trade because of its location on the Atlantic Ocean. Many of the slave traders who came to Ghana built castles which stand up today. When African-Americans go to Ghana, that's one of the saddest experiences they go through because they visit these castles which were trading post and eventually became the storage space for the slaves before they crossed the Atlantic. So, there is that strong, emotional, psychological, historical tie that, where else I'm not aware of any other countries in West Africa, that have the number of castles that Ghana have. *(Interview to be continued in future issue.)*



## COUNTRIES OF AFRICA

There are many countries in Africa. Can you name them?  
(See Employees' Corner for solution)



### FACTS AND FIGURES

**LOCATION AND SIZE:** Mainland Africa extends from:  
**Latitude**—37° 21' N to 34° 50' S. **Longitude**—51° 24' E to 17° 32' W. **Area**—approximately 11,708,000 sq mi (30,324,000 km<sup>2</sup>). **Highest point**—Kibo Peak (Kilimanjaro), Tanzania, 19,565 ft (5,963 m). **Lowest point**—Qattara Depression, Egypt, 440 ft (134 m) below sea level.

**POPULATION:** 628,000,000 (estimate).

**CHIEF LAKES:** Victoria, Tanganyika, Malawi, Chad, Turkana, Albert, Tana, Kivu, Edward.

**CHIEF RIVERS:** Nile, Congo (Zaire), Niger, Zambezi, Orange, Kasai, Limpopo, Senegal, Gambia, Volta.

**CHIEF MOUNTAIN RANGES AND PEAKS:** Kilimanjaro (Kibo Peak, Mawenzi); Kenya; Meru; Elgon; Cameroon; Ruwenzori—Margherita, Alexandra, Simen—Ras Dashan; Virunga—Karisimbi, Mikeno; Atlas—Jebel Toubkal, Bou Naceur; Drakensberg—Thabana Ntlenyana; Tibesti Massif—Emi Koussi; Ahaggar—Tahat.

**CHIEF DESERTS:** Sahara, Arabian, Kalahari, Nubian, Libyan, Namib.



# EACH ONE, TEACH ONE



## THE THINK TANK

1. Q: What is the name of the African nation founded by Blacks of the American Colonization Society in 1822?
2. Q: What is the name of the archaeological site in Kenya, East Africa, where, to date, the oldest human-like fossils have been found?  
A. Nairobi      B. Kikuyu  
C. Mau Mau     C. Olduvai Gorge
3. Q: Who was the Kenyan president and leader, nicknamed "The Old Man," who led his East African nation to freedom from British Colonialism?
4. Q: What is the name of the slave ship on which the African leader Joseph Cinqué and his followers revolted against their captors and eventually won their freedom and returned to Africa?
5. Q: This Black civilization of Persia existed around 2900 B.C. and is considered to be older than Ethiopia and Egypt? Who were they?
6. Q: In 3730 B.C., this Black man completed the Great Pyramid, which is 451 feet high, covers 31 acres, has 2,500,000 blocks of granite, and took 100,000 men thirty years to build. Name him.  
A. King Tut      B. Ramses  
C. Imhotep       D. Kush
7. Q: Name the ancient Egyptian scholar and physician who has been called the "real father of medicine." He is acknowledged to have described the circulation of blood 4000 years before Europe discovered this important body function.
8. Q: The oldest and most noted statue in the world bears the face of a Negro. Name it.

## AFRICAN PROVERB:

(Congo) "Man is like palm-wine: when young, sweet but without strength; in old age, strong but harsh."

## TRADITIONAL AND MODERN AFRICAN LITERATURE

### Benin (Dahomey)

*Dahomean Narrative: A Cross-Cultural Analysis* by Melville J. Herskovits and Frances S. Herskovits.

### Cameroon

*Houseboy* by Ferdinand Oyono.  
*Old Man and the Medal* by Ferdinand Oyono.

### Ethiopia

*Fire on the Mountain and Other Ethiopian Stories* by Harold Courlander and Wolf Leslau.  
*Shinaga's Village* by Sahle Sellassie; translated by Wolf Leslau.

### Ghana

*The Adventures of Spider* by Joyce Cooper Arkhurst.  
*Guardians of the Sacred Word*, edited by Kofi Awoonor.  
*More Adventures of Spider* by Joyce Cooper.  
*Vulture- Vulture-* by Efua T. Sutherland.

### Guinea

*The Dark Child* by Camara Laye.

### Kenya

*The River Between* by James Ngugi.  
*Weep Not Child* by James Ngugi.

### Mali

*Sundiata: An Epic of Old Mali* by D. T. Niane.

### Nigeria

*Arrow of God* by Chinua Achebe.  
*Lion and the Jewel* by Wole Soyinka.  
*My Life in the Bush of Ghosts* by Amos Tutuola.  
*Yoruba Proverbs* by Bernth Lindfors and Oyekan Owomoyela.

### Senegal

*Selected Poems* by Léopold S. C. Senghor.  
*Tales of Amadou Koumba* by Birago Diop.

### South Africa

*Chaka: An Historical Romance* by Thomas Mofolo.

### Anthologies

*Poems of Black Africa*, edited by Wole Soyinka.



Robert C. Watson, Director  
 Department of African-American  
 Interpretation and Presentations

## WEST AFRICA

*What is Africa to me:  
 Copper sun and scarlet sea  
 Jungle star or jungle track,  
 Strong bronzed men, or regal black  
 Women from lions I sprang  
 When the birds of Eden sang?*  
 Countee Cullen

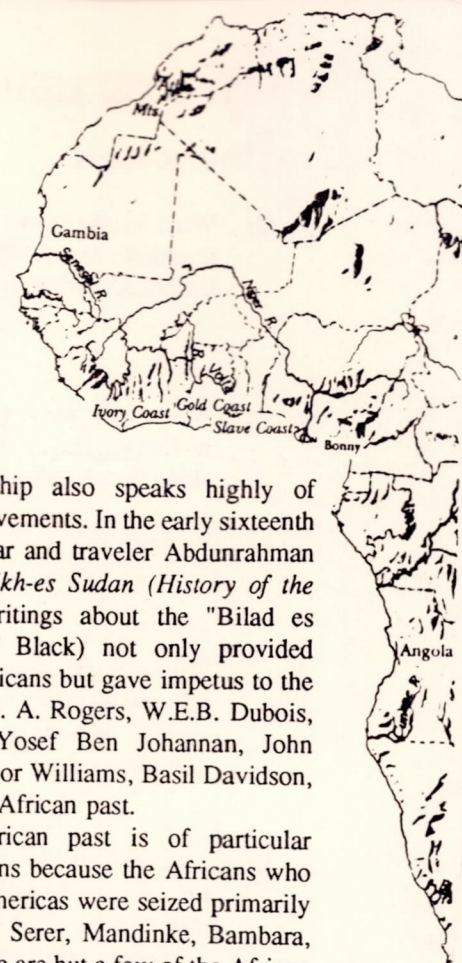
In the last thirty years historians have taken a particular interest in reevaluating the importance of Africans, especially West Africans, in the economic, social, and political development of the United States.

This new interest has been sparked in part by a series of revolutionary discoveries by Dr. Louis S. B. Leakey and other scholars who claim that man originated in Africa; by excavations in Egypt that demonstrate without doubt that Africans laid the foundation for much of the Nile Valley; and by the findings of archaeologists that Africans created civilizations that equaled and in some instances surpassed the great civilizations of ancient Greece and Rome. These discoveries, coupled with a growing pride of African-Americans (and indeed many other Americans) in their native cultures, are yielding new perspectives on African history and human history.

