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## THE KUSHITE ORIGINS OF SUMER AND ELAM

By

Runoko Rashidi

*And Cush begat Nimrod: he began to be a mighty one in the earth.*

*He was a mighty hunter before the Lord: wherefore it is said, even as Nimrod the mighty hunter before the Lord.*

*And the beginning of his kingdom was Babel... in the land of Shinar.<sup>1</sup>*

Ancient Sumer, the biblical land of Shinar, modern Lower Mesopotamia, flourished in the third millenium B.C. covering the territorial expanse of the Tigris/Euphrates River Valley. Embracing the shores of the Persian Gulf, Sumer extended north to Akkad, a distance of about 320 miles, thus constituting Southern Babylonia. The appellation Chaldea, frequently applied to the region, appears to have been introduced by the Assyrians in the ninth century B.C.<sup>2</sup> The designations Babylon, Babylonia and Chaldea have been used extensively, particularly by nineteenth century scholars, in reference to the area now almost exclusively known as Sumer.

Sumer appears to be the first major high-culture of western Asia. She bequeathed to her successor states a tradition of great achievement. Her many contributions to civilization are well known. Brilliant agriculturalists, the Sumerians built very sophisticated canals and reservoirs to irrigate their fields. They possessed both an advanced legal system and a well developed knowledge of medicine and were perhaps the ancient world's greatest astronomers.<sup>3</sup>

While these salient facts regarding Sumer's obvious cultural genius are well known, the important question of the racial composition of its population is generally glossed over. This apparent cloud concerning race, however, is very thin and there is a substantial body of evidence in support of the position that the civilization of Sumer was the product of Black migrations from Africa's Nile Valley. This is not to argue that ancient Sumer was exclusively peopled by Blacks or that the Africans were the only early ethnic entity in the area. Sumer was at the crossroads of Asia, Africa, and Europe, and over the millenia there was a great deal of foreign intrusions and racial intermingling. In respect to Sumerian civilization, however, the Black contribution was decisive, and far overshadowed that of the later invaders.

The Sumerians called themselves the Black-headed people and they must have been only one of the many Nilotic Kushite colonies established in early Asia. In addition to the biblical reference to Nimrod as a son of Kush, the mighty hunter has been identified with Osiris of the Nile Valley.<sup>4</sup> Diodorus Siculus of Sicily, in the section of his work devoted to Kush, reported that Osiris was the leader of the Kushite colony that settled in Egypt.<sup>5</sup> The distinguished nineteenth century British antiquarian and Egyptologist, Gerald Massey, concurs with Diodorus adding that, "In Kam or Kush, the Black race of the Aethiopic centre, was the primeval parentage. The name was continued by Kam in Egypt, Kush, Mizraim, Phut and Kanaan represent the four branches in four different directions; and Nimrod is the typical leader into Sumeri-Nimrod the son of Kush, of the Black race."<sup>6</sup>

The Greeks and Romans called the Kushites "Ethiopians" and were at least somewhat cognizant of their vast domains. Early observers, such as Ephorus, expressly stated that, "The Ethiopians occupied all the southern coasts of both Asia and Africa."<sup>7</sup> Homer describes the Ethiopians as "divided," and dwelling at the ends of the earth, towards the setting and rising sun."<sup>8</sup> Stabo adds that Greeks... designated the whole southern countries towards the ocean... on the coasts of both Asia and Africa, as Ethiopia."<sup>9</sup>

According to John D. Baldwin, author of Pre-Historic Nations, and one of the leading exponents of an early diffusion of Ethiopians or Kushites:

*It is now admitted that a people of the Cushite or Ethiopian race, sometimes called Hamites, were the first civilizers and builders throughout Western Asia, and they are traced, by the remains of their language, their architecture, and the influence of their civilization, on both shores of the Mediterranean, in eastern Africa and the Nile Valley, in Hindustan, and in the islands of the Indian Seas.*<sup>10</sup>

In a direct reference to Lower Mesopotamia itself, pioneer African-American historian Drusilla Dunjee Houston quotes Diodorus as commenting that, "The Cushite Ethiopians were the absolute governing class in politics. They commanded the armies and held the offices of state. From them came the ruling families of Babylon."<sup>11</sup> And most recently, noted Sierra Leone historian, George O. Cox, mentions that, "Kush colonized Mesopotamia around 2800 B.C. ... Kushite subjects now settled in Babylonia as overlords of Mesopotamia and introduced there what the world has since come to know as Babylonian Civilization."<sup>12</sup> It should be noted that the migration of which Cox writes, was simply a reinforcement by Kushites of earlier Blacks, i.e., Grimaldis and Austrics, who had entered the region in palaeolithic and neolithic times.<sup>13</sup> It was perhaps these earlier migrations, coupled

with extensive intermingling with non-Black types, which gave rise to the Semites and other related groups.<sup>14</sup> A survey of the available Sumerian, and Elamitic, anthropological data seems strongly supportive of this.

