

A K A N B R I D G E

* * * For Born-Again Universal Africans * * *

by
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1 DEDICATION

This book and the game of AKAN Bridge are dedicated to the memory of the AKAN ancestors who, in 1076 A.D. following the fall of the Ghana Empire, made the great southward trek of 1,000 miles: those Ashantis, Fantis, Akims, Akwapims, Akwamus, and Gyamans whose descendants today inhabit much of what is known as Ghana and Cote D'Ivoire. Their story is an important chapter in African history, and the game of life, which begins with a concept of our existence in the eyes of the creator versus the 'hold powerless' theories of scientific based racism propagating the inherent inferiority of Africans who have survived African, American, and European genocidal initiatives.

Every initiative begins with conceptualization, even 'dunking' a basketball and hitting a baseball. In fact, it is impossible for the average man to dunk a basketball or hit a baseball thrown at 90 miles per hour, because he can not conceive himself doing it, --- lacks the internal doctrine, strategy and plan to do it. Sure, size and agility are an advantage but not an explanation because many short men can while most tall men cannot. Such is the case with Pan-African trade: people have to be able to conceive, indoctrinate, strategize, and plan it, --- for it is impossible to achieve such without initiatives to do so. The sole purpose of this book and game is to generate enough critical thinking among universal African youth to gain in the international game. It is not for everyone, --- is it an appeal for unity to save humanity or some other idealistic cause. On the contrary, AKAN Bridge interjects game theory into the battleground to salvage the Black man's body, soul and spirit, --- because he, and to a somewhat different degree, she as the mother of all man-kind, is wounded and dying fast unless salvaged by their own sense of self-preservation.

The concepts of a common creator and ancestral mother, the doctrine of mother-right, the strategies of kinship, and the plans we often try to live by, --- where do they come from? Our view is that by focusing on the Akans, in application theory, we can find answers and still have a good time living this life and the one to come. To enlighten players and students of AKAN Bridge about the AKAN past, we quote the following passage from the book entitled "African Glory" by Dr. J.C. deGraft Johnson, a famed Ghanaian historian and scholar who writes so eloquently about the deposed Empire of Ghana and its Akan group of Kingdoms within:

"The Ghana Empire derived its name from a city which was once the capital of a kingdom, but which later became the capital of an empire. The Ghana Kingdom appears to have been founded about A.D. 300. It grew and expanded until it extended from the Niger westward to the Atlantic seaboard, and north to the Sahara. In its day it was the leading State of what is now the Sudan.

The kingdom of Ghana had definitely become an empire a century before the rise of the Almoravids, and the empire itself is said to have reached the zenith of its power and glory in the half-century before the rise of the Almoravids to power.

Ghana's commercial relations with the outside world were very important. It lay at the southern end of the western caravan route that ran from Sijilmasa in modern Morocco on through Taghaza in the Sahara desert, famous throughout recorded history for its salt-mines. The principal imports of the Ghana empire were cloths, brocades, copper, and salt, while the chief item exported was Ghana's valuable gold dust.

Most of the gold was not mined in Ghana, but was obtained mainly from the Wagaras, who then occupied an area measuring some 300 miles long and 50 miles wide in the region of the Senegal River. Through this gold traffic Ghana was able to build for herself very important international trade connections, and the geographer Ibn Haukal (c.975) records seeing a cheque for 42,000 dinars made out to a merchant in Sijilmasa.

The royal treasure of Ghana included a gold nugget so huge that it became famous throughout the known world. Earlier writers gave its weight as thirty pounds but, when some 300 years after the city of Ghana was sacked by the Almoravids in 1076 Ibn Kahldoun came to record the sale of the nugget to some Egyptian merchants, it was said to weigh as much as a ton.

The city of Ghana (or Koumbi, as the inhabitants called the capital of their Empire) consisted of two townships, each situated on a hill and spreading down a valley into a vast plain. The two townships were six miles apart. One was the Moslem town, or our modern equivalent, the Zongo; the other was the pagan town.

The pagan town was generally known to the Moslems as "El Ghaba" (the wood), because it was surrounded by thickets which were held sacred to spiritual affairs of the State and which further housed the royal tombs. Priests lived among the thickets, and it is recorded that "*El Ghaba*" had a prison from which it was believed no prisoner ever returned. It must have been a prison for those sentenced to death. The whole description of these sacred thickets recalls Nananom Mpow, which once existed near Mankessim in Gold Coast; but it also suggests sacred groves and royal burial-places of today.