Africa, long considered the "Dark Continent," is now widely regarded in academic circles as the place where man first received light. It is the land that one out of every ten Americans claims as the home of "their fathers." The enslavement of millions of West Africans over almost four centuries in the Atlantic slave trade was a tragedy of such magnitude that it is difficult to understand that West Africans developed complex societies prior to the coming of the Europeans. However, there is a great deal of evidence that Africans were builders of great societies. When the human drama opened, Africans were on the scene—producing, directing, and acting. Africans were known, accepted, and honored throughout the ancient world for their knowledge of medicine, law, government, science, and culture. The Greeks and Arabs were especially noted for giving praise and respect to the Africans. The great Greek author Homer praised Memnon, King of Ethiopia, and Black Eurybates:

Of visage solemn, sad, but sable  
 head, short, woolly curls, o'erfleece'd  
 his bending head, . . . Eurybates, in  
 whose large soul alone, Ulysses  
 viewed an image of his own.

Not only Homer but Pliny, Diodorus, Herodotus, and other classical writers repeatedly Europeans referred to all Africans as Ethiopians, which is an Arabic word meaning "burnt-face.")



Arab scholarship also speaks highly of Africans and their achievements. In the early sixteenth century the Arab scholar and traveler Abdunrahman Es-Sadi wrote the *Tarikh-es Sudan* (*History of the Sudan*). Es-Sadi's writings about the "Bilad es Sudan" (The Land of Black) not only provided insights about West Africans but gave impetus to the great modern scholars J. A. Rogers, W.E.B. Dubois, Carter G. Woodson, Yosef Ben Johannan, John Henrik Clarke, Chancellor Williams, Basil Davidson, and others to study the African past.

The West African past is of particular significance to Americans because the Africans who became slaves in the Americas were seized primarily in West Africa. Wolof Serer, Mandinke, Bambara, Hausa, Fudani, and Fante are but a few of the African cultures that were imported to the Americas and to the colony of Virginia. (See Table)

### ORIGIN OF SLAVE IMPORTED INTO VIRGINIA 1710-1769

ORIGIN	NUMBER OF SLAVES
Direct from Africa	
"Africa"	20,567
Gambia (including Senegal and Goree)	3,652
"Guinea" (Gold Coast, Windward Coast)	6,777
Calabar and Bonny	9,224
Angola	3,860
Madagascar	1,011
Via West Indies	45,091
Via Other North American Ports	7,046
	370
<b>Total</b>	<b>52,504</b>

Source: Joseph E. Holloway, *Africanisms in American Culture*

There were, and are, too many significant differences among the various West African people to put them all into a single category. Nonetheless, there were some basic values, common patterns, and other fundamental similarities that existed among them that will allow for a general description of West African societies before the European and the Atlantic slave trade.

## CALENDAR HIGHLIGHTS

### PEOPLE OF THE PAST

(Portrayal of people of the eighteenth century.)

Meet . . .

**Chicken Hattie, Kingsmill Plantation Slave,** Wednesdays, beginning June 16 through September 5 from 9:30 A.M. to 11 A.M. location to be announced, weather permitting.

**Matthew Ashby, A Carter,** attends to business about town, Fridays, June 18th through September 5th from 10 A.M. to 11 A.M. in front of Prentis Store, weather permitting.

**Gowan Pamphlet, A Preacher,** Tuesdays and Sundays, beginning May 4th through September 5th from 1 P.M. to 2 P.M. at the Custis Tenement, weather permitting.



**SITES AND BUILDINGS** that interpret or exhibit the black experience.

**Brush-Everard Site** — Tours of this property and original house feature the lives of Thomas Everard, immigrant and public official, and his family. Learn more about the African-Americans who lived and worked on the property. Mondays, Tuesdays, Wednesdays, Thursdays, and Saturdays 10, 11 A.M., 1, 2, 3, and 4 P.M.

**Carter's Grove Slave Quarter** — Interpreters will welcome you to the slave quarter, rebuilt on its original location, and direct you through buildings and outdoor spaces that reveal much about the lives of the Africans and African-Virginians whose labors supported the eighteenth-century plantation. Open Tuesdays through Sundays, 9 A.M. to 5 P.M.

### SPECIAL TOURS

**The Other Half** — Half of the population in Williamsburg during the eighteenth century was black. This ninety-minute walking tour gives an in-depth look at the black experience from the arrival of the first blacks in Virginia in 1619 through the abolition of the slave trade by the English in 1807. Check *Visitor's Companion* for a current listing of times.

### SPECIAL PROGRAMS

**Black Music Program** — A forty-five-minute program that explains how African and European musical concepts merged to create African-American music. Rhythms, storytelling, vocal music, and dance will be performed Fridays, beginning June 18th through September 5th, at 5:30 P.M. at the Play Booth Theater.

### SPECIAL EVENTS AROUND TOWN

**Brenda Wallace Benefit** — "Singing for Life," Friday, May 21, 1993 at 7 P.M.

Members of the Community Mass Choir, under the direction of Robert Hall Jr., will perform during a gospel sing-out entitled, "Singing for Life," Friday, May, 21, at 7 p.m. in the Williamsburg Lodge Auditorium. The performance is a benefit for Brenda Wallace, a Regency Lounge captain at the Williamsburg Inn who needs a bone marrow transplant. Donations are \$6. Call Elnora Rhodall at (804) 220-7152 for information if you've missed it.

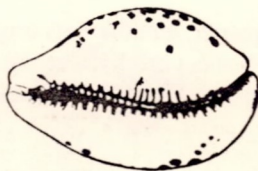


Common to West African societies was a belief in a High God or Supreme Creator of the world. The High God in traditional West African religion is the parent of the lesser gods, who are seen as mediators between man and God.

The core of West African society was the family which was organized among many ethnic groups along matrilineal lines. Polygamy and monogamy were both widely practiced, social life was well organized, the sick and infirm were cared for.

Most societies were organized around the age-grade set system. The age-grade set (which peer groups) was determined by the period in which one was born. As one progressed generally broken into the following age groups: grade 1, age 1-12; grade 2, 13-18; grade 3, 19-28; grade 4, 29-39; and grade 5, age 40+), the individual was inculcated with his or her sex role and responsibility to the community.

Agriculture was the basis of economic life in West Africa, although herding, fishing, and in some cases, trade with northern and central African cultures were also important in their daily lives. West Africans had also established a monetary system based on the cowrie shell that had been in use before European penetration in the late fifteenth century.



Cowrie shell

The West Africans, contrary to popular myths, had also developed political institutions before contact with Europeans. Political institutions ranged from the council of elders to village states and territorial empires, for example, the kingdoms of Ghana, Mali, and Songhay. Anthropologist Melville J. Herskovits states that "of the areas of inhabited by non-literate people, Africa exhibits the greatest incidence of complex governmental structures. Not even the kingdoms of Peru and Mexico could materialize resources and concentrate power more effectively than could some of these African monarchies, which are more compared with Europe of the Middle Ages than referred to the common conception of the 'Primitives' state.'"

The writing of the history of Africa and specifically West Africa is still in an embryonic stage. The documents left by the Greeks, the Arabs, the slave traders, and the West Africans themselves are scanty at best. One historian notes that,

in the investigation of significant historical developments it is often impossible to follow, with any conviction, the old logic of cause and effect. Events crowd upon circumstances, seemingly unrelated details coincide, individuals, unknown to each other and inspired, it would seem, by motives that are utterly disparate, set to work in the same direction, but in various parts of the world; accident plays its part, and then suddenly, and almost fortuitously the pieces fall into place and mankind has changed direction.

To reconstruct the West African past is a challenge and a mission and, as African history is transmitted to future generations, we must constantly remind them, ourselves, that "those who are dead are never gone."