In 1926, and again in 1928, the Field Museum and Oxford University conducted joint excavations in northern Sumer. At the conclusion of their work they pronounced:

*The earliest historical crania (hypercolichocephalic) are from Jemdet Nasr, 18 miles northeast of Kish and those from 'Y' trench at Kish... The forehead is retreating, the browridges are always prominent, and the cheekbones rather wide. The nose is broad, in some cases inclining to extreme platyrrhine, although the face has seldom survived. This is the type described by Sergi, Giuffrida-Ruggeri and Fleure and named the "Eurafrican" type...<sup>15</sup>*

In an additional publication on the excavations at Kish, T.K. Penniman, listed three distinct cranial groups:

*First, there is the Eurafrican... In ancient times, the type is found in Mesopotamia and Egypt, and may be compared with the Combe Capelle skull.<sup>16</sup> It is possibly identical with men who lived in the high desert west of the Nile in palaeolithic times, and is the type seen in the familiar portrait statues of Ramses II...<sup>17</sup>*

*Secondly, there is the Mediterranean type, whose variants occur all the way from Java through India and Mesopotamia, and on both sides of the Mediterranean. These people are of medium stature, with complexion and hair like those of the Eurafrican, to which race they are allied, dark eyes, and oval faces. They have small ill-filled dolichocephalic skulls, with browridges poorly developed or absent, bulging occiputs, orbits usually horizontal ellipses, broad noses, rather feeble jaws, and slight sinewy bodies. In ancient times their distribution was much the same as today.*

*Thirdly, there is the Armenoid type, whose relatives are found all over the Eurasiatic plateau and mountains from the Himalayas, through the Persian highland and Asia Minor.<sup>18</sup>*

Although both reports, through their very terminology, reflect the narrow thinking of their day, and ours, the information provided does allow us the opportunity to verify the historical traditions and eye-witness accounts of the Black presence

in ancient Sumer. We can find no physical difference between the crania of the "Eurafricans" and "Mediterraneans," referred to in these statements and the crania of the African and Asiatic Blacks of today. This data, albeit limited, leaves no doubt as to the racial identity of the region's early population. Of the fourteen crania from "Y" trench at Kish which Penniman examined he described two as brachycephalic, eight dolichocephalic (Eurafrican), two Armenoid and two mixed. Buxton and Rice studies 26 crania which, according to their report, consisted of 17 Eurafricans, five Mediterraneans, who are clearly Austriacs, and four Armenoids.<sup>19</sup> Incredibly, they conclude, there were no traces of Negroid, i.e., Africoid, blood. Fortunately, we are in a position to form our own conclusions and we can only conclude that we are simply dealing with ethnocentric euphemisms for Black people.

The early predominance of the Lower Mesopotamian city the Sumerians called Kish, one of their most ancient, may be another bond between the Sumerians and the Nile Valley. The Sumerian Kush is apparently only a modification of the Nilotic Kush, and thus reflects an unsevered connection between the two territories.

*...A most valuable inscription discovered in Ethiopia in 1914 made it reasonably certain that the Ethiopians designated their country, or at least a goodly part of it, as the land of Qevis (Kesh)... It was formerly thought that Kush or Cush and their derivations were of Egyptian or Hebrew origin, but the discovery of their counterparts in an Ethiopian record seem to indicate that the words were indigenous to the country and peoples to which they were generally applied.<sup>20</sup>*

The script and language of the ancient Black-heads have been carefully studied and only serve to strengthen our thesis.

*The system of writing which they brought with them has the closest affinity with that of Egypt- in many cases, indeed, there is absolute identity between the two alphabets. Thus the Egyptian formed a rude parallelogram for the house [ ] , and called it é while the Hamite Babylonian used almost the same form [ ] , and gave it the same phonetic power... In regard to the language of the primitive Babylonians... the vocabulary is undoubtedly Cushite or Ethiopian... of which we have probably the purest modern specimens in the Mahra or Southern Arabia and the Galla of Abyssinia.<sup>21</sup>*

In an essay on the people and language of Africa, Richard Lepsius, concurs with Rawlinson on the origins of the Black-heads:

In the oldest times with the memory of men we know of only one literary development, viz., that of Egypt; and we know of only one contemporary people which could have had knowledge of this culture, appropriated its results, and conveyed them to other nations, this was the Kushites, the masters of the Erythraean Sea to its furthest limits. It was by them that Babylonia was colonized and fertilized with Egyptian culture. And it is thus only that the thorough going correspondence between Babylonian knowledge and institutions and the Egyptian ones becomes intelligible. The pictorial writing forming the basis of the cuneiform characters is unmistakably only a species of the hieroglyphics; the astronomy of Babylon is only a development of that of Egypt... its unit of measure, that is, the royal architectural ell of 0°525m, is completely identical with that of Egypt... its architecture, that is to say, its temples as well as its pyramids and obelisks, is an imperfect imitation of Egyptian originals; and so with the other arts. At every step we meet in Babylonia with the traces of the Egyptian models...<sup>22</sup>

A brief glance at the Sumerian pantheon provides yet another tie in the Sumerian Nile Valley connection. In Sumer the king of the gods, the "god of heaven", was Anu.<sup>23</sup> All of the Sumerian gods and goddesses were Anu's children.<sup>24</sup> The Annunaki were the sons of Anu; the fifty great gods. Flinders Petrie applies the same term Anu, or as Diop points out,<sup>25</sup> to an aboriginal race of predynastic Egyptians.<sup>26</sup>