The Moslem township had twelve mosques and possessed many scholars, professors, theologians, and priests. Arabic letters formed the means for recording language not only in the Moslem township, but throughout the Empire. The pagan township had one mosque which was situated near the Court of Justice and intended for the use of Moslems who had legal business to attend to. Both pagans and Moslems held office in the State, and El Bekri informs us that the majority of ministers were men who had accepted Islam. He also adds the Court interpreter and the State treasurer were Moslems.

The two townships making up the City of Ghana were both very well built, and although some houses were of clay, many more were of stone. The population was very large and Ibn Khaldoun informs us it was "*one of the greatest and most populous cities in the world.*" The people wore clothes made of wool, cotton, silk, and velvet. A lucrative trade in textile fabrics, dates, copper, jewels, armour, and weapons of gold and silver was carried out in the Empire.

From the writings of El Idrisi we get a wonderful impression of the pomp and elegance which characterized the rulers of Ghana. He tells

us the royal palace was "adorned with sculptures, paintings and glass windows." Fettassi records one aspect of the luxury which existed in the Court of Kanissa'ai, King of Ghana at the end of the seventh century, with the following description of the royal stables.

None of the one thousand horses "slept except upon a carpet, nor was he tied except by a silken rope round his neck and to his foot. Each of them had a copper pot into which he urinated. No drop of urine should fall except into the receptacle, were it night or day. One would never see beneath these horses the slightest droppings. Each horse had three persons attached to his service and seated near him. One took charge of his food the second of his drink, and the third took charge of urine and droppings".

We are further informed that every night the King, enthroned on a seat of red gold surrounded by numerous flaming torches, watched ten thousand of his subjects being served with supper from the royal palace. This was the picture of the Ghana Empire before it was conquered by the Almoravids in 1076.

It must not be imagined that the end of the Ghana Empire was a sudden affair. Its wealth had long attracted the attention and envy of both Africans and Arabs who occupied the area of the Sahara desert and the regions further north. In 1020 North African forces with Arab assistance attacked the Empire, but were driven back. In 1042 the Almoravids made attacks on some of the outlying districts, but they avoided a direct clash with main forces of the Ghana Empire.

In 1060 Ghana placed about 200,000 warriors, including some 40,000 archers, in the field in a determined attempt to save the Empire; and for a time preserved her freedom in spite of the terrible carnage on all sides. Sixteen years later, in 1076, the blow that destroyed the Ghana Empire fell with shattering force. Almoravid forces under Abu Bekr captured and sacked the city, and this brought about the dismemberment of the Ghana Empire.

The victory of Abu Bekr and his Almoravid forces in 1076 was a high-water mark in West African history. It resulted in the southward march of several tribes (kingdoms), including the Akan group, the Ashantis, Fantis, Akims, Akwapims, Akwamus, and Gyamans. The Akans today live roughly 1,000 miles south-west of their original home. They appear to have begun their long march southward as one political unit, bound together by common ties of language and custom; but by the time they arrived on the borders of the Gold Coast divisions had developed, which have survived to this day.

The Ashantis settled in the middle of the Gold Coast; the Akims and Akwapims settled in the south-eastern regions of the country, and the Fantis in the middle coastal regions. There is reason to believe that the Fantis would have split up into three units or more had they not reached the coast in time. When they did make their appearance in the coastal regions of the Gold Coast they were under three separate

leaders:

Oson, Oburumankuma, and Odapagyan. However, the three leaders combined to found their administrative and capital city, Mankessim, the Great City, which today is nothing more than an insignificant village consisting of about two hundred buildings most of which are in a dilapidated condition.

Mankessim, however, was not the first Akan town to be founded in the Gold Coast. Techiman in Ashanti (or Brong) was the first town, and was built by the combined efforts of the Akan group of tribes. Anyone who has visited Techiman and seen the flatness of the countryside, and noted that it is the last stop from the north just before one enters the forest belt, can appreciate why the ancestors of the Akan settled there for a time before entering the forest with its unknown dangers and mysteries.