*Hear more often things than beings,  
The voice of the fire listening,  
Hear the voice of the water  
Hear in the wind  
The bushes sobbing  
It is the sigh of our Forebears.*

*Those who are dead are never gone:  
They are there in the thickening shadow.  
The dead are not under the Earth:  
They are in the tree that rustles,  
They are in the wood that groans,  
They are in the water that sleeps,  
They are in the hut, they are in the crowd,  
The dead are not dead.*

*Those who are dead are never gone,  
They are in the breast of the woman,  
They are in the child who is wailing  
and in the firebrand that flames.  
The dead are not under the Earth:  
They are in the fire that in dying,  
They are in the grasses that weep,  
They are in the whimpering rocks,  
They are in the forest, they are in the  
house,  
The dead are not dead.*

Birago Diop





## ECHOES FROM THE PAST . . .

### Important Dates in Black History

- |                     |  |                     |  |
|---------------------|--|---------------------|--|
| <b>May 1, 1946</b>  | Mrs. Emma Clarissa Clement named "American Mother of the Year" by the Golden Rule Foundation.  | <b>May 18, 1896</b> | United States Supreme Court decision ( <i>Plessy vs. Ferguson</i> ) upheld doctrine of "separate but equal" and began age of Jim Crow. |
| <b>May 2, 1920</b>  | The first game of the National Negro Baseball League (NNL) is played in Indianapolis, Indiana.   | <b>May 19, 1925</b> | Malcolm X born in Omaha, Nebraska.   |
| <b>May 3, 1845</b>  | Macon B. Allen, first black lawyer admitted to the bar, passed examination at Worcester, Massachusetts.  | <b>May 25, 1919</b> | Death of Madame C. J. Walker, wealthy cosmetics manufacturer, at Irvington-on-the-Hudson, New York.                                    |
| <b>May 12, 1991</b> | Hampton University students stage a silent protest against former President George Bush's commencement address to highlight their opposition to his civil rights policies. | <b>May 27, 1958</b> | Ernest Green graduated from Little Rock's Central High School with six hundred white classmates.                                       |
| <b>May 17, 1954</b> | United States Supreme Court in landmark <i>Brown vs. Board of Education</i> decision declared segregation in public schools unconstitutional.                              | <b>May 31, 1870</b> | The first civil rights Enforcement Act, which protects the voting and civil rights of African-Americans, is passed by Congress.        |

## EDITOR'S JOURNAL

I would like to take this opportunity to stop.

I want to take this time to give you thanks for your comments, suggestions, and your support of *Broken Chains*.

As many of you know, so often we are caught up in the day-to-day living that we often forget to give thanks to those who support us. You know how we can be, rushing through breakfast, rushing through traffic, rushing to work, rushing to finish a project, forgetting lunch, rushing to a meeting, rushing, rushing, rushing. But have you ever stopped?

Do you tell your family and friends you appreciate their help? Do you give thanks to all who support and help you make it through the day?

I would like to take this opportunity to stop.

I want to thank you all for the telephone calls, letters, and those who stop by the office to give me words of encouragement regarding *Broken Chains*. As many of you know, this was just a dream that has become a reality, thanks to you. I did not believe that I could do it and here it is!

Your support gives me the confidence to step out, test the waters, and to do something I enjoy. I am a witness, big surprises do come in small packages, if just given half of a chance.

Many can not believe this is just my beginning, but it is! Just remember, through prayer, faith, and belief in ones' self, you can do anything you put your mine to do. I just do my best, and let God do the rest.

I have included a few letters to the editor on the following page so that you may experience the same joy I feel. Thank you, once again, for your support. Enjoy your trip to Africa!



# AFRICAN STYLE

## THE ART OF CORNROWING

The ancient art of cornrowing is one that has been handed down through the generations in African women's beauty habits, but it is also an expression of communion with the universe.

It has been said that cornrowing is a basic aesthetic of the African woman's existence. Millions of women from West, South, East, and Central Africa consider cornrowing a living art form. The variations are infinite and no one style appears the same way on any one woman. Nigeria, where cornrowing is looked upon as an art akin to spirituality and ritual is an example of this. Traditionally, among the Yoruba,

### Start with the Basics - Step 1

To begin oil and brush your hair. Then part the hair into 3 sections, as if you were going to braid a pigtail. Hold only a minimum amount of hair at a time and begin to interweave sections. Interweave section 3 over section 2. Then part the lower portion of 3.



### I Think You've Got It - Step 3

Maintaining harmony with the parted scalp is essential to the success of any cornrow style. Cornrows should be tight, so the tighter, the better. Thickness depends upon your own individual hair, as does the amount of time involved. It is possible to spend 45 minutes or 3 hours or more cornrowing.



Join section 5 with section 2. Twist section 2,3, and 4 around section 1. Section 1 should join section 6. All sections should now be interwoven.

Now that you have finished cornrowing, you are ready to begin experimenting with the countless hairstyles available to beautiful black women.



the most decorative and intricate styles were worn by priestesses and queens. Cornrowing not only symbolized status, but was also a sign of age. Simple, basic styles were worn by young girls and older women, while the more elaborate styles were worn by marriageable women.

Cornrowing provides today's Black woman with an aesthetically pleasing way of reflecting pride in who they are, where they came from and their rich cultural heritage.

Follow the steps below for a "back to the roots" experiment!

### Moving Right Along - Step 2

This should be done simultaneously while plucking hair from the roots and weaving it into each section. All cornrowing should be done flat on the surface of the scalp. When you reach the end of the hair, simply twist or braid the hair.

Join sections 3 and 4 under section 1. Section 1 should be in the middle over section 3 and 4.



### HAIR GROOMING HINTS

**Care of the Cornrow**— When cornrowing, the hair should be wet, already conditioned and toweled. Comb and brush the hair thoroughly and then add oil or conditioner. Then begin parting and cornrowing. Depending upon the wetness of the hair, a few minutes under the dryer might be advisable.

**Care of the Scalp**— Cornrowing can be quite healthy for the scalp. Be sure you oil your scalp and hair daily while in cornrows. Actually, the cornrows will remain in place longer if they are oiled daily and if at night the hair is tied or capped before going to sleep.

**A Word about Cornrowing and Plaiting**— Cornrowing is an underhand motion while plaiting is another name for traditional braiding or pigtailling. French rolling, which is necessary for styling combinations, is merely cornrowing in reverse in an overhand motion.

(Source: *Accent African: Traditional and Contemporary Hairstyles for the Black Woman*, Valarie Thomas-Osborne)



## A TASTE OF AFRICA

Like religion, oral traditions, music, dance, and material culture, cuisine and culinary practices not only survived Africans' capture, the middle passage, and hard servitude but also enriched the cultures of the Americas. Fried chicken, among other southern dishes, reflects this African influence; even the seasoning of southern dishes, often far heavier than in northern recipes, constitutes another African influence. When Americans of any hue sit down to a meal of gumbo, spicy chicken garnished with

peanuts (goobers), black-eyed peas or pigeon peas and rice, cola, and dessert of banana pudding or yam pie sweetened with sorghum molasses, we are savoring a taste of Africa. The vitality of these culinary traditions in the Americas is a testament to the richness of African cultures and to those Africans who shared that richness with their host societies. (Source: *Seeds of Change* by Herman Viola and Carolyn Margolis)

See below for suggested recipes.

