

# **Black Athena The Afroasiatic Roots Of Classical Civilization The Linguistic Evidence Vol 3 By 2006 11 03**

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**Cadmean Letters** Martin Bernal 1990  
Western civilization has long sought its cultural roots in the classical civilizations of the Aegean. During the twentieth century, however, it has been made increasingly clear that it owes a great debt to the civilizations of the Fertile Crescent. In the thick of the debate as to how much classical civilizations were influenced by the Levant has been the question of the date of the transmission of the alphabet. In this monograph, Bernal takes up the question anew and marshals persuasive arguments that the date of transmission of the alphabet should be moved considerably earlier than generally has been thought, to the middle of the second millennium B.C. Growing out of his

work on Black Athena, the intricate matters of alphabetic history and transmission are dealt with, both in terms of the history of the investigation of the topic and also with regard to the specific working out of his own new proposal.

Not Out Of Africa Mary Lefkowitz  
2008-08-04 Not Out of Africa has sparked widespread debate over the teaching of revisionist history in schools and colleges. Was Socrates black? Did Aristotle steal his ideas from the library in Alexandria? Do we owe the underlying tenets of our democratic civilization to the Africans? Mary Lefkowitz explains why politically motivated histories of the ancient world are being written and shows how Afrocentrist claims blatantly contradict the historical evidence. Not Out of Africa is an

important book that protects and argues for the necessity of historical truths and standards in cultural education. For this new paperback edition, Mary Lefkowitz has written an epilogue in which she responds to her critics and offers topics for further discussion. She has also added supplementary notes, a bibliography with suggestions for further reading, and a glossary of names.

Black Athena Martin Bernal 2020-02-14  
What is classical about Classical civilization? In one of the most audacious works of scholarship ever written, Martin Bernal challenges the foundation of our thinking about this question. Classical civilization, he argues, has deep roots in Afroasiatic cultures. But these Afroasiatic influences have been systematically

ignored, denied or suppressed since the eighteenth century—chiefly for racist reasons. The popular view is that Greek civilization was the result of the conquest of a sophisticated but weak native population by vigorous Indo-European speakers—Aryans—from the North. But the Classical Greeks, Bernal argues, knew nothing of this “Aryan model.” They did not see their institutions as original, but as derived from the East and from Egypt in particular. In an unprecedented tour de force, Bernal links a wide range of areas and disciplines—drama, poetry, myth, theological controversy, esoteric religion, philosophy, biography, language, historical narrative, and the emergence of “modern scholarship.”

**Geography of a Life** Martin Bernal

2012-07 An Astonishing work, breathtakingly bold in conception and passionately written . . . salutary, exciting and in its historiographical aspects convincing.' (G. W Bowersock, Institute for Advanced Study, Princeton.) Demands to be taken seriously . . . Every page that Bernal writes is educating and enthralling. To agree with all his theses may be a sign of naivety, but not to have spent time in his company is a sign of nothing at all.' (Ray, Herbert Thompson Reader in Egyptology, University of Cambridge.) Anticipation of Geography of a Life' Martin Bernal himself has avowed that Black Athena owes its conception to a mid-life crisis. Now that he has overcome this set-back with obvious success, one hopes he will live long enough to follow the example set by

his mother Margaret Gardiner and his grandfather Sir Alan (Gardiner), who both wrote their memoirs in their eighties. I have no doubt that Bernal's autobiography will generate more interest among educated lay persons and less irritation among scholars than any future volume of Black Athena.' (Arno Egberts, Professor of Egyptology, University of Leiden.)

**The Gift of the Nile** Phiroze Vasunia  
2001-12-04 What the ancient Greeks thought and believed about Egypt and what this tells us about them.