The Akans had been used to savannah lands in their former home, but now they had to live in a forest belt. Formerly, they had used the plough for cultivating the land; but in their new forest surroundings the axe and the cutless appeared more useful, and the hoe seemed to be a more satisfactory agricultural instrument for removing the stumps of trees. The plough could no longer be employed.

It might be supposed that once the farms had been laid out, the plough could have been conveniently brought into use. This possibility, however, did not become a reality because the Akans were now living not only in a forest belt, but in an area infested by the tsetse fly. Cattle and horses could not survive there, and even today it is not unusual to find Akans who have never seen a horse or a cow. The effect of the tsetse fly was to make it impossible for the Akans to practice agriculture at the high level to which they had been accustomed in the Ghana Empire.

The Akans left the northern savannah regions of the Ghana Empire in 1076; but other groups and tribes remained behind to defend the north against further attacks from the Almoravids, Arabs, and other North African dwellers.

At this stage it may be well for us to examine some of the claims which have been made about the links between the Gold Coast and Ghana. There is little doubt that the Akan people migrated from somewhere in the Ghana Empire: the customs and traditions of the people give convincing proof of this. But difficulties arise when attempts are made to put the Akans in the city of Ghana, the capital of the Empire.

All accounts show that the customs in Ghana approximate to Akan customs of today. "Mother-right" prevailed in the city, and people were succeeded by their sisters' children. There was also the traditional unwillingness to accept Islam, as noticeable among the

Akan of today as in Ghana some 900 years ago. We must note, however, that we are told specifically that the inhabitants of the city of Ghana were Mandingoes, a group of tribes which has preserved its identity to this day. But it has never been suggested that the Akans are Mandingoes.

We know that Ghana was sacked and pillaged in 1076 and many of the inhabitants slain; but the city was not depopulated and was to last for 200 years longer. The presumption, then, is that the Akans occupied an area of the Ghana Empire other than the capital itself. My own theory is that the Akans occupied Kanem, an area around Lake Chad which formed one of the outposts of the Ghana Empire. Kanem in the eleventh century had customs and institutions identical with those of the Akan people.

I maintain that the Almoravid attacks on the Ghana Empire led to a directive being sent out to all the provinces of the Empire calling for man-power, and that Kanem accordingly sent out a large contingent. The Akans, who were sometimes accompanied by their womanfolk when they went to war, must have had women with them when they left Kanem. Later they were to find the capital captured, the Empire conquered, and their line of retreat cut. They were therefore forced to move at first westward until they met the then unconquerable Wangara people in the region of the Senegal River.

The Akans altered course and took a south-easterly direction, scouting the Mossi kingdom and moving to the south to enter the Gold Coast near Techiman.

If the Akans really came from Kanem, then it is to be assumed that old men, children, and some women were left behind and that these could not link up with the main Akan group. Those left behind may have been pushed out of Kanem by the Almoravids or may have decided to flee in the face of the Almoravid forces. If such an Akan group did actually exist, we must look for its descendants in the Belgian Congo (Zaire) or in East Africa, the only possible regions which could have afforded it some refuge.

Both Professor Gilberto Freyre of Brazil and Professor Leo Frobenius of Germany inform us that Fanti is spoken on the eastern frontier of the Congo, and they stress the differences between the Congo and this circumjacent area in the matter of clothing, type of habitation, musical instruments, the common ownership of land, fetishism, and agricultural economy.

The theory that the Akans came originally from Kanem, an outpost of the Ghana Empire, must be taken with caution, since more research is needed before final conclusions can be reached. We are perhaps on surer grounds when we say the Akans left the Ghana Empire when the Almoravids under Abu Bekr sacked and pillaged the capital in 1076 and dismembered the Empire." END OF EXCERPT.

Our view is that the fall of the Ghana Empire, though other African Empires followed, was the culmination of a series of earth shaking events for the descendants of Esau and Jacob:

1000 A.D. --- Arab Muslims raided West India, destroying many of the temples built by Africans dating back to the era of Egyptian and Ethiopian Pharaohs, --- conceptualizing Arab superiority as the will of God. (Arabs had conquered Persia and its Egyptian Empire in 642 A.D.)

1000 A.D. --- Leif Ericson sailed to North America and established a Nordic colony at L'Anse aux Meadows in Newfoundland, --- conceptualizing Nordic supremacy.