### THE THIRD DYNASTY OF UR

For most of her history, Sumer consisted of a number of largely independent city-states. Each such entity contained a city with satellite towns and villages. Periodically, however, these city-states were united under powerful provincial governor/priests, elevated to kings with divine status. Ur, which covered more than four square miles, was the nation's capital at the apogee of a united Sumer. The Black-heads had finally completed the expulsion of the Gutti, a savage collection of hill tribes from the Zagros Mountains, who had ravaged Sumer for decades. Now began a Sumerian renaissance. Cites British archaeologist Leonard Woolley, "For nearly a century, 2112-2015 B.C., under the five kings of the Third Dynasty, Ur was the capital of a great empire and its rulers strived to make it a center worthy of its political preeminence."<sup>27</sup> The rulers of Ur assumed the titles "King of Sumer and Akkad." This was not the first time a Sumerian city-state had reached out to embrace the surrounding regions. During the reign of its powerful governor, Gudea, 2142-2122 B.C., Lagash subjugated Susa and much of Elam. From a series of in-

scriptions we learn of Gudea's conquests, his lack of acknowledgement of a superior, and of the Susians and Elamites who came to Lagash, "...To aid him in reconstructing the temple of his god."<sup>28</sup> Gudea's god was Anu.<sup>29</sup>

In this comparatively golden age, Sumer exercised dominion over Akkad, Elam, Dilmu (Bahrain), Oman, and the entire Persian Gulf. Indus Valley seals, vases, and ornaments attest to the commercial and diplomatic relations between these two eastern Kushite high-cultures.<sup>30</sup>

In spite of the scarcity of stone, classical Sumer was an age of colossal construction projects, and each of the major urban centers erected tremendous multi-level brick structures called "ziggurats," which, in physical appearance, closely resembled Zoser's third dynasty "Step Pyramid" at Sakkara, Egypt. The Great Ziggurat of Ur is representative of the finest aspects of Sumerian architecture.

Ur's Third Dynasty empire, grown expansive and wealthy, unfortunately, was built on a very fragile base. First of all, the coalition of city-states that constituted the core of the Sumerian Empire was a loosely arranged affair, and there does not appear to have been any serious attempt towards long term concrete regional centralization. Secondly, through decades of soil abuse, the agricultural productivity of much of Sumer had become severely limited, and the Black-heads had become heavily dependent on foodstuffs grown in the northern provinces of Sumer and Akkad. Thirdly, the continuing spread of Indo-European and Semitic peoples after the mid-third millenium B.C., had begun to isolate Sumer and seriously challenge, not only her dominance of Lower Mesopotamia, but her existence itself. The powerful rulers of the Third Dynasty were able to hold these nomadic tribes at bay, but at the beginning of the second millenium B. C. the dam was ready to burst. The northern food producing region came under violent assault by the invaders; creating famine in the populous southern city-states. The Black-heads called these tribes, "The MAR.TU who know no grain...The MAR.TU who know no house or town, the boors of the mountains... The MAR.TU who does not bend (to cultivate the land), who eats raw meat, who has no house during his lifetime, who is not buried after his death..."<sup>31</sup> Is this how the now mighty Semites and Indo-Europeans entered history? If so, as seems apparent, it is quite ironic. Any of these factors might have caused the decline of Sumer. Combined, they spelled her doom. The seemingly stable empire quickly broke apart, and Sumer's former vassals turned on her with a vengeance.

In approximately 1990 B.C., the Elamites, of the Zagros Mountains, and the Sutians, of the desert region west of Mesopotamia, launched a devastating raid on Ur and ruthlessly massacred its

citizens. Afflicted by severe famine, the Sumerians seem to have offered only feeble resistance to their attackers. The Black-head's pathetic plight and heartrending pleas for mercy to their patron god, Enlil, son of Anu and Shepherd of the Black-headed people, were clearly documented and have survived to represent one of the saddest chapters yet in the history of the Black race.<sup>32</sup>

With the destruction of Ur, the foreign intrusions accelerated and Sumer was subjected to increasingly frequent assaults. The Kassites, apparently an Indo-European group, were particularly destructive in the wars against the Blacks. Little, however, if anything, was the cultural contribution offered by these rude newcomers, as Wooley points out: "The early Kassite is a blank page in the history of Mesopotamia; politically the kings were insignificant, the arts stagnated, no great buildings gave lustre to the names of the rulers and no records were kept of their uneventful rule."<sup>33</sup>

As one center after another was captured and destroyed, the Blacks retreated southeast to what eventually became known as the Sea Land. This Kingdom of the Sea Land is the last we hear of the ancient Black-heads of Sumer. It appears to be their final expression of national consciousness, although the Sea Land itself remained a geographical entity for centuries.

By 1700 B.C., the Sumerian Black-heads, who, for a thousand years, had dominated the Mesopotamian center stage and laid the foundation for every near eastern civilization that was to come after it, had, in essence, vanished from history. Over the Black-headed people the winds swept.

#### MIGHTY ELAM

Elam, the first high-culture of Iran, shared Sumer's eastern border and the historical destinies of these nations were inextricably wound together. The country was essentially divided into two parts; Anshan and the mountainous north, and Susiana with its capital city of Susa, or Kissia, in the south.<sup>34</sup> The early Elamites seem to have titled their land Anzan-Sousounka,<sup>35</sup> with the term Elam perhaps being introduced by the early Hebrew writers.

Elam's history can be traced, with certainty, to about 3000 B.C. and thus roughly corresponds with the chronologies of Egypt, Sumer, and the Harappan high-culture of the Indus Valley. While much of its history, particularly the initial stages, remains vague, due in large measure to the heretofore inability to decipher the Elamitic script,<sup>36</sup> several interesting features do stand out.