### GHANA FOR OUR KITCHENS

By Jonell Nash

*Essence*, October 1992

#### BAKED SNAPPER WITH TOMATO GRAVY

*In Ghana, fish such as snapper or whitefish are frequently cooked by slow smoking. This recipe is from Emelia Benin, a Ghanaian living in New York who has developed simple ways to re-create the dishes from her homeland.*

Tomato Gravy (see following recipe)

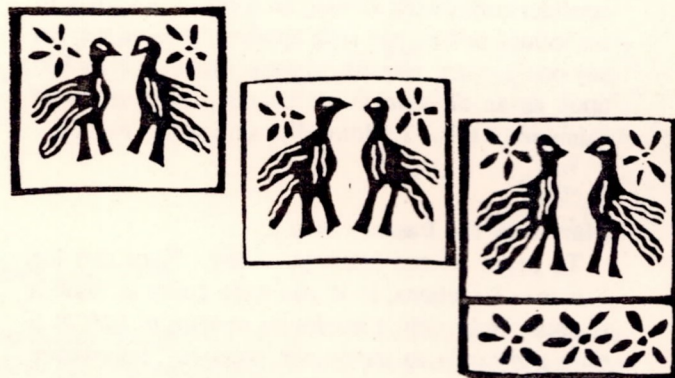
- 1 large (3 to 4 pounds) whole dressed fish (eviscerated, scaled, fins clipped, head and tail left intact)
- 1 teaspoon salt (optional)
- 1 teaspoon ground black pepper
- 1 teaspoon ground ginger
- 1 tablespoon butter or margarine
- 1 tablespoon vegetable oil

Prepare Tomato Gravy (see below). Rinse fish under cold running water; pat dry inside and out with paper towels. On each side of fish, cut 2 diagonal gashes.

#### TOMATO GRAVY

*This all-purpose sauce can be used to top fish, poultry or meat or as an ingredient to season stews.*

- 1/3 cup cooking oil (preferable safflower or canola)
- 1 medium-size onion, chopped
- 1 teaspoon cayenne pepper
- 1/2 teaspoon salt (optional)
- 3 large ripe tomatoes, peeled, chopped
- 1 6-ounce can tomato paste
- 1 teaspoon dried basil
- 1 green bell pepper, seeded, chopped (optional)



Rub fish inside and out with salt (if desired), pepper and ginger. Let sit about 20 minutes. Heat oven to 400 degrees F. In small bowl, blend butter and oil. Grease large shallow baking dish with small amount butter-oil mixture. Arrange fish in dish; brush fish with remaining butter-oil mixture. Bake uncovered, until cooked through and fish flakes when tested with tip of knife, about 10 minutes per pound. Using 2 wide spatulas, carefully transfer fish to platter, spoon with Tomato Gravy. Traditionally served with boiled yams or *kenkey*.

Makes 6 servings.

In large saucepan, heat oil; saute' onion until tender, about 7 minutes. Stir in cayenne, salt (if desired) and tomatoes; reduce heat to low. Simmer gently, about 15 minutes. Stir in tomato paste and basil until well mixed. Simmer gently, stirring occasionally, until tick and blended, about 30 to 40 additional minutes, add bell pepper, if desired, during last 5 minutes.

Makes about 3 cups gravy.

## VEGETABLE MEDLEY

*This colorful side dish reflects the cultural and culinary diversity of present-day Ghana.*

Water

- 2 cups green beans
- 2 medium-size carrots, sliced or cut into strips
- 2 cups broccoli florets
- 2 cups cauliflower florets
- 1 medium-size red bell pepper, seeded, cut into strips
- 2 tablespoons butter
- 2 tablespoons vegetable oil
- 1 teaspoon ground black pepper or cayenne pepper
- 1/2 teaspoon salt (optional)
- 1 teaspoon dried basil
- 1 teaspoon dried oregano

## JOLLOF RICE

*To turn this dish into a one-pot meal, add a thawed 10-ounce package of frozen peas and carrots during the last 15 minutes cooking time.*

- 3-pound chicken, cut up
- 3/4 cup vegetable oil
- 4 large onions, finely chopped
- 4 large ripe tomatoes, chopped
- 1 15-ounce can tomato sauce
- 2 teaspoons ground ginger
- 2 teaspoons dried basil
- 1 teaspoon curry powder
- 1 to 2 teaspoons crushed red pepper
- 1 teaspoon salt (optional)
- 3 cups water or chicken broth
- 1 1/2 to 2 cups rice

Rinse chicken thoroughly under cold running water; pat dry with paper towels. In heavy-bottomed large pot, heat oil.

## KELEWELE

*Spicy fried plantain is a popular accompaniment or snack. This easy-to-make recipe is from "A Safari of African Cooking" by Bill Odarty.*

- 2 teaspoons ground ginger
- 1/4 teaspoon cayenne pepper
- 1/4 teaspoon salt (optional)
- 2 tablespoons water
- 4 ripe plantains
- 1 cup vegetable oil or just enough for frying

## FUFU

*Traditionally made with cassava or green plantain, fufu is shaped into small balls that are dipped in soup, then eaten.*

- 4 cups dried potato flakes
- 1 cup potato starch
- 6 cups cold water

To Dutch oven or large pot fitted with steamer basket, colander or strainer, add water to level just beneath basket. Over high heat, bring to rapid boil. Carefully add green beans and carrots. Over medium-high heat, cover and steam about 7 minutes. Add remaining vegetables; steam until crisp-tender, about 7 additional minutes.

Meanwhile, in small saucepan over low heat, melt butter; stir in oil and seasonings. Transfer steamed vegetables to large serving bowl or paller; drizzle with oil and seasoning mixture. Toss to mix and coat.

Makes 8 servings.

Add chicken pieces. Brown chicken on all sides, about 10 minutes. Remove chicken and set aside. Discard all but 2 tablespoon fat.

Add onions; saute until lightly brown around edges, about 10 minutes. Add tomatoes; cook about 3 minutes. Stir in tomato sauce, spices, salt (if desired) and 3 cups water or broth. Return chicken to pot; cook 10 minutes.

Add rice, stir well. Cook over medium heat until liquid comes to boil. Stir, cover and reduce heat to low. Simmer gently until rice is done, 35 to 40 minutes, stir once toward end of cooking to prevent sticking.

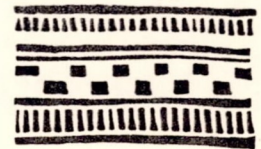
Makes 6 servings.

In medium-size bowl, mix ginger, cayenne, salt (if desired) and water; set aside. Peel plantains, halve lengthwise. Cut each half lengthwise into halves. Slice crosswise into 1 inch pieces. Add plantains to seasonings in bowl, mix, and let sit about 5 minutes. Pour through colander, drain well. In kettle or deep skillet heat oil. Add plantain in single layer. Fry until golden on all sides, about 5 minutes.

Makes 8 servings.

In large saucepan, combine potato flakes and potato starch. Using wooden spoon, stir in 6 cups cold water until mixture is smooth. Over medium-low heat, cook, stirring constantly, with a slow beating-and-turning action for 10 to 15 minutes. Fufu is done when it has a uniformly smooth consistency.

Makes 10 servings.





# HISTORY REMEMBERED

## SOLITARY CONFINEMENT

By Winnie Mandela



*Winnie Mandela and her husband, Nelson, have become living symbols of protest against the apartheid government of South Africa. She was separated for over twenty years from her husband because of his imprisonment during most of their marriage.*

*In 1969, Winnie Mandela and twenty-one women and men were arrested under the Terrorism Act. Mrs. Mandela was held in solitary confinement for sixteen months.*

When they detained me, I just had been to a heart specialist. I have a heart condition, and the security branch knew that. They knew I had been to the doctor. They knew I had been to a heart specialist. And I think they particularly arrested me then because of that knowledge, with the hope that perhaps the condition would worsen in prison, and that whatever happened to me would then be attributed to natural causes.

The cell in which I was held at the beginning was so small that if I stretched my hands I touched both walls. I could barely exercise. In this cell, all I had was a plastic bottle with about five glasses of water, a homemade sanitary bucket, and three blankets and a sisal mat. That is all, besides what I was wearing.