1010 A.D. --- King Canute built a unified Danish Empire comprising England, Norway and Denmark, -- conceptualizing maritime supremacy.

1022 A.D. --- Pope Benedict VIII promulgated a decree against clerical marriage and concubinage, --- indoctrinating male superiority over women, the givers of life .

1031 A.D. --- The Umayyad dynasty of African rule in Spain fell as a result of racial conflict between Berber and Arab Muslims in Africa, Asia and Europe, --- pursuant Arab conquest strategies under various Calips in the name of Islam.

1042 A.D. --- Berber brotherhood of Muslim religious and military hermits in northwest Africa, known as the Almoravids, --- unsuccessfully attacked Ghana Empire in plan to gain plunder and converts.

1049 A.D. --- Pope Leo IX issued decrees against the purchase of ecclesiastical offices of the Church, --- conceptualized that popes, as the embodiment of Peter with the powers to bound heaven and earth, have supremacy over all secular rulers, known and unknown.

1054 A.D. --- The Almoravids built a kingdom in Algeria and Morocco --- developed strategies to conquer and plunder rich kingdoms to the south and north.

1055 A.D. --- Ferdinand of Castile (Central Spain) recovered Portugal from the Muslims weakened by African and Arab conflicts, --- evolving the strategy of holy crusades in the name of Christianity.

1060 A.D. --- The Empire of Ghana mobilized a defense of 200,000 soldiers supplied by its many kingdoms, including 40,000 archers to stop Almoravid attacks, --- demonstrating an obvious lack of coordinated offensive concepts, strategies, doctrines and plans to eradicate the Almoravid invaders massed on her borders.

1066 A.D. --- William of Normandy conquered England, established another Norman kingdom in southern Italy, --- and evolved the plans for fully feudal societies in the name of armed force..

1076 A.D. --- Almoravids, similar to William of Normandy, used horses and long-bows to defeat the Ghanaian forces guarding the capitol city, --- and executed their plan to plunder the Ghana Empire.

1086 A.D. --- The Almoravids annexed Moorish (Berber) Spain, but the Christian King Alfonso VI of Leon retook city of Toledo (Spain) from the Arabs, --- evolving the Christian doctrine to wage war against non-Christians weakened by disunity.

1096 A.D. --- The Pope and Christian Kings of Europe --- executed plans to capture Jerusalem from the Arab Muslims and propagate the doctrine of European dominion in Jerusalem.

Our contention is that Ghana, like all great empires, did not fall in a single war or campaign, ---- it took many years, as with Rome, for the empire to finally collapse in the face of a determined opponents in search of plunder. The reasons for Ghana's collapse are a source of great speculation and has been the case with the Romans, Hapsburgs, Ottomans and others including the Russians. In all cases, corrosion within the body politic and value systems account for the result. By and large, any Empire that is dependent upon foreign mercenaries or hired auxiliaries will sooner or later fall, --- - and, such was certainly the case with Ghana.

Mercenaries flee in the face of death, and auxiliaries plot and plan to take power from you. Africa has a long-history and experience with inviting in mercenaries and auxiliary forces, --- such as those that watched, maybe aided Samuel Doe in his plunder of Liberia back in 1977 A.D. Make no mistake about it, the foreign auxiliaries and mercenaries invited into Central Africa (the place where the first woman gave birth to the first child) by various leaders during the past 30 years have conspired to take it again for their own posterity. Over half the soldiers in the Armed Forces of the nations allegedly aided, have the distinction of being infected with AIDS compared with nations like Ghana and Nigeria who have kept foreign auxiliaries away from their borders.

Ghana was big and rich, oblivious to the conquests taking place around her via improved cavalry and military technology. There is no evidence that Ghana ever mounted an offensive against the Berbers who raided her towns and villages, suggesting the lack of cavalry (mounted regiments) or a unified command capability to do so. Conscripting young men from tributary kingdoms to defend an empire 'at a specific time and place' is one thing, --- but being able to organize an Army that can go on the offensive against enemies is a horse of another color, and Ghana had few. The Arabs had many, and the Arabian stallion was then and now the fastest and most tireless horse the world has ever known. As individuals, the Berber warrior monks mounted on Arab stallions were indeed superior, and proved it by defeating their Ghanaian opponents. Did Almoravid might make right?

