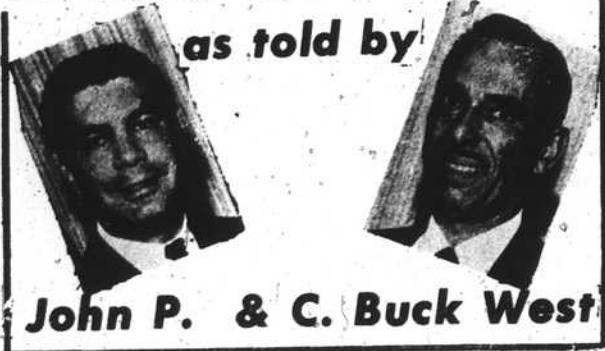


Hidden History

The Unsung Saga of the Black Man,

as told by



John P. & C. Buck West

From the writings of J. A. Rogers, in his "World's Great Men of Color" Vol. 1, page 36 to 38, the 'lost' story of Piankhi, King of Ethiopia is reprinted in full. Rogers reconstructed the history of this Nubian warrior from inscriptions found in the Temple of Amen; from the writings of Breasted in his "Ancient Records of Egypt" Vol. IV (Univ. of Chicago Press), and from "Personalities of Antiquities" by Weigall.

PIANKHI

King of Ethiopia and Conqueror of Egypt
(B.C. 720)

KING PIANKHI OF NUBIA watched his tribute of gold, cattle, slaves and fighting men floating down the Nile to his over-lord, Osorkon III, king of Egypt. For more than 1800 years his country had been dominated by Egypt, which drew from it much of her gold and most of her fighting men. Now he decided that when tribute was next due he was going to be the receiver not the giver.

During his twenty-five years on the throne, he had been strengthening his power. With his renowned warriors, who had won most of Egypt's battles for her, he was going to march until he reached the mouths of the Nile. King Osorkon and his viceroy, the High Priest of Thebes, should both lick the dust from his feet, and he should return to his capital, Napata, loaded with wealth as no Nubian ruler had ever possessed before. This was in the Eighth Century B.C.

His plans ready, King Piankhi started out on the conquest of the world's then mightiest power. His fleet and transports were so numerous that they stretched for miles down the river. As he advanced, he captured all the small towns, sacrificing to the gods of Nubia on their altars, until at last he arrived at the first large fortress, Hermopolis.

This he besieged and pressed so vigorously that the city was soon at his mercy. The ruler, Namlot, offered to surrender and sent many gifts including even his crown to win Piankhi's favor; but nothing availed until Namlot sent his queen to plead with Piankhi's women, on which Piankhi consented to listen.

Throwing himself prostrate at the conqueror's feet, Namlot cried: "Be appeased, Horus, lord of the palace, it is thy might which has done it. I am one of the king's slaves, paying impost into the treasury."

TO PIANKHI he presented silver, gold, lapis-lazuli, malachite, bronze, and costly stones. He filled Piankhi's treasury with the tribute, and gave him a magnificent horse and a sistrum of gold and lapis-lazuli.

Namlot's example was followed by his people. Piankhi's inscription says: "Hermopolis threw herself upon her belly and pleaded before the king. Messengers came forth and descended bearing everything beautiful to behold; gold, every splendid costly stone, clothing in a chest, and the diadem which was upon his head; the uraeus, which inspireth fear of him, without ceasing during many days."

Piankhi spared their lives. Later when he visited the stables of Namlot and saw that the horses were famished, he expressed his pity.

With his mighty fleet, Piankhi captured every city until he came to Memphis, which was strongly fortified with high walls, a large garrison and an abundance of food and supplies.

Landing on the north side of the city, Piankhi, though surprised at the strength of the place, devised a clever plan of assault. Seeing that the high walls on the west of the city had been recently raised still higher, he reasoned that the east side, naturally protected by waters, was

VOICE READERS COMPRISE a \$30,000,000 MARKET

EDITORIAL

WHO WOULD WANT TO BE WHITE

By GORDON HANCOCK

"NATIONAL SCENE" a family news supplement for weekly newspapers published by L. H. Scranton Publications Inc., of New York City, dated October 14, carried a review of "Adam Clayton Powell and The Politics of Race," gleaned from the review (by a writer who signed his name "Chris") that the book was written by Neil Hickey and Ed Erwin.

The reviewer seemed sold on the volume, speaking about it thusly: "Importantly and interestingly, the book is among a small but growing

probably being neglected. In the harbor ships floated so high that their bow-ropes were fastened to the houses of the city. Piankhi, therefore, sent his fleet against the harbor and speedily captured all shipping; then taking command in person, he rapidly ranged the captured craft together with his own fleet along the eastern walls. This furnished a footing for his assaulting lines, which he immediately sent over the ramparts, capturing the city before the western defenses could get into action. Tefnakhte, the commander, surrendered humbly.