Being held incommunicado is one of the cruelest things any human being can do to another. About a week after I was held, I was transferred to the condemned cell. A condemned cell means a cell that usually holds prisoners who are going to be executed. In this condemned cell, there were two grille doors besides the prison door. To this day, the memory of that bunch of keys clicking, the noise that they would deliberately make in the stillness and solitude of a prison life, you actually felt they were hitting the inner core of your soul.

They never switched off the light. I had this floodlight night and day. I lost track of time. This particular wardress always brought my food. She would open the cell door, and I could hear someone outside putting the food down. And she would stand right at the entrance to the cell. They would then take the sanitary bucket and turn the lid upside down, and put your plate of food on that. And she would stand right at the cell door and kick the food in, kick it into the cell.

The mind finds it very difficult to adjust to such solitude. It is such utter torture that I could feel that my mind was so tortured with lack of doing something and not communicating with anyone, that I would find myself talking to the children. I would think I am thinking about them and actually find myself in the end conducting conversations with my children as if they are with me in the cell.

It becomes so difficult to keep sane, with absolutely nothing to do, that I would actually hunt for ants. If I had an ant in the cell or a fly, then I would regard myself as having company for the day.

When I was given anything, anything at all, it was the Bible. One day this Swanipole stood at the cell door and flung the Bible at my face. And he threw it and said, "There you are. Pray. Pray so that your God can get you out of this cell."

He was the one who murdered a lot of my people behind bars. He was actually the horror of Pretoria Central. I was interrogated right through day and night for seven days and seven nights. As they changed the teams, Swanipole would rub his hands and say he was waiting for that moment when they shall break me completely.

By the time they interrogated me, they knew everything. They knew all about my political activities at the time. And the African National Congress of course was a banned organization, which meant that whatever political activities I was involved in at that time were underground political activities. There was nothing they didn't know. They had managed to break a few of those they had interrogated before me.

The body devises its own defensive mechanisms. I didn't know it was such relief to faint, for instance. And during—the only moment I ever had any rest from intensive interrogation and intensive questioning where your mind just loses track of everything was during those fainting spells. They were so relieving. I could recover from each fainting spell. When I came around, I felt a little refreshed to face more and more interrogation.

On the seventh day I started urinating blood, and the body was swollen like a balloon. I don't know the medical explanation for that, whether it was from sitting in one position for days and nights right through. But my legs, for instance, were as if they were just poles that were not part of my body. I could actually feel the weight, so swollen, so edematous they were, that I found it difficult to stand.

And that didn't stop my interrogators in any way. I don't remember how I was brought back to the cell. I found myself just there one Sunday.



In the end, the fainting spells were much more acute, I think as the body was beginning to give in to the type of brutality.

Prior to my detention, I knew that as a mother and as a social worker, life—the human being—was so sacrosanct that I could never, on my own, lift up a finger against any human being, for ideological reasons. But what I went through, that personal experience, hardened me so much that at the end of my interrogation, looking at my interrogators and what I had gone through, I knew that as I sat in that cell—in that cell—if my own father or my brother walked in dangling a gun, and he was on the other side, and I had a gun too, in my hand, in defense of the ideals for which I was being tortured, then I would fire.

The security branch had made me the soldier at heart I am today. There is no way that you could talk any language of peace to vicious men who treated defenseless women and children in that manner. I realized then that the Afrikaner had closed the chapter of negotiation and the decision taken by me leaders in 1962 was arrived at with difficulty, but that there was no other way: the decision to defend our honor, the decision to stop turning the biblical other cheek. The white man had hit us for too long. I knew then that somehow there had to be a political crisis in this country for us to reach the ultimate goal. That is what I emerged as in 1969-1970, during my months of solitary confinement.

(Source: *Talk That Talk* edited by Linda Goss and Marian E. Barnes)

## IMPORTANT DATES IN AFRICA

- |   |  |  |
|---|--|--|
| <p><b>About</b><br/>2600 <b>a.c.</b> Great Pyramids of Egypt are built.</p> <p><b>814 <b>a.c.</b></b> Phoenicians settle the colony of Carthage on the Mediterranean coast.</p> <p><b>About</b><br/><b>600 <b>a.c.</b></b> Greece replaces Phoenicia in trade and exploration of Africa.</p> <p><b>350 <b>a.c.</b></b>–<br/><b>710 <b>A.D.</b></b> The kingdom of Axum (later Ethiopia) was most powerful during the 4th century <b>A.D.</b></p> <p><b>264</b>–<br/><b>146 <b>a.c.</b></b> Punic Wars: Roman Empire fights Carthage for control of Mediterranean trade. Roman armies destroy Carthage.</p> <p><b>168 <b>a.c.</b></b> Romans conquer Egypt.</p> <p><b>A.D.</b><br/><b>300–1076</b> Kingdom of Ghana flourishes.</p> <p><b>333</b> Ethiopia converted to Christianity.</p> <p><b>429–439</b> Vandals conquer northern Africa.</p> <p><b>About</b><br/><b>500</b> Decline of Vandals; northern Africa becomes part of the Byzantine Empire.</p> <p><b>640</b>–<br/><b>710</b> Arab conquest of northern Africa; introduction of Islam and Arabic language.</p> <p><b>11th</b><br/><b>Century</b> Mali kingdom conquers Ghana.</p> <p><b>1415</b> Henry the Navigator sends Portuguese expeditions down the west coast of Africa.</p> <p><b>1445</b> Dinis Dias rounds Cape Verde.</p> <p><b>1487</b>–<br/><b>1488</b> Bartholomeu Dias of Portugal discovers Cape of Good Hope.</p> <p><b>1497</b>–<br/><b>1498</b> Vasco da Gama sails around the Cape of Good Hope to India.</p> <p><b>About</b><br/><b>1500</b> Songhai kingdom overthrows Mali.</p> <p><b>1517</b> Turks conquer Egypt.</p> <p><b>1520</b>–<br/><b>1526</b> Francisco Alvarez of Portugal explores Ethiopia.</p> <p><b>1535</b> Spain conquers Tunis.</p> <p><b>1541</b> Portuguese expel Somalis from Ethiopia.</p> <p><b>1595</b> First Dutch settlement on the Guinea Coast.</p> <p><b>1626</b> French settle in Senegal.</p> <p><b>1652</b> Cape Town founded by the Dutch.</p> <p><b>1660</b> Rise of the Bambara kingdoms on the upper Niger.</p> <p><b>1697</b> France completes conquest of Senegal.</p> | <p><b>1768</b>– James Bruce explores Ethiopia.</p> <p><b>1773</b></p> <p><b>1787</b> Home for freed slaves set up in Sierra Leone.</p> <p><b>1792</b> Denmark becomes the first country to abolish slave trade.</p> <p><b>1795</b>,<br/><b>1805</b> Mungo Park of Scotland explores the Niger River.</p> <p><b>1807</b>,<br/><b>1811</b> Great Britain abolishes slave trade.</p> <p><b>1814</b> Cape Colony becomes a British possession.</p> <p><b>1815</b> France, Spain, Portugal abolish slave trade.</p> <p><b>1822</b> Liberia established as a home for freed American slaves.</p> <p><b>1830</b>– France conquers Algeria.</p> <p><b>1847</b></p> <p><b>1834</b> Great Britain frees all slaves in its colonies.</p> <p><b>1836</b>–<br/><b>1840</b> Great Trek of Boers to interior of southern Africa.</p> <p><b>1841</b> Livingstone begins exploration of Africa.</p> <p><b>1847</b> Liberia becomes the first independent black republic.</p> <p><b>1849</b> The French establish a home for emancipated slaves at Libreville in Gabon.</p> <p><b>1850's</b> Richard Burton and John Speke explore source of the Nile.</p> <p><b>1866</b> Diamonds are found in South Africa.</p> <p><b>1869</b> Suez Canal opens.</p> <p><b>1871</b> Stanley finds Livingstone in Tanganyika.</p> <p><b>1871</b> Cecil Rhodes starts building his fortune.</p> <p><b>1884</b> Germany annexes South-West Africa, gains control of Togoland and the Cameroons.</p> <p><b>1885</b> King Leopold II of Belgium establishes the Congo Free State as his personal property. Germany gains control of Tanganyika. Berlin Conference on African Affairs: nations agree to work for abolition of slavery, slave trade.</p> <p><b>1886</b> Gold discovered in South Africa—gold rush begins.</p> <p><b>1898</b> Fashoda Crisis: Anglo-French confrontation at the upper Nile brings the two powers to the brink of war.</p> <p><b>1899</b>–<br/><b>1902</b> The Boer War; Great Britain gains control of South Africa.</p> <p><b>1908</b> Congo Free State is turned over to the Belgian Government and renamed the Belgian Congo.</p> | <p><b>1910</b> The British colonies in South Africa are united to form the Union of South Africa.</p> <p><b>1922</b> Egypt gains independence from Great Britain.</p> <p><b>1935</b> Italy invades Ethiopia.</p> <p><b>1941</b>–<br/><b>1943</b> North African campaign of World War II.</p> <p><b>1948</b> South Africa formally adopts apartheid.</p> <p><b>1951</b> Libya gains independence.</p> <p><b>1954</b>–<br/><b>1962</b> Algerian war of independence.</p> <p><b>1956</b> Tunisia, Morocco, Sudan gain independence. Egypt nationalizes the Suez Canal, touching off a serious Middle East crisis.</p> <p><b>1957</b> Ghana (Gold Coast) gains independence.</p> <p><b>1958</b> Guinea gains independence.</p> <p><b>1960</b> Cameroon, Central African Republic, Chad, Belgian Congo (now Zaire), Congo, Dahomey (now Benin), Gabon, Ivory Coast, Malagasy Republic (now Madagascar), Mali, Mauritania, Niger, Nigeria, Senegal, Somalia, Togo, and Upper Volta (now Burkina) gain independence.</p> <p><b>1961</b> Sierra Leone and Tanganyika gain independence. South Africa becomes a republic.</p> <p><b>1962</b> Algeria, Burundi, Rwanda, and Uganda gain independence.</p> <p><b>1963</b> African leaders meet in Addis Ababa to form the Organization of African Unity (OAU). Zanzibar and Kenya gain independence.</p> <p><b>1964</b> Zanzibar and Tanganyika become Tanzania. Malawi and Zambia gain independence.</p> <p><b>1965</b> The Gambia gains independence. Rhodesia unilaterally declares independence.</p> <p><b>1966</b> Botswana and Lesotho gain independence.</p> <p><b>1967</b>–<br/><b>1970</b> Civil war rages in Nigeria.</p> <p><b>1968</b> Equatorial Guinea, Mauritius, and Swaziland gain independence.</p> <p><b>1971</b> Formal opening of Aswan Dam (Egypt).</p> <p><b>1974</b> Guinea-Bissau gains independence.</p> <p><b>1975</b> Comoros, Mozambique, São Tomé and Príncipe, Angola, and Cape Verde gain independence.</p> <p><b>1976</b> Seychelles gains independence.</p> <p><b>1977</b> Djibouti gains independence.</p> <p><b>1980</b> Zimbabwe (Rhodesia) gains independence under black majority rule.</p> <p><b>1982</b> Federation of Senegambia formed.</p> <p><b>1990</b> Namibia gains independence.</p> |
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## AFRICA NOW