The Almoravids demonstrated a lesson of life for any man, --- individuals seldom if ever succeed against teams. Thus, the ability to organize loyal teams of men with the best technology is still a fundamental challenge to the African. It is pure nonsense to believe otherwise ; whether in a kingdom or a republic, men who stand alone in battle or trade will die and fall alone. Ghana's failure has given all of us one hell of a bill to pay, in not just lost wages, ---- but whole centuries. Sure there were other Empires after Ghana, but nothing like the real thing and the good life of trade all over Africa. After Ghana, most activities in West Africa, for the next 900 years were akin to the business of raids, by Arabs, Africans, Americans and Europeans in search of gold, spices, salt, sugar, cotton, slaves or anything else of value.

The reality is that Ghana then, and all of us now, had to live in two worlds, that of body and that of spirit. Augustine referred to this as the City of God and the City of Man, that eternal struggle that faced Rome, as it did Ghana. We enter the former via the spiritual concepts and indoctrination planted in us by our mothers, and the later we enter by the hands of man who more often than not is our opponent. The danger always exists that we lose harmony, and become so enmeshed in one world that we lose balance with the other. With this in mind, we have posed below some topics for you to muse and ponder in playing the game of life. Within your conscious or sub-conscious mind there are concepts, doctrines, strategies and plans that drive the programs, projects, tasks and activities of your daily life. The true strength of the Black man's matrilineal heritage has been a continuing faith in the Almighty via the female lineage, the embodiment of fidelity.

With this book and game of AKAN Bridge, our goal has been to create something that will cause the Black folks to think again, take nothing for granted, and 'like Ike' (former President of the United

States) "Put trust in God", and watch what other men and women do, not listen to what they say. In fact, the average African in Africa, America, Asia, the Caribbean and Europe would gain more in the game of life by putting cotton in his/her ears so as to 'hear God speak', and by looking at Jacob's world through 'high-powered binoculars' in making his/her choices to do or not do. As you think about the listing below, try relating to your sense of concepts, doctrines, strategies and plans.

Origins	C O N C E P T S	Origins
MAN-CENTRIC	Your Choices?	GOD-CENTRIC
Conquest (Africa, Asia, Europe)		ALLAH (Arabic Language)
Sexism (Africa, Asia, Europe)		CHUKWU (Igbo Language)
Divinity (Africa, Asia, Europe)		ONYAME (Akan/Twi Language)
PrivateProperty(EuropeAmerica)		DIEU (French Language)
Mercantilism (Europe, America)		DIOS (Spanish Language)
Paper Money (Europe, America)		GOD (English Language)
Racism (Asia, Europe, America)		JEHOVAH (Hebrew Language)
Common Law (Africa, Europe)		LEVE (Mende Language)
Statutory Law (Europe, America)		DEO (Latin Language)
Scriptural Law (Asia)		YAHWEH (Hebrew Language)
Case Law (America)		OLODUMARE(Yoruba Language)
Science (Afri,Asia,Eur, Amer)		(AmharicLanguage)
Imperialism (Afri,Asia,Eur,Amer)		RA (Egyptian/Sais Language)
Hinduism (Asia)		BRAHMAN (Sanskrit Language)
Buddhism (Asia)		OSIRIS (Egyptian/Sais Language)
Catholicism (Eur, Asia, Amer)		OSANOBUA (Edo Language)
Islam (Asia, Africa, Europe)		CHEMBE (Bushongo Language)
Protestantism (Europe, America)		NGEWO (Mende Language)
Calvinism (Europe, America)		
Nationalism (Europe, America)		
Evangelism (America)		
Colonialism (Europe, America)		
Zionism (America, Asia, Europe)		
PanAfricanism (Afri,Amer, Carib)		
Evolutions	DOCTRINES	Evolutions