When first encountered, Elam appears to be, possibly even more than Sumer, a nation in ethnic transition. This point cannot be overemphasized. Diop places Elam in the zone of confluence,<sup>37</sup> where the northern and southern peoples, and cultures, overlapped. The biblical composers regarded Elam as a son of Shem, the eponym of the Semitic type.<sup>38</sup> Certainly, by the end of the second mill B.C., we can see the country turning rapidly from Black to brown and then to white.

Although nomadic non-Africoids early overran the mountainous northern regions, the Black genetic material in the south was somewhat more solidly entrenched.

*We have thus fixed the locality of the people designated by the word "Elam" to the region on the left or east bank of the Tigris; opposite Babylonia, and lying between that country and Persia proper. But a few words must be added with respect to the people themselves. We find the tract in question designated by different names. Sometimes it is called Kissia; sometimes Elam, or Elymais. The first of these names is a mere derivative from the name of the capital, Susa; but the other two indicate the fact that the country was inhabited by two distinct races. The Elamites or Elymaens were probably the earlier inmates, and from them the tract was called Elymais. They were subsequently overrun and conquered by the Kissians or Cossaeans (Cushites), who became the governing race, and called the country after themselves, Kissia. We find the two classes of inhabitants mentioned together in the book of Ezra (chapter. iv. 9), and they even continued separate and distinct to the time of Strabo.<sup>39</sup>*

From Strabo we learn that the Elamites of the mountains waged war against the more Africoid Susians.<sup>40</sup> Due to their close proximity and many similarities, the high-cultures of Sumer and Elam are often compared:

*The state of Susiana on the opposite frontier of Chaldea must also be taken into the account in estimating the power of the great Hamite empire on the lower Euphrates. There we have an extensive collection of legends, both on bricks and slabs, belonging to a series of kings, who, judging from their language, must have been also a Hamitic race... These Cushites, whose memory would seem to have survived in the Greek traditions of Memnon and his Ethiopian subjects, but who were certainly independent of the monarchs of Chaldea Proper, have been passed over by Berossus as unworthy of a place in his historical scheme; yet if we may judge from the works of which the citadel of Susa is an example and from the extent of*

country over which the Susian monuments are found, they could hardly have been inferior either in power or civilization to the Chaldeans who ruled on the Euphrates.<sup>41</sup>

It is clear then that, racially, the Sumerians and, at least, the Susian portion of the Elamites, were of the same mold and that the Blacks were in positions of real power and high authority well into historical times.

#### MATERIAL EVIDENCE

As to be expected, a number of scholars, particularly Elliot Smith, go through a list of similarities between pre-dynastic Egypt and early Susa. These similarities include: arrow-heads, polished stone implements, pressure-flaking, mace heads, writing, pottery, painted and incised; stone vases, animal vases and figures, feminine figurines, art motifs, inlays, metal mirrors, spinning and weaving, vase supports, cylinder seals, architecture and copper chisels.<sup>42</sup> It seems quite apparent that the ancient high-culture of Susa, in particular, and Elam in general came in ready-made.

Gaston Maspero describes the Elamites as, "...A short and robust people of well knit figure with brown skins, Black hair and eyes, who belonged to the Negritic race which inhabited a considerable part of Asia in pre-historic times."<sup>43</sup> French archaeologist Dieulafoy, one of the first to excavate at Susa, referred to ancient Elam as a prerogative of an Ethiopian dynasty.<sup>44</sup> George Rawlinson, once again, records that, "In Susiana, where the Cushite blood was maintained in tolerable purity... there was, if we may trust the Assyrian remains, a very decided prevalence of a negro type of countenance...The head was covered with short crisp curls; the eye large, the nose and mouth nearly in the same line, the lips thick..."<sup>45</sup> According to crude, racist, but still regarded by many as eminent, anthropologist Harry Johnston, "The Elamites of Mesopotamia appear to have been a negro people with kinky hair, and to have transmitted this racial type to the Jews and Assyrians."<sup>46</sup> Completing this short list of authorities is anthropologist A. C. Haddon who remarks, "There is one portrait of an Elamite (Cushite) king on a vase found at Susa; he is painted black and thus belongs to the Cushite race."<sup>47</sup>

The women of Elam, like their Nile Valley contemporaries, and women in ancient Black societies in general, held significant stature whether mortal or goddess. The Elamitic woman's sphere of activity was not limited to the home. She signed documents, carried on business, inherited and willed fortunes, brought suits in the courts of law and controlled servants. In early Elamite documents there is frequent mention of the mothers, sisters and daughters of the ruler. The existing evidence points to a

matriarchal character of the royal succession. Royal incest occurred and was probably the general practice. Elamitic scholar George C. Cameron calls attention to Kirisha, a form of the mother-goddess, and claims that the, "...Hundreds of clay statuettes of their deity found in the course of the Susa excavations bespeak her whom the common people of Elam really and sincerely worshipped."<sup>48</sup> Walther Hinz, in a significant work, The Lost World of Elam, is in complete harmony with Cameron:

*Pride of place in this world was taken by a goddess and this is typical of Elam. The treaty we have just mentioned opens with the following appeal; 'Hear, Goodess Pinikir, and you good gods of heaven!' Later, too, the Elamites saw Pinikir as the mistress of heaven endowed with the power to curse, and her name often forms a part of proper names.. The very fact that precedence was given to a goddess, who stood above and apart from the other Elamite gods, indicates a matriarchal approach in the devotees of this religion... In the third millenium, these 'great mothers of the gods'; still held undisputed sway at the head of the Elamite pantheon.<sup>49</sup>*