**Stolen Legacy** George G. M. James  
2013-04-08 For centuries the world has been misled about the original source of the Arts and Sciences; for centuries Socrates, Plato and Aristotle have been falsely idolized as models of intellectual greatness;

and for centuries the African continent has been called the Dark Continent, because Europe coveted the honor of transmitting to the world, the Arts and Sciences. It is indeed surprising how, for centuries, the Greeks have been praised by the Western World for intellectual accomplishments which belong without a doubt to the Egyptians or the peoples of North Africa.

Black Athena Martin Bernal 1991  
Chinese Socialism to 1907 Martin Bernal 1976

**Black Athena** Martin Bernal 2006 Could Greek philosophy be rooted in Egyptian thought? Is it possible that the Pythagorean theory was conceived on the shores of the Nile and the Euphrates rather than in ancient Greece? In *Black Athena*, Martin Bernal calls into question two of the

longest-established explanations for the origins of classical civilization. the Aryan Model, which is current today, claims that Greek culture arose as the result of the conquest from the north by Indo-European speakers, or "Aryans," of the native "pre-Hellenes." the Ancient Model, which was maintained in Classical Greece, held that the native population of Greece had initially been civilized by Egyptian and Phoenician colonists and that additional Near Eastern culture had been introduced to Greece by Greeks studying in Egypt and Southwest Asia. Bernal proposes a Revised Ancient Model, which suggests that classical civilization in fact had deep roots in Afro-asiatic cultures. This long-awaited third and final volume of the series is concerned with the

linguistic evidence that contradicts the Aryan Model of ancient Greece. Bernal shows how nearly 40 percent of the Greek vocabulary has been plausibly derived from two Afro-asiatic languages—Ancient Egyptian and West Semitic. He also reveals how these derivations are not limited to matters of trade, but extended to the sophisticated language of politics, religion, and philosophy. This evidence, according to Bernal, confirms the fact that in Greece an Indo-European people was culturally dominated by speakers of Ancient Egyptian and West Semitic. Provocative, passionate, and colossal in scope, this volume caps a thoughtful rewriting of history that has been stirring academic and political controversy since the publication of the first volume.

**Black Athena** Martin Gardiner Bernal 1996

*The History of Africa* Molefi Kete Asante 2014-10-10 There is a paradox about Africa: it remains a subject that attracts considerable attention yet rarely is there a full appreciation of its complexity. African historiography has typically consisted of writing Africa for Europe—instead of writing Africa for itself, as itself, from its own perspectives. *The History of Africa* redresses this by letting the perspectives of Africans themselves take center stage. Authoritative and comprehensive, this book provides a wide-ranging history of Africa from earliest prehistory to the present day—using the cultural, social, political, and economic lenses of Africa as instruments to illuminate

the ordinary lives of Africans. The result is a fresh survey that includes a wealth of indigenous ideas, African concepts, and traditional outlooks that have escaped the writing of African history in the West. The new edition includes information on the Arab Spring, the rise of FrancAfrica, the presence of the Chinese in Africa, and the birth of South Sudan. The chapters go up to the present day, addressing US President Barack Obama's policies toward Africa. A new companion website provides students and scholars of Africa with access to a wealth of supporting resources for each chapter, including images, video and audio clips, and links to sites for further research. This straightforward, illustrated, and factual text allows the reader to

access the major developments, personalities, and events on the African continent. This groundbreaking survey is an indispensable guide to African history.

Early Greece Fellow and Tutor in Ancient History Oswyn Murray 1993 Murray traces the emergence of urbanisation and social and political structures from the Mycenaean and legendary origins of Greece through to the Persian Wars.

**Black Athena: The archaeological and documentary evidence** Martin Bernal 1987 What is classical about Classical civilization? In one of the most audacious works of scholarship ever written, Martin Bernal challenges the whole basis of our thinking about this question. Classical civilization, he argues,

has deep roots in Afroasiatic cultures. But these Afroasiatic influences have been systematically ignored, denied or suppressed since the eighteenth century - chiefly for racist reasons. Volume II is concerned with the archaeological and documentary evidence for contacts between Egypt and the Levant on the one hand and the Aegean on the other, during the Bronze Age from c. 3400 B.C. to c. 1100 B.C.