Warrior Class (Afri, Asia, Eur)	Your Heritage?	Priest Class (Afri, Asia, Eur)
Patriarchal (Asia, Eur, Amer)		Matrilineal (Africa, Asia)
Father-Hood (Asia, Eur, Amer)		Mother-Hood (Africa)
Aristocracy (Asia, Eur, Amer)		Chieftaincy (Africa, Asia,)
Revolution (Asia, Eur, Amer)		Alienation (Afri, Asia, Eur, Amer)
Slavery (Asia, Eur, Amer)		Servitude (Afri, Asia, Eur, Amer)
Serfdom (Afri, Asia, Eur, Amer)		Tribalism (Afri, Asia, Eur, Amer)
Citizenship (Europe, America)		Clanship (Afri, Asia, Eur, Amer)
Segregation (Asia, Eur, Amer)		Integration (Eur, Amer)
Assimilation (Afri, Eur)		Imitation (Afri, Asia, Amer, Eur)
Matriarchal (Amer, Carib)		Pastoral (Afri, Amer, Carib)
Organization	STRATEGIES	Organization
Mil/Nav Force (Asia, Amer, Eur)	Your Options?	Population Growth (Amer, Eur)
Offense (Asia, Amer, Eur)		Defense (Afri, Asia, Eur)
Fortifications (Asia, Eur, Amer)		Enclaves (Afri, Asia, Amer)
Siege (Amer, Asia, Eur)		Migration (Afri, Asia, Amer)
Cavalry (Asia, Eur, Amer)		Forest-Kingdoms (Afri, Amer)
Artillery (Eur, Amer)		Dispersals (Afri, Asia, Amer)
Warships (Eur, Amer)		Parley (Afri, Asia, Amer)
Muskets (Eur, Amer)		Archery (Afri, Amer, Asia)
Rifling (Amer, Europe)		Treaties (Afri, Amer, Asia)
MachineGun (Amer, Europe)		Capitulation(Afri, Amer, Asia)
Goals	PLANS	Goals
Democracy (Amer, Eur)	Your Aspirations?	Chieftaincy (Afri, Asia, Amer)
Property Rights (Amer, Eur)		Heritage Rights(Afri,Asia, Amer)
Inheritance Rights (Amer, Eur)		Ancestral Rights (Afri, Asia)
PersonalWealth(Asia, Eur, Amer)		Children (Afri, Asia, Amer)
Personal Power (Eur, Amer)		Prayer (Afri, Asia, Amer, Eur)
Constitutions (Amer, Eur)		Prophecies (Afri, Asia, Eur)
Bullets/Ballots (America)		Petitions (Africa, America)

Objectives	PROGRAMS	Objectives
Materialism (Asia, Eur, Amer)	Your Values?	Spiritualism (Afr, Asia, Amer)
Rule of Law (Amer, Eur)		Rule of Elders (Afr, Asia)
Pursuit of Money (Amr,Asia, Eur)		Pursuit/Salvation (AfrAmrCarib)
Pursuit of Slaves (Amer,Eur)		Pursuit/Liberty (Afr AmerCarib)
Pursuit of Markets (AmerEur)		Pursuit/Employmt (AfrAmrCarib)
PrductnPrpnsty (AmrAsiaEur)		ConsmpnPrpnsty (AfrAmrCarib)
PursuitHappiness (AmrEur)		PursuitPleasure (AfrAmrCarib)
Pursuit of Class (AfrAmrEur)		PeopleCongrgatn (AfrAmrCarib)
Classification (Amer,Eur)		Indoctrination (Afr,Amr,Carib)
People Incarceration (Amer)		Pursuit of Justice (Afr, Amer)
Costs	PROJECTS	Costs
Technology (Amer, Asia, Eur)	Your Investments?	Theology (Afr, Amer, Carib)
Future Oriented (AmrAsiaEur)		AnniversaryOrint (AfrAmrCarib)
Education (AfrAmrAsiaCaribEur)		Indoctrination (AfrAmrAsiaCarib)
Armaments (AfrAmrAsiaEur)		Funerals/Worship (AfrAmrCarib)
Machines (AfrAmrAsiaCaribEur)		Relationships (AfrAmrAsiaCarib)
Training (AfrAmrAsiaCaribEur)		Testimonials (AfrAmrCarib)
Expertise (AfrAmrAsiaCaribEur)		Charisma (AfrAmrCarib)
Insurance (AmrAsiaEur)		Assurance (AfrAmrCarib)
Time	TASKS	Time
Adventures (AmrAsiaEur)	Your Focus?	Restraints (AfrAmrCarib)
Capital Formation (AmrAsiaEur)		Faith offerings (AfrAmerCarib)
Independence (AmerAsiaEur)		Dependence (AfrAmerCarib)
Rights (AmerEur)		Privileges (AfrAmerCarib)
Authorities (AmerAsiaEur)		Responsibilities (AfrAmerCarib)
Loyalties	ACTIVITIES	Loyalties
Enterprises (AmerAsiaEur)	Your Bid?	Ministry/Chieftnc (AfrAmerCarib)
Legitimacy (AmerEur)		Morality (AfrAmrCarib)