#### THE EPIC OF MEMNON

Susa was generally believed to be the home of Memnon, the great Black warrior-king who is credited by Quintus of Smyrna with, "...Bringing the countless tribes of his people who live in Ethiopia, land of the Black man," to Priam's Troy in support of his desperate war for survival against the hostile coalition of Greek city-states.<sup>50</sup> "...Memnon came to help them. The Trojans were delighted to see him in their city."<sup>51</sup>

The story of Memnon was one of the most widely circulated of a non-Hellenic hero in the world of antiquity. In addition to the references of Quintus and the allusions of Homer, Memnon was also referred to by Hesiod, Virgil, Ovid, Diodorus Siculus, Pausanias, and Strabo, among others. Arctinus of Miletus composed an epic poem, "Ethiopia," in which Memnon was the leading figure.<sup>52</sup> Diodorus records that Memnon led a combined force of ten thousand Susians, and a like number of Ethiopians,<sup>53</sup> along with two hundred chariots to the assistance of the Trojans. According to Robert Graves, in his classic work, The Greek Myths, "Priam had by now persuaded his half-brother, Tithonus of Assyria, to send his son Memnon the Ethiopian to Troy...Tithonus governed the province of Persia for the Assyrian king Teutamus, Priam's overlord...He was black as ebony but the handsomest man alive, and like Achilles, wore armour forged by Hephaestus. Some say that he led a large army of Ethiopians and Indians to Troy by way of Armenia."<sup>54</sup> Memnon distinguished himself in battle and momentarily checked the Greek onslaught, before he was himself mortally wounded.

The Greco/Trojan War, c. 1270 B.C., long regarded as only a myth, was given a firm historical foundation by Schliemann in the past century.<sup>55</sup> The war may have represented the efforts of the Achaean Greeks for the control of the Aegean Sea trade, or was perhaps simply an attempt to plunder and loot the cities of the Troad, of which Troy was the richest and the most powerful. Troy's position on the northwest coast of Asia Minor must have made her an important western port for the Susians, and it is only natural for them to have come to her aid in such a threatening commercial situation. Perhaps even more intriguing are the possibilities of actual blood ties linking the Susians and the Trojan royal families. These family relations may well have been similar to those of the Egyptians and Nilotic Kushites in the major period of Egyptian/Kushite history and particularly in the 17th and 18th dynasties.<sup>56</sup> The fact that Memnon led a combined force of Blacks, i.e., Susians and Harappans, Nilotic Kushites or even Egyptians, could well represent an early example of a confederation of Kushite, i.e., Black, nations assisting a sister nation, and political ally, in a time of national crisis. Logic itself impels us to believe that the ancient Blacks of North Africa, Western Asia and the Mediterranean, must have viewed the aggressive Indo-Europeans and Semites as a threat to the survival of the known world. The southern cradle, although still powerful and experiencing many moments of brilliance, was now on the defensive. In 1680 B.C. Egypt had experienced her first organized invasion. Sumer had fallen, and towards the end of the 15th century B.C., Minoan Crete was overrun by Achaeans from the Greek mainland. The Aryans, probably in the 13th century B.C., sacked Harappa and the cities of the Indus Valley. Eventually they conquered all of the northern India, forcing the Blacks into the central and southern regions of the country where they remain today. In the 19th and 20th dynasty reigns of Merneptah and Ramses III, Egypt was invaded no less than three times, with the Achaean/Dorian Greeks and related groups constituting a major portion of the invading forces. The active participation of Memnon at Troy, then, may be viewed as the evidence of an ancient, collective, endeavor by the Kushite nations and their allies to save their world order from annihilation.

#### THE FINAL BATTLE OF ELAM

The beginning of the seventh century B.C. ushered in the twilight of Elam. This was the epoch marked by the wars with the Assyrians, whose imperial ambitions cast a giant shadow over all of Western Asia and the Nile Valley. In all the annals of human history, it is difficult to find any people with an appetite for bloodshed and carnage to rival that of the ancient Assyrians. They borrowed their civility from the Sumerian Black-heads, and their chief contribution to the modern world was their ability to preserve the religious and secular texts of their predecessors.

The Assyrian state, with its capital of Nineveh, was a vast military machine; more terrible than any the world had ever seen. The Assyrians fielded the first large armies equipped with iron weapons and, unlike many another nation of antiquity, placed no dependence on foreign mercenaries, whose loyalties might shift at any time. The mass of the Assyrian armies was composed of archers and heavily armed spearmen and shield bearers. Next to the archers and infantry were the horsemen and heavy chariotry. In addition to these well trained, absolutely ferocious and utterly merciless soldiers, the Assyrians employed battering rams and formidable siege machines. The Semitic Assyrians elevated warfare to an exact science. These fierce warriors were not content to merely conquer a people; they must completely crush them. Around the smoking ruins that had been cities would stretch lines of tall stakes, on which were impaled the bodies of the defeated community leaders flayed alive. Scattered about were huge mounds of the cruelly mutilated bodies of the dead and dying. Those that survived the holocaust were deported to other regions of the Assyrian Empire. In addition to the rising clouds of dust, all the main roads of the empire were lined with herds of cattle, horses, flocks of goat and sheep, and long lines of camels loaded with gold, silver and precious stones, the wealth of the conquered. At the head of processions marched the rulers of the pillaged kingdoms. Around their necks were the severed heads of their former princes and nobility.<sup>57</sup>

