

The legacy of Chancellor Williams in: The Destruction of Black Civilization- PART ONE

24 October 2005

By Deborah Gabriel

Photo courtesy Oggi Ogburn



Dr Chancellor James Williams was born in Bennettsville, South Carolina on 22 December 1898 to a father who had once been a slave and a mother who was a cook, nurse and evangelist. After receiving an undergraduate degree in Education and a master's degree in History from Howard University, Williams became a visiting research scholar at Oxford University and the University of London in England.

However, it was William's research in African history at Ghana University in West Africa in 1956 that was the beginning of his focus on ancient African civilizations and achievements. In 1964 he looked at 26 countries and more than 100 language groups. Renowned as a novelist, historian, author and university Professor, Williams is best remembered for his epic work: ***The Destruction of Black Civilization: Great Issues of a Race from 4500BC to 2000 AD*** which we will now look at.

Williams motivation for writing 'The Destruction of Black Civilization' stemmed from his belief that white scholars always told the history of Africa as a tale of Arabs and Europeans but never included Africans in Africa. In his book he asserted that Black kings and pharaohs of Upper Egypt were erased out of history and African names were replaced with Arabic ones.

According to Williams's research the history of the Black race began in Ethiopia and Sudan (formerly southern Ethiopia). The meaning of Sudan is 'land of the Blacks' just as Egypt was once called 'land of the Blacks.' In ancient times Upper Ethiopia became rich in food production and "stirred the envy of Asia and Europe which caused migrants from these continents to settle in Africa."

Asian and European occupation of the seacoasts of North Africa was easy and first welcomed by the indigenous Black population as trading opportunities but then poor nomads started to flood the most fertile and accessible areas in North Africa. According to Williams the weaker and more submissive Blacks remained in Asian-occupied territory and became slave labourers. The sexual trafficking of Black women produced a new breed of Afro-Asians who were classed as white or Asian, but not as Black people.

Williams writes that many of the mixed race Africans objected to identification as Black and became known as Egyptians. These mixed race Africans joined with their Asian fathers to enslave Blacks until all of North Africa fell into their hands. The Asians and Europeans took over the best quarter of African land, the most fertile and inhabitable, leaving the remaining three quarters of virtually uninhabitable land to the indigenous Africans:

"[They] became a wandering people, forever migrating in their own vast homeland, fragmenting from great united nations into countless little splinter societies, considering themselves quite different from their original brothers who were then regarded as strangers and enemies in the endless wars that ensued." According to Williams the Blacks had everything the world wanted: "gold, diamonds, ivory, copper, iron ore and themselves."

Black achievements in ancient Africa

One of the most significant aspects of William's book is the way in which he corrects centuries of racism that saw white archaeologists and historians seek to deny the presence of African civilization even when the evidence was overwhelming. For example, even when Sneferu's Black Queen Mertitefs was found by archaeologists she was described as of an inferior race and not of "the high type." The Great Sphinx is the portrait statue of the Black Pharaoh Khafre and his African facial features are quite unmistakable.

Nekheb was the African Egyptian capital and Thebes and Napata were the cultural centres of the Black world. It was Black Africans who established the Dynastic system in Egypt about 3100 BC. The chief pyramid builders came from the Fourth Dynasty. Africans also developed one of the oldest written languages. Egyptian is an African language with a later influence similar to Arabic or Swahili.

Early Africans were very religious people and built several religious cities, each one having a special God or Goddess. Many of the temples were more like colleges as different fields of study took place within the temples. However, Early Greeks and Romans reshaped them making them parts of western culture. Both Europe and Asia seized and transported from Africa as much of the artefacts of its civilization as they could.

As early as the 6th century BC, Cambyses hauled away over \$100,000,000 of precious historical materials from Thebes because the Black tombs contained not only historical material but treasures in gold and precious stones.

Religion and the Destruction of Black Civilization

Although Williams admitted to being a devout Christian he nonetheless blames a lot of Africa's problems on the infiltration of Christianity, writing scathingly: "The cloak of Christianity was a most convenient hiding place for those who had other designs."

Conversion to Christianity "meant change into the white man's image, his ideas and value systems. "What happened in the process of converting the Blacks to Islam and Christianity was the supreme triumph of the white world over the Black."

According to Williams Africans did not need Christianity because they had their own ancient religious beliefs that were not dissimilar to some of the tenets of the Christian religion.

For example, the practice of sacrifice for the remission of sins existed in Africa at least 2000 years before the arrival of Abraham. Furthermore: "Practically all of the Ten Commandments were embedded in the African constitution ages before Moses went up to Mount Sinai in Africa in 1491 BC."