THUS PIANKHI won mastery of all the region around Memphis and continued his triumphant march toward Heliopolis; toward the temple of the great god Amen-Ra; toward the palace of Osorkon.

When he reached Heliopolis, King Osorkon and all the lords of the Delta, fifteen in number, surrendered without resistance. An inscription reads: "He came into the house of Ra and entered into the temple with great praise. The chief ritual praised the god that rebels might be repelled from the king. The Dewat chamber was visited that the sedat-garment might be fastened on; he was purified with incense and libations; garlands from the pyramidon-house were presented to him; and flowers were brought to him. He ascended the steps of the front window to behold Ra in the pyramidon-house. The king himself stood alone, he broke through the bolts, opened the double doors, applied the clay and sealed them with the king's own seal. He charged the priests: I have proved the seal, no other shall enter therein of all the kings who shall arise. They threw themselves upon their bellies before his majesty saying: 'To abide, to endure without perishing, O Horus, Beloved of Heliopolis'."

By thus entering the holy of holies of the Sun-God, Piankhi symbolized his mastery of Egypt. Ethiopia had become mistress of the then known world!

THIS DONE, Piankhi sailed for his home in the south, his ships "laden with silver, gold, copper, clothing, and everything of the Northland; every product of Syria and all the sweet woods of God's Land. His Majesty sailed upstream with glad heart, the shores on either side were jubilating. West and East . . . singing: 'Oh, mighty ruler Piankhi, thou comest having gained the dominion of the North. . . Thou art unto eternity, thy might endureth, O Ruler, beloved of Egypt'."

What is known of Piankhi comes chiefly from a magnificent granite stele which he caused to be erected in the Temple of Amen and which bears on its four sides the story of the expedition in detail. This is said to be the clearest and most rational account of a military expedition which has survived from Ancient Egypt. The ruins of the mighty temples built by the black monarch are to be seen at Napata.

He was succeeded by his brother, Sabacon, who pushed Ethiopian dominion as far north as Assyria and Palestine. Sabacon was the founder of the XXV Dynasty, and according to Manetho, he it was who burned Bocchoris alive. One of his most noted generals was Taharka, a son of Piankhi, who later succeeded to the throne. It was one of the successors of Taharka, King Nastasen, who defeated the great Persian conqueror, Cambyses in 525 B.C. But as time went on, Ethiopia was pushed back and lost for nearly a thousand years in the mists of legends, to emerge as a Christian kingdom in the Fourth Century.

list which now are beginning to deal with the frustrations to the whole community which are often brought on by a number of Negroes who feel they can . . . with what some call "integration" . . . become white.

In describing this type of Negro, the authors write ". . . his ideal becomes the white ideal, and he thus ties himself to goals that are not attainable--with the concomitant frustration which that predicament implies. He can never become white, but in trying, he frequently becomes a caricature of white, and loses what pride he might have had in his own value as a human being."

THERE HAS NEVER BEEN such a travesty of truth as when Chris, the reviewer, implies that any intelligent Negro wants to be white.

If such person there be (and I doubt it) he is to be pitied as a psychopath in need of psychiatric attention. The whole review seems to be a disguised effort to make true the ungrounded assumptions of many misinformed whites who imagine that the Negroes struggle for decent existence is the Negro's way of showing that he wants to be white.

THE ASSUMPTION IS as spurious as the old hackneyed question "do you want your daughter to marry a Negro." Who said that the Negro wanted to marry somebody's daughter? How under high heavens the Negro can marry her without the daughter's consent. And once this consent is freely given, marriage becomes a matter of secondary importance.

Who besides Neil Hickey and Ed Erwin said Negroes want to be white? This is only the poor white man's view, with undertones of sex jealousy, and these uninformed authors pass along the "big lie" which "Chris" swallows "hook, line and sinker." What Negro with ordinary judgment and feelings of pride and decency would want to be saddled with the white man's prejudice that is eating away the vitals of the nations? Who would want to be white, when we take notice of the semi-barbarism into which a great part of the South has lapsed.

Who would want his hands stained with the innocent blood of Negroes and of those nobly inclined whites who have been murdered in their holy attempts to play The Good Samaritan? Who would want to be a member of a race with judges and jurors who turn murderers loose to continue their murderous and malignant attack on the poor and defenseless Negroes? Who wants to be white with whites of the South making and using dynamite, even against churches of the living God.

Who would want to be white and thus a member of the so-called Nordic race that gave such as Hitler to history with his slaughter of six million innocent Jews by the most fiendish methods that human malice could devise, subjecting them to gas chambers and the tortures of the damned.

IT IS NOT ONLY a shame, but a disgrace for the writers on Negro life and times to even suggest that there are Negroes who want to be white. The mere implication is a brazen effort to pass along the "big lie." What for?

"When that awful day we see, O what shall the white man's answer be?" History will long remember that it was the white man who hurled
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