Under the reign of Ashurbanipal, 669-625 B.C., the Assyrians reached their destructive zenith. In 667 B.C. Egypt was invaded. In 663 B.C. she was again invaded; this time with Ashurbanipal himself at the head of what must have seemed like the legions of Hell. The Egyptian country-side was devastated; its splendid cities plundered. The magnificent temples of Thebes, the living repositories of the greatness that was Egypt, were looted and put to the torch. On his return to Nineveh, Ashurbanipal besieged the great Phoenician commercial center of Tyre. To appease him, Tyre's king sent, to Nineveh, his own family heavily laden with rich tribute, and the king's daughter for Ashurbanipal's harem.

After the Egyptian and Phoenician conquests and the defeat of a host of lesser states, the Assyrians directed their attention towards Elam. Elam, a highly formidable state in her own right, who had often struck terror in the regions of the near east, had long contested the territorial ambitions of the Assyrians, and, seizing the initiative, took the war to Nineveh's doorstep. So much of Assyria's energies were directed to the Elamitic Wars that Egypt, in 655 B.C., was able to regain her independence. At any other time Ashurbanipal would have led an army to stamp out the revolt. The Elamitic War effort, however, had grown so intense that the Assyrians had to give up Egypt to maintain Asia.

In 639 B.C., after a prolonged resistance, Susa was overwhelmed. Her ziggurat was destroyed. The royal families, particularly the females of the line through whom the kingship descended, were sent to their fate in Nineveh. The Assyrians made an example of Sus. For twenty-five days their armies marched over the remains of Susa, scattering salt over its ruins. Wild beasts, declared Ashurbanipal, would now be her occupants.<sup>58</sup> To a people conscious of a splendid past there could be no greater humiliation.

Albeit in a severely diminished capacity, after the devastation of Susa, the Blacks of Elam remained an important regional factor. Herodotus finds them represented in the Iranian armies that engaged in the fifth century B.C. Persian/Greco Wars.<sup>59</sup> Piggot informs us that during classical times, Southern Baluchistan, extreme eastern Iran and Western Pakistan was known as Gedrosia, the country of the dark folk.<sup>60</sup> The Persian ruler Cyrus erected his winter capital at Susa, and it was in this now Persian city that the biblical prophet Daniel resided.<sup>61</sup>

In spite of the early and continued inroads of foreigners in the north, and the final defeat at the hands of the Assyrians, the ancient Susian Elamites distinguished themselves as a highly advanced and aggressive people who developed their land,<sup>62</sup> and defended it from conquest again and again. Like the Sumerians of Mesopotamia, they established a standard for civilization that the kingdoms and empires that followed could only imitate. 2500 years after its last national defense, reports of the remnants of this Kushite colony called Elam, with its Susian heartland, persist. In his, History of Persia, Percy Sykes writes:

*Some years ago during the course of my travels, I was puzzled by the extremely dark populations of Baskakird and Sarhad, very remote and mountainous regions bordering on Persian Baluchistan. The solution may be that the whole country was originally peopled by Negritos, the Anariakoi of Non-Aryans of the Greeks, who probably stretched along the northern shores of the Persian Gulf to India and that their descendants have survived in those distant parts.*<sup>63</sup>

Masse describes this group, whom he calls Lumluns, as anthropologically allied to the Bisharis of Egyptian/Sudanese border region.<sup>64</sup> According to George Rawlinson, "Even now the ancient Susiana is known as Khuizistan," the land of Khuz, or of the Cushite.<sup>65</sup>

#### NOTES

<sup>1</sup>Genesis 10:8-10.

<sup>2</sup>George Rawlinson, *History of Herodotus*, Vol. 1 (New York: D. Appleton & Co., 1861) p. 358.

<sup>3</sup>"Now the Chaldaeans, belonging as they do to the most ancient inhabitants of Babylonia, have about the same position among the divisions of the state as that occupied by the priests of Egypt; for being assigned to the service of the gods they spend their entire life in study..." Diodorus Siculus, Bk II. 29.1 "In Babylonia a settlement is separate for the local philosophers, the Chaldaeans, as they are called, who are concerned mostly with astronomy." Strabo 16.1.8 "...The Chaldees were originally Negroes." Godfrey Higgins, *Anacalypsis* Vol. 2, (London: Longman, 1836) p. 364.

<sup>4</sup>Rev. Alexander Hislop, *The Two Babylons* (Neptune; Loizeaux Brothers, 1959) pp. 43-44; See also Gerald Massey, *Book of Beginnings* Vol. (Secausus: University Books, Inc. 1881, rpt. 1974) pp. 504-505.

<sup>5</sup>"...the Egyptians are colonists sent out by the Ethiopians, Osiris having been the leader of the colony...And the larger part of the customs of the Egyptians are, they hold, Ethiopian, the colonists still preserving their ancient manners. For instance, the belief that their kings are gods, the very special attention which they pay to their burials, and many other matters of a similar nature are Ethiopian practices..." Diodorus Siculus, Bk. 3.31.

<sup>6</sup>Massey, *Op. Cit.*, p. 518.