*Shedding light on a continent  
the media keep in the dark*

*Africa is an immense continent made up of many countries, climate, geographies, histories, and peoples, yet many Americans think of it as just one civil war- and famine- torn place with a few pyramids in the north, racial struggle in the south, and some lions and elephants in between. Our ignorance about the African continent and its people is breathtaking, yet educating ourselves about these 47 mainland countries and hundreds of tribal nations seems overwhelming.*



*Our ignorance is in no small part a result of the mainstream media's dismissal of Africa as backward and therefore unworthy of coverage. Fortunately, a number of alternative publications regularly take a closer look at Africa, offering more than just a litany of disaster and despair.*

*The following articles, while acknowledging the continent's rich diversity, show also that there are some things—both positive and negative—that African countries have in common.*

### SHAKING FREE OF COLONIALISM

By Ali A. Mazrui

*Africa needs to move forward to the past*

Though many see Africa as a case of development in ruins, it can also be regarded as a continent struggling to correct the disasters of history, creatively destroying its colonial inheritance as a prerequisite to designing a new kind of development that makes sense in authentic African terms.

The countries of Africa have suffered greatly from the fact that their borders were chosen not by the natural flow of history but through the arbitrary decisions of Europeans. Our struggles with these artificially imposed boundaries are not so very different from the ethnically inspired movements now occurring in other parts of the world, most notably Eastern Europe.

Solving our political and economic problems may require fundamental changes in cultural patterns. For example, we are so dependent on foreign languages that if English, French, and Portuguese were taken away from the public life of Africa, two-thirds of the continent would either grind to a standstill or erupt into utter anarchy. Our very identities are tied up by foreign tongues. Nobody talks about English-speaking Asia—Malaysia, for instance—or French-speaking Laos, yet we are constantly speaking of francophone or English-speaking Africa, as if the identities of the countries are inseparable from the borrowed languages spoken by an elite group of Africans. We don't pay enough attention to our indigenous languages.

In Africa, we have attained cultural Westernization without economic and industrial modernization. We merely picked up those aspects of

Western culture that were non-productive. We cultivated refined Western tastes rather than Western skills; we developed certain Western consumption patterns rather than Western production techniques.

This is the legacy of the education system we inherited from the colonizers, a system that produced a cultural elite but not a creative force for cultural, economic, or political change. In order to achieve this, we must start a "skill revolution" that will lead to fundamental changes in our educational system.

As we have pushed toward industrialization, though, we have lost our sense of natural rhythms. Not only is unfettered industrialism endangering all living species, it has become a form of aggression against the human generations to come.

We must find our own way toward alternative modes of development that do not endanger the environment, our neighbors, our plants, or our animals. We need to move forward to the past. Once we Africans drew no sharp distinction between nature and human beings. Our indigenous religions did not separate the creator from the created. As we push toward modernization, we are rapidly abandoning indigenous wisdom about the relationship between nature and the human condition. We have become reckless destroyers of the abodes of our ancestors. Only by moving forward to the past will we restore balance between the human and the natural contexts in which we exist.

(Source: *New Perspectives Quarterly*, Spring 1990)



## LISTENING TO AFRICA

By Pierre Pradervand

*Africans take development into their own hands*

Those who only read the headlines may consider Africa a hopeless case. But actually a number of vigorous and remarkable grass-roots self-help projects are making a difference in the lives of many Africans. Curiously, these projects have gone almost unnoticed in the West, even in publications that specialize in development issues.

These self-help groups have played a key role in village development, creating communal fields, building village granaries, digging wells, and starting small savings plans. Their example spread to other villages and little by little the groups from these villages created regional federations.

Most of the members of these peasant organizations are women—up to 90 percent in some regions. The male leaders of these organizations admit that the women are more disciplined, more hard-working and trustworthy, better organized, and have saved more than the men. Unquestionably, women form the backbone of development in Africa today.

Fifteen years after their initial stirrings, these self-help groups have become powerful organizations gathering tens and sometimes hundreds of thousands of farmers. One example is the well-known Naam movement of Burkina Faso, which gathers under its wings 300,000 farmers.