Black Athena Martin Bernal 2012-12-31  
Classical civilisation, Martin Bernal argues, has deep roots in Afro-Asiatic cultures. But these Afro-Asiatic influences have been systematically ignored, denied, or suppressed since the eighteenth century - chiefly for racist reasons. The popular view is that Greek civilisation was the result of the

conquest of a sophisticated but weak native population by vigorous Indo-European speakers--or Aryans--from the North. But the Classical Greeks, Bernal argues, knew nothing of this "Aryan model." They did not see their political institutions, science, philosophy, or religion as original, but rather as derived from the East in general, and Egypt in particular. Black Athena is a three-volume work. Volume 1 concentrates on the crucial period between 1785 and 1850, which saw the Romantic and racist reaction to the Enlightenment and the French Revolution, and the consolidation of Northern expansion into other continents. In an unprecedented tour de force, Bernal makes meaningful links between a wide range of areas and disciplines--drama poetry, myth, theological controversy, esoteric

religion, philosophy, biography, language, historical narrative, and the emergence of "modern scholarship."

**Classical Mythology: A Very Short Introduction** Helen Morales 2007-08-23  
From Zeus and Europa, to Diana, Pan, and Prometheus, the myths of ancient Greece and Rome seem to exert a timeless power over us. But what do those myths represent, and why are they so enduringly fascinating? Why do they seem to be such a potent way of talking about our selves, our origins, and our desires? This imaginative and stimulating Very Short Introduction goes beyond a simple retelling of the stories to explore the rich history and diverse interpretations of classical myths. It is a wide-ranging account, examining how classical myths are

used and understood in both high art and popular culture, taking the reader from the temples of Crete to skyscrapers in New York, and finding classical myths in a variety of unexpected places: from arabic poetry and Hollywood films, to psychoanalysis, the bible, and New Age spiritualism. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable. *History Lesson* Mary R. Lefkowitz 2008-10-01 In the early 1990s, Classics professor Mary Lefkowitz

discovered that one of her faculty colleagues at Wellesley College was teaching his students that Greek culture had been stolen from Africa and that Jews were responsible for the slave trade. This book tells the disturbing story of what happened when she spoke out. Lefkowitz quickly learned that to investigate the origin and meaning of myths composed by people who have for centuries been dead and buried is one thing, but it is quite another to critique myths that living people take very seriously. She also found that many in academia were reluctant to challenge the fashionable idea that truth is merely a form of opinion. For her insistent defense of obvious truths about the Greeks and the Jews, Lefkowitz was embroiled in turmoil for a decade. She faced institutional

indifference, angry colleagues, reverse racism, anti-Semitism, and even a lawsuit intended to silence her. In History Lesson Lefkowitz describes what it was like to experience directly the power of both postmodernism and compensatory politics. She offers personal insights into important issues of academic values and political correctness, and she suggests practical solutions for the divisive and painful problems that arise when a political agenda takes precedence over objective scholarship. Her forthright tale uncovers surprising features in the landscape of higher education and an unexpected need for courage from those who venture there. **Blacks in Antiquity** Frank M. Snowden 1970 Investigates the participation of black Africans, usually referred

to as "Ethiopians," by the Greek and Romans, in classical civilization, concluding that they were accepted by pagans and Christians without prejudice.