<sup>7</sup>Ephorus, quoted by John D. Baldwin, *Pre-Historic Nations* (New York: Harper & Brothers, 1872) p. 219.

<sup>8</sup>Homer. *The Iliad*.

<sup>9</sup>Strabo, quoted by William Leo Hansberry, *Africa and Africans*, Vol. 2, (Washington D.C.: Howard U. Press 1976) p. 6.

<sup>10</sup>Baldwin, *Op. Cit.*, pp. 66-67.

<sup>11</sup>Diodorus Siculus, Bk. 2.21, quoted by Drusilla Dunjee Houston, *Wonderful Ethiopians of The Ancient Empire* (Oklahoma City: Universal Publishing Co., 1926) p. 193.

<sup>12</sup>George O. Cox, *African Empire And Civilization* (African Heritage Studies, 1974) p. 106.

<sup>13</sup>Albert Churchward, *Signs & Symbols of Primordial Man* (Wesport: Greenwood Press, 1913 rpt. 1978); See also H. S. Gladwin, *Men out of Asia* (New York: McGraw-Hill, 1947) pp. 23-27; See also Legrand H. Clegg II, "The First Invaders", *Journal of African Civilizations*, Vol. 3, No.1 pp. 8-20.

<sup>14</sup>"Anthropologically and culturally speaking, the Semitic world was born during protohistoric times from the mixture of white-skinned people in western Asia." Cheikh Anta Diop, *African Origins of Civilization* (New York: Lawrence Hill, 1974) XV "This community of physical type," the earliest Blacks, "possibly already disturbed, was finally altered by the spread of the Armenoid type and of peoples akin physically to men of that type, who penetrated from the highlands into the lowlands at a period in Asiatic history yet to be determined, and who by hybridizing in different degrees with their predecessors brought the welter of physical types which confront every student of ethnology of the region stretching from Cape Cormorin to Kurdistan..." L.H. Buxton, quoted by Henry Field, *Op. Cit.*, p. 89.

<sup>15</sup>Henry Field, *Ibid.*, pp. 84-85; Giuseppe Sergi, perhaps the best known of the three scientists mentioned in this report, was an Italian anthropologist whose work, *The Mediterranean Race*, which appeared in 1901, became a hallmark in anthropology. Sergi postulated that only skeletons, and specifically only the skull, could provide systematic indices of race. In Sergi's view only the cranial form was hereditary and immutable; mixed groups do not produce a fusion of traits that equal intermediate types, but only a juxtaposition of traits retaining their racial identity. Skin color itself, as well as hair texture were external traits without diagnostic value because they are subject to environmental influence. G. Sergi, *The Mediterranean Race* (London: Walter Scott, 1901).

<sup>16</sup>Fossil remains found in close proximity to the Grimaldi skeletons. Representative of the advanced prehistoric culture called "Aurignacian."

<sup>17</sup>Diop illustrates the common physiognomy of the famous portrait statue of Ramses II, now in the Turin Museum, and a modern Watutsi from Central Africa. Diop, *Op Cit.*, p. 19.

<sup>18</sup>T. K. Penniman, "A Note on The Inhabitants of Kish Before The Great Flood," *Excavations At Kish*, Vol. 4, pp. 65-72.

<sup>19</sup>Field, *Op. Cit.*, pp. 84-85.



- <sup>20</sup>Hansberry, *Op. Cit.*, pp. 8-9
- <sup>21</sup>Rawlinson, *Op. Cit.*, p. 353
- <sup>22</sup>Athenaeum, July 24, 1889, rpt. in Massey, *Op. Cit.*, p. 521.
- <sup>23</sup>Morris Jastrow, *The Civilization of Babylonia and Assyria* Philadelphia: J. P. Lippincott Co., 1915) p. 208.
- <sup>24</sup>*Ibid.*, pp. 209-210.
- <sup>25</sup>Cheikh Anta Diop, "Origin of The Ancient Egyptians," In *General History of Africa*, Vol. 2, ed. G. Moktar, UNESCO International Scientific Committee For Drafting a General History of Africa, 1981, p. 32.
- <sup>26</sup>Flinders Petrie, *The Making of Egypt* (London: Sheldon Press, 1939) pp. 68-69; Anu was also the metropolis of the thirteenth Lower Egyptian Home and was known to the Greeks as Heliopolis, and the Hebrews as On. In addition, according to Budge, "The abode of the blessed in heaven was called Annu, and it was asserted that the souls of the just were there united to their spiritual or glorified bodies, and that they lived there face to face with the deity for all eternity." E. A. Wallis Budge, *The Book of The Dead* (New York: Dover Publications, 1895, prt. 1967) pp. xxvii-xxviii; Anu was also the sky-god of the ancient Hittites. Robert Graves, *The Greek Myths*, Vol 1. (Penguin Books, 1955) p. 39.
- <sup>27</sup>Leonard Wooley, *Excavations at Ur* (New York: Crowell Co., 1954) p. 122
- <sup>28</sup>George C. Cameron, *History of Early Iran* (Chicago: University of Chicago Press, 1936 rpt. 1976) p. 55.
- <sup>29</sup>S.H. Hooke, *Babylonian And Assyrian Religion* (New York: Hutchinson's University Library, 1953) p. 25
- <sup>30</sup>David H. Ray, "Links Between Ur And The Indus," *Journal of Tamil Studies*, Vol. 2, No. 2, pp. 1-18; Harappa, the Indus Valley high-culture, was also black and had relations with Elam and Sumer. India, Senegal, Mali, Niger, Chad, Sudan, Ethiopia and Somali have the same latitude. Only the Indian Ocean separates Africa from India. The descendants of the Harappans are the Dravidians, who now occupy the southern extremes of the Indian sub-continent. With continental Africans they share a

common physical appearance, matriarchal social structures, the historical worship of mother goddess figures, trade contacts by serpent oriented cults, and phonetic and lexical parallels. U.P. Upadhyaya, "Dravidian And Negro-African" International Journal of Dravidian Linguistics, Vol. 5, No. 1.