With the help of these peasant organizations, thousands of groups are undertaking innumerable village projects: food production and conservation, credit and savings schemes, irrigation, health and family planning, trade, traditional medicine, handicrafts, reforestation, and literacy.

One word summarizes this movement: empowerment. For 30 years, "development" (a misnomer for what was in fact Westernization) was done *to* people, despite them, and without them. Now, the people are beginning to take development into their own hands.

For these farmers, an important aspect of empowerment is rediscovering their own identity. For a hundred years, the colonial powers tried to eradicate pride in the people's own culture. In recent years, the peasant organizations have started helping their members develop a sense of pride in their own traditions. As a result, they have started questioning the Western mode of development imposed on them by elites in their own countries.

(Source: *Resurgence* magazine, Nov./Dec. 1991)

## WHO CARES ABOUT AFRICA?

By Michael Johns

*Both American liberals and conservatives ignore the continent*

Who cares about Africa? "Amidst the politically charged debate over a "new world order" and "America first," the unfortunate reality is this: not too many.

African crises are treated by America's national political leadership and the media as a low priority. The current drought in the Horn of Africa, for instance, received hardly any significant coverage until the summer. And with a few laudable exceptions, the foreign policy establishment seems to approach Africa's hardships without creativity, energy, or urgency—and often with a certain amount of cynicism. Still, within the American political and media elites, there exists a largely unspoken opinion that Africa is a dying horse that cannot be saved—and that even if it can be saved, doing so is not worth the effort. The message is that *human rights* concerns in Africa are less important than elsewhere. This represents nothing less than the politicization of

human rights, and it needs correcting. There should be a one-yardstick approach to human rights around the world.

With the Cold War won, human rights do not seem to concern American conservatives as much anymore. As the Sudanese government starved 8 million people in the late 1980s, conservatives who justifiably railed against Soviet human rights violations were hauntingly silent.

American liberals have been no better. Liberal Africa lobby groups, such as TransAfrica, have not spent much time or many resources seeking solutions to Africa's human crises. Rather, they have been preoccupied primarily with partisan debates, especially American policy toward Angola and South Africa.

Why is Africa neglected by liberals? One answer is that, among Africa watchers, South Africa is virtually an all-consuming area of concern.

(Source: *Freedom Review* magazine, Jul/Aug 1992)



# CHILDREN'S CORNER

## Junior Think Tank

### LIFE IN ANCIENT EGYPT

Egyptians enjoyed life on earth, even as they planned for the life of forever.

Noblemen and their wives lived in large, impressive houses. They enjoyed dressing up and wearing wigs. Women wore jewelry, perfume, and makeup, especially eye paints.

Most people wore linen clothes. Men wore loincloths or kilts. They also wore shirts, like our T-shirts. Women wore shawls and sheer ankle-length dresses.

Children did not wear any clothes. A child's head was shaved so that only one side-lock of hair remained!

Ordinary people lived in small mud-brick houses that were close together. They cooked in kitchen yards, using domed clay ovens. Their diet included vegetables, bread, beer, and dried fish. It seems that no one in ancient Egypt went hungry.

Wealthy people were entertained by musicians while feasting on goose, meat, figs, dates, and pomegranates. To wash down these delicacies, they drank grape or date wine.

Most Egyptians worked for the government. They were paid with food, clothing, and housing.

Many people in ancient Egypt kept pets. Among the most popular ones were monkeys, cats, and dogs.

### PYRAMIDS AROUND THE WORLD

The pyramids of Egypt were built over a span of one thousand years. The most splendid ones date from about 2700 B.C. to 2200 B.C.

Pyramids, however, have been built in many parts of the world at various times. All of these pyramids contain certain essential elements. They are enormous. They have rectangular bases. Most are made of stone or brick. And most have four sloping sides that meet at a point.

(Source: *Kids Discover* magazine)

S  
D P T  
I O L W X  
M L R K J P T  
A U E Z D G E O L  
R L M I W O M X I O O  
Y I A M B P E L N O C F S  
P I T J Y W Z Q N I L E Q A A  
I Y D E L T U J A S H O A R A H P  
O Y R T A X F P I A O P V I T Q L K J  
E G H I E R O G L Y P H S T W A Z O C C X  
S R C I O M A C N S B G I A Z C W I J K A C M  
G I O L P A P Y R U S M W E W J L A X Q H S O U B  
G R E W C Z M L B Q R A O J W G L O A F N X Q A S J R  
G A Z I I R Y Z E Z M A S T A B A L S H C W H W K C M R O

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EGYPT	MUMMY	PHARAOH	TEMPLE
HIEROGLYPHS	NILE	PYRAMIDS	TOMB
MASTABA	PAPYRUS	SPHINX	

## GAMES PLAYED BY CHILDREN OF AFRICA

### KYE KYE KULA

(Pronounced "che che kulé")

This is a game that was played by children in Ghana. It is still played today in the United States. The children form a circle, with the "leader" of caller in the middle. The caller recites a line, accompanying it with a movement (any movement), and the group repeats the line and copies the gesture:

<u>Leader</u>	<u>Group response</u>
che che kulé	che che kulé
che che kofisa	che che kofisa
kofisa langa	kofisa langa
ka ta chi langa	ka ta chi langa
kum a ye le	kum a ye le
kum kum a ye le	kum kum a ye le

Then, another child takes over as leader, and the song is repeated.

### TUA TUA

(Pronounced "tué tué")

This is a song in praise of the food, and of the woman who has prepared it; this eventually became a game the children often played. It is played and sung in 4/4 time.

Tue tue, marima tue tue  
tue tue, marima tue tue  
la la la la la la la la tue tue  
la la la la la la la la tue tue

Children sit in a big circle (best when done with lots of children); on the down beat, do the following: touch ground (2), touch thighs (2), turn to partner on right and tap hands together (2), then clap own hands; then repeat sequence—ground (2), thighs (2), then turn to partner on left and pat hands together (2), then clap own hands. Continue and repeat—do not, do NOT change order of hand clapping. This could be accompanied by drums.



# EMPLOYEES' CORNER

## Behind The Scenes

**Bernetta Wake** has been with the Foundation for 21 years. She worked in the Department of Historic Trades for 18 years as supervisor in the art of candlemaking and food programs, overseeing the programs which employed minorities, majorities, and correlated programs and services with upper management.

Bernetta is now supervisor in the Department of African-American Interpretation and Presentations. She attended Rappahannock Community College for 2 years majoring in Food Service Management. She plans to return to college and continue her education in History and Personnel Management.

Bernetta is married to Herman Wake, Jr. She is the mother of four children, Pamela, Herman III, Jason and Lisa.

Her hobbies include singing, playing basketball with her younger kids, Jason and Lisa, and watching professional basketball.

Bernetta's philosophy of life: Just for today Lord . . . I will live through the next 12 hours and not try to tackle all of life's problems at once. I will improve my mind. I will learn something useful. I will learn something that requires effort, thought, and concentration.

Shew, now that's words to live by!

(Spotlight is a brief profile of a member of the Department of African-American Interpretation and Presentations.)

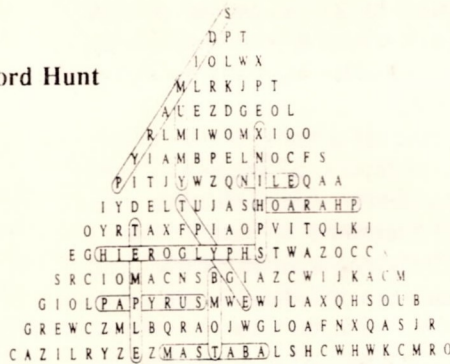
**AFRICAN PROVERB:** (Kenya) "There is no phrase without a double meaning."