*Hellenomania* Katherine Harloe  
2018-01-29 *Hellenomania*, the second volume in the MANIA series, presents a wide-ranging, multi-disciplinary exploration of the modern reception of ancient Greek material culture in cultural practices ranging from literature to architecture, stage and costume design, painting, sculpture, cinema, and the performing arts. It examines both canonical and less familiar responses to both real and imagined Greek antiquities from the seventeenth century to the present, across various national contexts. Encompassing examples from Inigo Jones to the contemporary art

exhibition documenta 14, and from Thessaloniki and Delphi to Nashville, the contributions examine attempted reconstructions of an 'authentic' ancient Greece alongside imaginative and utopian efforts to revive the Greek spirit using modern technologies, new media, and experimental practices of the body. Also explored are the political resonances of Hellenomaniac fascinations, and tensions within them between the ideal and the real, the past, present, and future. Part I examines the sources and derivations of Hellenomania from the Baroque and pre-Romantic periods to the early twentieth century. While covering more canonical material than the following sections, it also casts spotlights on less familiar figures and sets the scene for the

illustrations of successive waves of Hellenomania explored in subsequent chapters. Part II focuses on responses, uses, and appropriations of ancient Greek material culture in the built environment—mostly architecture—but also extends to painting and even gymnastics; it examines in particular how a certain idealisation of ancient Greek architecture affected its modern applications. Part III explores challenges to the idealisation of ancient Greece, through the transformative power of colour, movement, and of reliving the past in the present human body, especially female. Part IV looks at how the fascination with the material culture of ancient Greece can move beyond the obsession with Greece and Greekness.

Dark Light Consciousness Edward Bruce

Bynum 2012-06-19 How to awaken the Ureaus--the serpent power of spiritual transcendence within each of us--and connect to the superconscious of the universe • Reveals the biochemistry of how the body's melanin provides the template for the subtle energy body or light body • Shows how embracing the dark light consciousness of the awakened Ureaus opens a portal to the sacred darkness of the superconscious • Provides illustrated instructions for meditation practices, breathing exercises, and yoga postures to safely awaken Ureaus/Kundalini energy Within each of us lies the potential to activate a personal connection to the superconscious. Called "Ureaus" in ancient Egyptian texts and "Kundalini" in ancient Hindu yoga traditions, our innate serpent power

of spiritual transcendence inhabits the base of the spine in its dormant state. When awakened, it unfurls along the spinal column to the brain, connecting individual consciousness to the consciousness of the universe enfolded within the dark matter of space. At the root of creativity and spiritual genius across innumerable cultures and civilizations, this intelligent force reveals portals that enfold time, space, and the luminous matrix of reality itself. Combining physics, neuroscience, and biochemistry with ancient traditions from Africa and India, Edward Bruce Bynum, Ph.D., explores the ancient Egyptian science of the Ureaus and reveals how it is intimately connected to dark matter and to melanin, a light-sensitive, energy-conducting substance found in the

brain, nervous system, and organs of all higher life-forms. He explains how the dark light of melanin serves as the biochemical infrastructure for the subtle energy body, just as dark matter, together with gravity, holds the galaxies and constellations together. With illustrated instructions, he shows how to safely awaken and stabilize the spiritual energy of the Ureaus through meditation practices, breathing exercises, and yoga postures as well as how to prepare the subtle body for transdimensional soul travel. By embracing the dark light of the shining serpent within, we overcome our collective fear of the vast living darkness without. By embracing the dark, we transcend reality to the dimension of light.

**Africa** Yosef Ben-Jochannan 1988 When

the vast majority of mankind in the “Western World” refer to a Slave it is the African-American or his African ancestor is mean. This image has been perpetuated by every branch of “Western” education and religion, both Christian (Roman Catholic and Protestant) and Jewish (all branches of Judaism); and presented in a manner that would suggest an origin dating back to a time of PURITY in ancient Europe amongst the Greeks and Romans; and origins that insinuate the beginning of WORLD CIVILIZATION, thus the terms: “Greek philosophy” and “Western Civilization

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nearly 40 percent of the Greek vocabulary has been plausibly derived from two Afroasiatic languages – Ancient Egyptian and West Semitic. He also reveals how these derivations are not limited to matters of trade, but extended to the sophisticated language of politics, religion, and philosophy. This evidence, according to Bernal, greatly strengthens the hypothesis that in Greece an Indo-European-speaking population was culturally dominated by Ancient Egyptian and West Semitic speakers. Provocative, passionate, and colossal in scope, this volume caps a thoughtful rewriting of history that has been stirring academic and political controversy since the publication of the first volume.