<sup>31</sup>E. Chiera, *Sumerian Epics And Myths*; Chicago, 1934, Nos. 58 & 112.

<sup>32</sup>"Lamentation Over The Destruction of Ur," S. N. Kramer, ed. *Assyriological Studies*, No. 12, Oriental Institute (Chicago: University of Chicago Press, 1940).

<sup>33</sup>Wooley, *Op. Cit.*, p. 197.

<sup>34</sup>Strabo, *Geography*, 15.3.2-4.

<sup>35</sup>Percy Sykes, *History of Persia*, Vol. 1 (London: MacMillan And Co., 1930) p. 51; see also Marcel A. Dieulafoy, *L'Acropole de Sus* (Paris: Hachette et cit, 1890) p. 23.

<sup>36</sup>p.E. Cleator, *Lost Languages* (New York: Mentor, 1959) p. 176.

<sup>37</sup>Cheikh Anta Diop, *The Cultural Unity of Black Africa* (Chicago: Third World Press, 1963) pp. 106-111.

<sup>38</sup>Genesis 10:21-22

<sup>39</sup>George Rawlinson, *Origin of Nations*, Pt. 1, (New York: Charles Scribner's Sons, 1912) p. 231.

<sup>40</sup>Strabo, *Op. Cit.*, 15.3.12.

<sup>41</sup>Rawlinson, *History of Herodotus*, *Op. Cit.*, p. 358.

<sup>42</sup>G. Elliot Smith, *Human History* (New York: Norton & Co., 1929) pp. 365-368.

<sup>43</sup>Gaston Maspero, *History of Egypt*, Vol. 4, trans. M.L. McClure (London: The Grollier Society, 1903) pp. 45-46.

<sup>44</sup>Marcel A. Dieulafoy, *L'Acropole de Susa* (Paris: Hachette et Cie, 1893) pp. 27, 44, 46, 57-86, 102-115.

- <sup>45</sup>George Rawlinson, *Five Great Monarchies of The Ancient Eastern World*, Vol. 3 (New York: White, Stoke & Allen) p. 500.
- <sup>46</sup>Harry Johnston, *The Negro in The New World* (London: Methuen & Co., 1910) p. 27.
- <sup>47</sup>Alfred C. Haddon, *History of Anthropology* (London: Watts & Co., 1934) p. 6.
- <sup>48</sup>Cameron, *Op. Cit.*, p. 21.
- <sup>49</sup>Walther Hinz, *Lost World of Elam*, trans. J. Barnes (New York: New York U. Press, 1973) pp. 42-43.
- <sup>50</sup>Quintus, *The War at Troy*, trans. F. M. Combellack (Norman: Univ. of Oklahoma Press, 1968) p. 48.
- <sup>51</sup>*Ibid.*, p. 50.
- <sup>52</sup>Hansberry, *Op. Cit.*, pp. 53-55.
- <sup>53</sup>Diodorus Siculus, Bk. 2.21.22.
- <sup>54</sup>Robert Graves, *The Greek Myths* (Penguin Books, 1955) p. 314.
- <sup>55</sup>Henry Schliemann, *Troy And Its Remains*, 1874.
- <sup>56</sup>Legrand H. Clegg II, "Black Rulers of The Golden Age," *Journal of African Civilizations*, Vol. 4, No. 2, pp. 81-102.
- <sup>57</sup>James H. Breasted, *Ancient Times* (Boston: Ginn & Co., 1916) pp. 157-158.
- <sup>58</sup>D. D. Luckenbill, *Ancient Records of Assyria And Babylonia*, Vol. 2, (Chicago: U. of Chicago Press, 1927) pp. 309-312.
- <sup>59</sup>"The eastern Ethiopians--for there were two sorts of Ethiopians in the army--served with the Indians. These were just like the southern Ethiopians, except for their language and their hair: their hair is straight, while that of the Ethiopians in Libya is the crispest and curliest in the World." Herodotus, *The Histories*, trans. Aubrey de Selincourt (New York: Penguin Books, 1972) p. 468.

<sup>60</sup>Stuart Piggott, *Prehistoric India* (Harmondsworth: Penguin Books, 1950) p. 150.

<sup>61</sup>Daniel 8:2.

<sup>62</sup>"The alluvial plain extending behind the marshes was as rich and fertile as that of Chaldea. Wheat and barley yielded a hundred and at times two hundred fold..." Maspero, *Op. cit.*, p. 148.

<sup>63</sup>Sykes, *Op. cit.*, p. 47.

<sup>64</sup>Massey, *Op. cit.*, p. 518-519.

<sup>65</sup>George Rawlinson, *Egypt And Babylon* (New York: John W. Lovell Co.) p. 10.