### SOLUTIONS TO PUZZLES:

#### Each One, Teach One

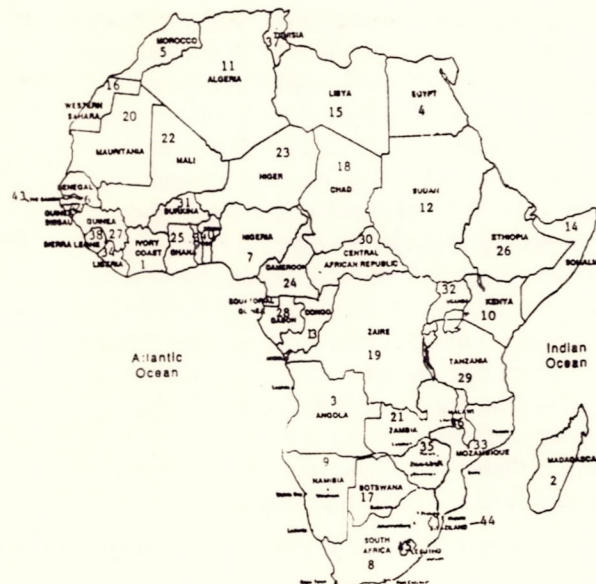
1. Liberia
2. D) Olduvai Gorge
3. Jomo Kenyatta
4. The Amistad
5. Elam
6. Cheops
7. C) Imhotep
8. The Sphinx of Gizeh

#### Pyramid Word Hunt



### COUNTRIES OF AFRICA

1. Ivory Coast
2. Madagascar
3. Angola
4. Egypt
5. Morocco
6. Senegal
7. Nigeria
8. South Africa
9. Namibia
10. Kenya
11. Algeria
12. Sudan
13. Congo
14. Somalia
15. Libya
16. Western Sahara
17. Botswana
18. Chad
19. Zaire
20. Mauritania
21. Zambia
22. Mali
23. Niger
24. Cameroon
25. Ghana
26. Ethiopia
27. Guinea
28. Gabon
29. Tanzania
30. Central African Republic
31. Burkina
32. Uganda
33. Mozambique
34. Liberia
35. Zimbabwwe
36. Malawi
37. Tunisia
38. Sierra Leone
39. Togo
40. Benin
41. Equatorial Guinea
42. Guinea Bissau
43. The Gambia
44. Swaziland
45. Lesotho



## ON MYNE OWN TYME

The Department of African-American Interpretation and Presentations offers the following programs at various times. All programs are meant to provide unique glimpses into the lives of eighteenth-century African Americans.

### Brush-Everard Site

Tours of this property and original house feature the lives of Thomas Everard, immigrant and public official, and his family. Learn more about the African-Americans who lived and worked on the property. Mondays, Tuesdays, Wednesdays, Thursdays, and Saturdays 10, 11 A.M., 1, 2, 3, and 4 P.M.



For further information about programs and cost, please telephone 1-800-HISTORY.

### AFRICAN PROVERB:

(Madagascar) "Life is a shadow and a mist; it passes quickly by, and is no more."

*The  
Colonial Williamsburg  
Foundation*

African-American Interpretation and Presentations  
P. O. Box 1776  
Williamsburg, Virginia 23187-1776



PAT HICKEY  
1C GB BASEMENT

# AFRICAN KING AND QUEEN SALUTE . . .

SHAKA (Shah-kah')

(1813-1829)

Designed the assegai (spear)

Shaka (also known as Chaka), warrior-king of the Zulu, was born in 1787 to Senzangukon, a Zulu chieftain, and his lesser wife, Nandi. It is documented that because of Nandi's fierce temper, both she and Shaka were expelled from the royal court, and consequently Shaka was forced to live his childhood in humiliation. Thus, Shaka grew up with a strong determination to prove himself and to regain his royal status.

When Shaka was a young man, he served in the army of Dingiswayo (one of the most powerful rulers of Zululand) where Shaka's acts of bravery won him Dingiswayo's admiration. Upon Senzangukon's death, Dingiswayo saw an opportunity to establish his influence over the Zulu by giving Shaka, his protégé, the military assistance to ascend to power. Shaka is accused of killing his half-brother and seizing the throne. At that time, Shaka was only twenty-six and Zululand was only one hundred square miles in size. The new Zulu ruler declared it was his aim to rule all Africans. Shortly afterwards, Dingiswayo was killed by Zwide, another political aspirant. Shaka in turn set out to assassinate Zwide; after two attempts, Zwide was killed, though reportedly not by Shaka.

Shaka implemented a new system of military organization that incorporated regiments from defeated tribes. Accordingly, when a chieftom was conquered it became a territorial segment of Shaka's kingdom-at-large. The young warriors became a part of his royal army and were drilled and fought beside combatants from other chieftoms. This encouraged their loyalty to transcend the bounds of the warriors' original environment.

To maintain his royal army, Shaka established military towns and provided his army with the best of training and provisions. The Zulu king demanded the strictest of discipline and perfection from his regiments. For example, his soldiers were required to remain celibate during their period of enlistment. Any violation of this rule was punished by death. He also killed any soldier that exhibited signs of fear. Shaka's existence was based on excellence and he imposed his strict requirements on others.

Shaka unified many tribes of the South African region and his efforts are directly credited with saving that region from European domination during his lifetime. Many black contemporary historians believe that Shaka is perhaps the most misinterpreted of all the African kings.

(Source: *A Salute to Historic African Kings & Queens*, Richard L. Green)



HATSHEPSUT (Hat-shep'-soot)  
(1478 B.C.—1457 B.C.)  
First Woman Pharaoh



The story of Queen Hatshepsut (who later became pharaoh) is one of the most interesting and dramatic incidents in ancient Egyptian history. It is the story of a queen-mother who stole the throne from a child-pharaoh in a coup d'état and went on to proclaim herself as pharaoh. Hatshepsut ruled Egypt for twenty years in an uneasy peace, until the child-pharaoh grew into adulthood, became Tutmosis III and presumably destroyed her.

Hatshepsut's story has been referred to as the "Feud of the Tutmosids" by historians. The saga begins with little Princess Hatshepsut, the only surviving daughter of Pharaoh Tutmosis I and his royal wife and Tutmosis II's only son by a lesser wife. When Tutmosis I became ill, he married Princess Hatshepsut to her half-brother, Tutmosis II. It was customary for royal brothers and sisters to marry each other in Egyptian culture to preserve royal bloodlines and to keep the throne in the family. When her father died, Hatshepsut's husband became Pharaoh Tutmosis II and she became queen. Her husband had a son by a commoner, and the royal couple had two daughters. When the boy was about ten years old Tutmosis II became gravely ill. Before his death, Pharaoh Tutmosis II married his daughter by Hatshepsut to his son; he later ascended the throne as Tutmosis III, while Hatshepsut's daughter became queen. Hatshepsut was relegated to queen-mother and co-regent of the boy-pharaoh.

For several years, Hatshepsut, who was approximately twenty years old, appeared to step aside. On state occasions, she walked submissively behind the boy-pharaoh, Tutmosis III. Apparently to rule co-regently, in the name of the young Tutmosis III, did not prove satisfactory to Queen-Mother Hatshepsut; she wanted more. History does not detail exactly when or how, but one day in a bloodless seizure of power, Hatshepsut became the first female pharaoh in Egyptian history. She wholeheartedly believed by blood and birth that she was entitled to the throne. First, she claimed that her father Tutmosis I had always destined her for the crown. She also maintained that she was sired by the ancient sun-god, Amon-Ra. Hatshepsut went so far as to order prints made portraying Amon-Ra coupling with her mother and depicting herself breastless and in male attire.

During Hatshepsut's twenty-one year reign, Her greatest accomplishments were in trade, art, and architecture.