### **Daidalos and the Origins of Greek Art**

Sarah P. Morris 2022-02-08 In a major

revisionary approach to ancient Greek culture, Sarah Morris invokes as a paradigm the myths surrounding Daidalos to describe the profound influence of the Near East on Greece's artistic and literary origins.

**Heresy in the University** Jacques Berlinerblau 1999 Berlinerblau (Judaic studies, Hofstra U.) explores the reactions--widely divergent but mostly intense--to Martin Bernal's 1987 publication of the first volume of *Black Athena: The Afroasiatic Roots of Classical Civilization*. In light of classicist reacting to an outsider's intrusion into their field and Afrocentrist accusation of stealing the material from black scholars, he considers the question of intellectual responsibility during an age of cultural warfare. He also

elucidates the contents of the book itself. Annotation copyrighted by Book News, Inc., Portland, OR

**Black Athena Comes of Age** Wim M. J. van Binsbergen 2011 With the publication, in 1996, of the devastatingly critical *Black Athena revisited* (eds. Mary Lefkowitz & Guy MacLean Rogers) the impression was created that the *Black Athena* thesis had been conclusively refuted. However, the present collection has sought to restore the balance. Bernal himself has contributed three innovative and illuminating pieces to the collection, responding to critics, systematising his linguistic claims, and applying the *Black Athena* thesis to sub-Saharan Africa. By offering answers to the above questions, the collection has sought to take the international debate to

the next, constructive phase. It shows that incisive and multifarious criticism of Bernal's position and methods is necessary and often justified. Yet at the turn of the 21st century, the formulation of a non-Eurocentric, multicentric model of global cultural history is of vital importance. It is here that Martin Bernal shows the way as none before him. Specifically his vision's implications for sub-Saharan Africa constitute a major intellectual challenge. Stressing massive intercontinental interactions and vital global contributions of the African peoples, they also invite us to redress the present-day negative image of Africa. *Black Athena Alive* was first published in 1997 under the title *Black Athena Ten Years After* (1997). An added chapter takes the

discussion into the third millennium, and particularly reflects on Berlinerblau's (1999) sociological contribution to the debate (Heresy in the University).

*Hellenistic Egypt* Jean Bingen 2007

"The most comprehensive account of the economy, society, and culture of Hellenistic Egypt available in English."--J.G. Manning, author of *Land and Power in Ptolemaic Egypt: The Structure of Land Tenure*

**The Idea of Africa** V. Y. Mudimbe 1994  
Mudimbe's exploration of how the "idea of Africa was constructed by the Western world.

*African Athena* Daniel Orrells  
2011-10-27 The appearance of Martin Bernal's *Black Athena: The Afro-Asian Roots of Classical Civilization* in 1987 sparked intense debate and controversy in Africa, Europe, and

North America. His detailed genealogy of the 'fabrication of Greece' and his claims for the influence of ancient African and Near Eastern cultures on the making of classical Greece, questioned many intellectuals' assumptions about the nature of ancient history. The transportation of enslaved African persons into Europe, the Americas, and the Caribbean, brought African and diasporic African people into contact in significant numbers with the Greek and Latin classics for the first time in modern history. In *African Athena*, the contributors explore the impact of the modern African diaspora from the sixteenth century onwards on Western notions of history and culture, examining the role Bernal's claim has played in European and American understandings

of history, and in classical, European, American and Caribbean literary production. African Athena examines the history of intellectuals and literary writers who contested the white, dominant Euro-American constructions of the classical past and its influence on the present. Martin Bernal has written an Afterword to this collection.