According to Williams Moses himself was born in Africa and his wife was the daughter of an African priest. Christianity only began to spread in Ethiopia after the destruction of the Central Empire. Christianity was a tool for capturing, enslaving and exporting Black Africans for over a thousand years. Williams describes Africans as "gullible" for believing that the God referred to by foreigners was the same as their own.

Both Christianity and Islam, writes Williams were used by men who were motivated by social, economic and political power over Black Africans: "The whole continent of Africa was taken over, its wealth exploited and its people dehumanized through enslavement, all in the name of Jesus Christ, Allah and civilization."

The Asian invasion of Egypt

Egypt once formed part of the north-eastern region of Ethiopia. The first people to be called Egyptians were half African, half-Asian who were largely hostile to their Black mothers. This attitude stemmed from an opportunistic desire to identify with and become part of the new power elite of the conquerors. Williams writes:

"The scheme of weakening the Blacks by turning their half-white brothers against them cannot be over emphasized...these Black mothers remained slaves while their Mulatto sons and daughters were born free and classified as white." However, some Blacks colluded with the Asians and freely gave up their daughters as gifts, destined to become concubines, appeasing the invaders while African villages were raided for women to be exported to Asia.

The Africans took a firm stand in Egypt, making it 'Two lands' as Sudan is today, with the Arabs and coloured Arabs in the north and Africans in the south – to escape white and coloured oppression. In the period of ancient history Africans fought back in a long series of wars to regain their ancient homeland along the Mediterranean. Records as early as the end of the fourth millennium BC and before the first dynasty in Egypt show a great African victory over the Asians in the north.

The African King Menes defeated the Asians and united all of Egypt under African rule at the beginning of the historic First Dynasty. The most significant part of Black African history developed in Egypt. "The racial conflict in Sudan is a present-day continuity of the ancient struggle between the invaders and the invaded."

There were countless struggles between Africans, Mulattoes and Asians in ancient times. Africans succeeded at times, but eventually lost all of Egypt. Ancient Nubia, between the First and Sixth Cataracts is where Africans developed the great civilization but invaders appropriated Africa's creations as their own.

Blacks in Southern Ethiopia were hostile towards Afro-Asians because they did not consider them to be true Africans because they were "a mixed breed of many races."

The Black Africans were proud of their dark skin, an attitude which derived from their religious beliefs. They considered themselves to be 'children of the sun' blessed with blackness by the Sun God himself and thus protected from its fiery rays. Their blackness was considered to be a blessing and an honour.

"Africans battled the invading Asians decade after decade and century after century until their resistance to conquest and enslavement extended for over four thousand years." Eventually in Sudan in 652 AD a peace treaty was signed between Arabs and Blacks.

Slavery in Egypt

In 1272 AD, Shakandu, nephew of the Black King of Makuria and impatient heir to the throne, colluded with the Arab Sultan of Egypt to invade his own country in order to expedite his ascendancy to the throne. After the invasion, the Black kingdoms in Sudan were divided into two sectors: the Sultan took the northern part, while the Blacks were pressured into smaller areas in southern Sudan. Muslim rule now extended beyond Egypt into Sudan.

Black leadership struggles for personal power went before the welfare of their own people and leaders were quite willing to surrender their subjects to the Arabs in exchange for high office. In ancient times slavery was not race-driven. Whites, blacks or browns were all enslaved if they were captured. The Arabs created strong slave armies, the white army being called the Mamelukes.

In 1250 AD the great revolt of the Mamelukes against the Turks and Arabs ended the enslavement of whites and changed the course of history. The murderous onslaughts of the white slaves against their masters was so shocking that after this efforts were solely concentrated on the enslavement of Blacks. From this moment on, Africa became the exclusive hunting ground for slaves.

"That great change in human history when only Blacks were enslaved led to the general degradation of a whole people. The way was now open and easy for all the relevant branches of science and scholarship to proclaim theories on the inherent inferiority of Blacks." Whether displaced through slavery in Asia, Europe, South America, USA or the Caribbean, the essential links with Black people's past history was broken and all knowledge of Africa's former greatness lost.

"The coming of the Caucasian whether from Asia or Europe, whether in the name of peace, trade...no matter what pretext they came in it meant the destruction of the highly advanced civilization of the Blacks and their total degradation as a people."

Egypt was the major slave exchange centre in Africa. Nubia (northern Sudan) was the chief source of supply for slaves as well as the main source of gold, ivory, ostrich feathers and precious metals.

Now read Part 2

Article published by Colourful Network