Bronze Age America Barry Fell 1982  
Based on recent archaeological discoveries, this study explores the theory that Bronze-Age Swedes visited North America around the St. Lawrence River and that some Nordics migrated west, intermarrying with the Dakota tribes to form the Sioux nation

**Black Athena: Ntr** Martin Bernal 1987  
Synopsis: Could Greek philosophy be rooted in Egyptian thought? Is it possible that the Pythagorean theory

was conceived on the shores of the Nile and the Euphrates rather than in ancient Greece? Could it be that Western civilization was born on the so-called Dark Continent? For almost two centuries, Western scholars have given little credence to the possibility of such scenarios. In *Black Athena*, an audacious three-volume series that strikes at the heart of today's most heated culture wars, Martin Bernal challenges Eurocentric attitudes by calling into question two of the longest-established explanations for the origins of classical civilization. The Aryan Model, which is current today, claims that Greek culture arose as the result of the conquest from the north by Indo-European speakers, or "Aryans," of the native "pre-Hellenes." The Ancient Model,

which was maintained in Classical Greece, held that the native population of Greece had initially been civilized by Egyptian and Phoenician colonists and that additional Near Eastern culture had been introduced to Greece by Greeks studying in Egypt and Southwest Asia. Moving beyond these prevailing models, Bernal proposes a Revised Ancient Model, which suggests that classical civilization in fact had deep roots in Afroasiatic cultures. **Black Athena** Martin Bernal 2020 What is classical about Classical civilization? In one of the most audacious works of scholarship ever written, Martin Bernal challenges the foundation of our thinking about this question. Classical civilization, he argues, has deep roots in Afroasiatic cultures. But these Afroasiatic

influences have been systematically ignored, denied or suppressed since the eighteenth century--chiefly for racist reasons. The popular view is that Greek civilization was the result of the conquest of a sophisticated but weak native population by vigorous Indo-European speakers--Aryans--from the North. But the Classical Greeks, Bernal argues, knew nothing of this "Aryan model." They did not see their institutions as original, but as derived from the East and from Egypt in particular. In an unprecedented tour de force, Bernal links a wide range of areas and disciplines--drama, poetry, myth, theological controversy, esoteric religion, philosophy, biography, language, historical narrative, and the emergence of "modern scholarship."

**Black Athena** Martin Bernal 2020-02-14  
Black Athena, an audacious three-volume series, strikes at the heart of today's most heated culture wars. Martin Bernal challenges Eurocentric attitudes by calling into question conventional explanations for the origins of classical civilization. Provocative, passionate, and colossal in scope, this thoughtful rewriting of history continues to stir academic and political controversy.

**Black Athena Revisited** Mary R. Lefkowitz 2014-03-24 Was Western civilization founded by ancient Egyptians and Phoenicians? Can the ancient Egyptians usefully be called black? Did the ancient Greeks borrow religion, science, and philosophy from the Egyptians and Phoenicians? Have scholars ignored the Afroasiatic roots of Western civilization as a

result of racism and anti-Semitism? In this collection of twenty essays, leading scholars in a broad range of disciplines confront the claims made by Martin Bernal in *Black Athena: The Afroasiatic Roots of Classical Civilization*. In that work, Bernal proposed a radical reinterpretation of the roots of classical civilization, contending that ancient Greek culture derived from Egypt and Phoenicia and that European scholars have been biased against the notion of Egyptian and Phoenician influence on Western civilization. The contributors to this volume argue that Bernal's claims are exaggerated and in many cases unjustified. Topics covered include race and physical anthropology; the question of an Egyptian invasion of Greece; the origins of Greek language,

philosophy, and science; and racism and anti-Semitism in classical scholarship. In the conclusion to the volume, the editors propose an entirely new scholarly framework for understanding the relationship between the cultures of the ancient Near East and Greece and the origins of Western civilization. The contributors are: John Baines, professor of Egyptology, University of Oxford Kathryn A. Bard, assistant professor of archaeology, Boston University C. Loring Brace, professor of anthropology and curator of biological anthropology in the Museum of Anthropology, University of Michigan John E. Coleman, professor of classics, Cornell University Edith Hall, lecturer in classics, University of Reading, England Jay H. Jasanoff, Jacob Gould Schurman

Professor of Linguistics, Cornell University Richard Jenkyns, fellow and tutor, Lady Margaret Hall, Oxford, and university lecturer in classics, University of Oxford Mary R. Lefkowitz, Andrew W. Mellon Professor in the Humanities, Wellesley College Mario Liverani, professor of ancient near eastern history, Universita di Roma, 'La Sapienza' Sarah P. Morris, professor of classics, University of California at Los Angeles Robert E. Norton, associate professor of German, Vassar College Alan Nussbaum, associate professor of classics, Cornell University David O'Connor, professor of Egyptology and curator in charge of the Egyptian section of the University Museum, University of Pennsylvania Robert Palter, Dana Professor Emeritus of the History of

Science, Trinity College, Connecticut  
Guy MacLean Rogers, associate  
professor of Greek and Latin and  
history, Wellesley College Frank M.  
Snowden, Jr., professor of classics  
emeritus, Howard University Lawrence  
A. Tritle, associate professor of  
history, Loyola Marymount University  
Emily T. Vermeule, Samuel E.  
Zemurray, Jr., and Doris Zemurray  
Stone-Radcliffe Professor Emerita,  
Harvard University Frank J. Yurco,  
Egyptologist, Field Museum of Natural  
History and the University of Chicago  
**Black Athena: The fabrication of  
ancient Greece, 1785-1985** Martin  
Bernal 1987  
Black Athena Martin Bernal 2020-02-14  
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*The First Ethiopians* Malvern van Wyk  
Smith 2009-07-01 *The First Ethiopians*  
explores the images of Africa and  
Africans that evolved in ancient  
Egypt, in classical Greece and  
imperial Rome, in the early  
Mediterranean world, and in the early  
domains of Christianity. Inspired by  
curiosity regarding the origins of  
racism in southern Africa, Malvern  
van Wyk Smith consulted a wide range  
of sources: from rock art to  
classical travel writing; from the  
pre-Dynastic African beginnings of  
Egyptian and Nubian civilisations to

Greek and Roman perceptions of Africa; from Khoisan cultural expressions to early Christian conceptions of Africa and its people as 'demonic'; from Aristotelian climatology to medieval cartography; and from the geo-linguistic history of Africa to the most recent revelations regarding the genome profile of the continent's peoples. His research led to a startling proposition: Western racism has its roots in Africa itself, notably in late New Kingdom Egypt, as its ruling elites sought to distance Egyptian civilisation from its African origins. Kushite Nubians, founders of Napata and Meroë who, in the eighth century BCE, furnished the black rulers of the twenty-fifth Dynasty in Egypt, adopted and adapted such Dynastic discriminations in order to

differentiate their own 'superior' Meroitic civilisation from the world of 'other Ethiopians'. In due course, archaic Greeks, who began to arrive in the Nile Delta in the seventh century BCE, internalised these distinctions in terms of Homer's identification of 'two Ethiopias', an eastern and a western, to create a racialised (and racist) discourse of 'worthy' and 'savage Ethiopians'. Such conceptions would inspire virtually all subsequent Roman and early medieval thinking about Africa and Africans, and become foundational in European thought. The book concludes with a survey of the special place that Aksumite Ethiopia – later Abyssinia – has held in both European and African conceptual worlds as the site of 'worthy Ethiopia', as well as in the wider

context of discourses of ethnicity and race.

Black Athena Martin Bernal 2006-11-03

Could Greek philosophy be rooted in Egyptian thought? Is it possible that the Pythagorean theory was conceived on the shores of the Nile and the Euphrates rather than in ancient Greece? Could it be that much of Western civilization was formed on the "Dark Continent"? For almost two centuries, Western scholars have given little credence to the possibility of such scenarios. In Black Athena, an audacious three-volume series that strikes at the heart of today's most heated culture wars, Martin Bernal challenges Eurocentric attitudes by calling into question two of the longest-established explanations for the origins of classical civilization. To

use his terms, the Aryan Model, which is current today, claims that Greek culture arose as the result of the conquest from the north by Indo-European speakers, or "Aryans," of the native "pre-Hellenes." The Ancient Model, which was maintained in Classical Greece, held that the native population of Greece had initially been civilized by Egyptian and Phoenician colonists and that additional Near Eastern culture had been introduced to Greece by Greeks studying in Egypt and Southwest Asia. Moving beyond these prevailing models, Bernal proposes a Revised Ancient Model, which suggests that classical civilization in fact had deep roots in Afroasiatic cultures. This long-awaited third and final volume of the series is concerned with the linguistic evidence that

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publication of the first volume. **Black Athena: The linguistic evidence**  
Martin Bernal 1987 Synopsis: Could Greek philosophy be rooted in Egyptian thought? Is it possible that the Pythagorean theory was conceived on the shores of the Nile and the Euphrates rather than in ancient Greece? Could it be that Western civilization was born on the so-called Dark Continent? For almost two centuries, Western scholars have given little credence to the possibility of such scenarios. In *Black Athena*, an audacious three-volume series that strikes at the heart of today's most heated culture wars, Martin Bernal challenges Eurocentric attitudes by calling into question two of the longest-established explanations for the origins of classical civilization.

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Could Greek philosophy be rooted in Egyptian thought? Is it possible that

the Pythagorean theory was conceived on the shores of the Nile and the Euphrates rather than in ancient Greece? Could it be that much of Western civilization was formed on the "Dark Continent"? For almost two centuries, Western scholars have given little credence to the possibility of such scenarios. In *Black Athena*, an audacious three-volume series that strikes at the heart of today's most heated culture wars, Martin Bernal challenges Eurocentric attitudes by calling into question two of the longest-established explanations for the origins of classical civilization. To use his terms, the Aryan Model, which is current today, claims that Greek culture arose as the result of the conquest from the north by Indo-European speakers, or "Aryans," of

the native “pre-Hellenes.” The Ancient Model, which was maintained in Classical Greece, held that the native population of Greece had initially been civilized by Egyptian and Phoenician colonists and that additional Near Eastern culture had been introduced to Greece by Greeks studying in Egypt and Southwest Asia. Moving beyond these prevailing models, Bernal proposes a Revised Ancient Model, which suggests that classical civilization in fact had deep roots in Afroasiatic cultures. This long-awaited third and final volume of the series is concerned with the linguistic evidence that contradicts the Aryan Model of ancient Greece. Bernal shows how nearly 40 percent of the Greek vocabulary has been plausibly derived from two Afroasiatic

languages—Ancient Egyptian and West Semitic. He also reveals how these derivations are not limited to matters of trade, but extended to the sophisticated language of politics, religion, and philosophy. This evidence, according to Bernal, greatly strengthens the hypothesis that in Greece an Indo-European-speaking population was culturally dominated by Ancient Egyptian and West Semitic speakers. Provocative, passionate, and colossal in scope, this volume caps a thoughtful rewriting of history that has been stirring academic and political controversy since the publication of the first volume. **Ethiopic, an African Writing System** Ayele Bekerie 1997 A groundbreaking book about the history and, principles of Ethiopic (Ge'ez), an African

writing, system designed as a meaningful and graphic, representation of a wide range of knowledge.

**Cultural Genocide in the Black and African Studies Curriculum** Yosef Ben-Jochannan 2004 Dr. Ben is at his best in this work. He argues with passionate certainty that there is a fatal contradiction when Blacks are

fed a history of themselves based on materials written, controlled and approved by whites. His arguments raise the powerful questions: would whites (or any other group) agree to embrace a history of themselves created and controlled by Blacks?