Ethics (AmerAsiaEur)		Values (AfrAmrCarib)
Winnings (AmerAsiaEur)		Gains (AfrAmrCarib)
Trade (AmerAsiaEur)		Aid (AfrAmrCarib)

NOTE: The history of relationships between peoples of: the leftward and righteous; the new and old kingdoms; the light and dark races; the male and female sexes; the west and east; the blind and sighted, ----- is that of different choices at different places and times. The degree to which players in life understand this is dependent upon the extent of knowledge gained for self and others in the search for balance and harmony. "My people perish for a lack of knowledge", --- of man and God.

Dogon scholars long ago at the famed University of Sankore in Timbuktu taught by symbolism that problems arise when we are out of harmony with man and God, --- a condition that has plagued the African for almost a thousand years. Building bridges between two worlds is a search for harmony.

Individuals make many different choices each day of their lives, in work and play, and the choices made are dictated by values of the moment. Beliefs are your values. It's all in the cards of life.

FORWARD

This book is designed to explain the fundamental philosophy controlling the correct way to play AKAN bridge. It is intended for youth and elders of African heritage, all of whom will gain from a knowledge of African-Centric geography, history and fundamentals. It is also for men and women who are unfamiliar with the use of playing cards, --- in two different worlds of choices.

Players can start at the beginning and learn how to bid their hands, how to play their cards, how to gain markets and in general how to play AKAN bridge without disgracing themselves by a lack of knowledge, or ruining it for brethren more determined and faithful in regaining life, liberty and property of Africans, for Africans and by Africans in the universe of their heritage.

AKAN bridge is an adaption and evolution of an old game known as whist, and played with fervor by university students and other seekers of knowledge and enjoyment. England originated Whist concurrent with development of the African slave trade and British Empire -- and until the late 17th century, it was called triumph or trump. The game can be traced back as far as the early 16th century European mercantilism cooperation by the Catholic Church and the Monarchies of Europe in conquest, genocide and exploitation of ancestors in Africa, America, and the Caribbean.

At the beginning of the twentieth century when all of Africa, excepting Ethiopia, lay prostrate after nine centuries of hemorrhaging from Arab conquests, African slave wars and the trade that destroyed and transplanted upwards of 100 million Africans, --- American and European mercantilists bridged Africa as an appendage to Europe, and called their new game '*bridge*'. We called it imperialism.

Then came '*auction bridge*' as all the material resources of the great continent were auctioned off by the Great Powers of Europe to the highest bidders until one player, Germany, exploded in violence (World War I) when out-bid and out maneuvered by the other great players, America, Belgium, Britain, France, Italy, Portugal, Spain and Switzerland (the Baobab Tree of Europe).

With the ending of World War II during which 100 million people died, the game was resurrected as '*contract bridge*' concurrent with the granting of African, Asian and Caribbean political independence and departure of colonial authorities, and the need to acquire wealth and markets via acquisition contracts versus traditional armed conquest strategies of prior decades and centuries. Contract bridge is a game of people who join together, team up, to gain advantages/conquest over opponents.

AKAN Bridge is a competing process of ever-growing *concentric circles* that can only be entered via organizing teams of brethren with common concepts under the Creator and a doctrinal basis for being together; and it allows for individual differences. As with the actions of life, each card in the circle is weighed with quantitative and qualitative values. Players have choices to do or not to be! They can wear suits designed by Jacob or Akan kente cloths with God's message woven into the fabric that also carries messages of truth and trust from their own ancestors.

There has been for many years an idea prevalent that contract bridge is a very difficult game to learn and that the African should learn to play auction bridge, surrendering Africa's consumers, markets and natural resources to players from America, Asia and Europe --- and, then living as

their charities/servants. There are some Africans in Africa and the diaspora who accept this dogma.

The belief is absurd since it suggests that spiritual-based Africans are incapable of functioning in the modernized world of education, urbanization, industrialization, and mechanization pursued by other regions. AKAN bridge is in fact symbolic Pan-Africanism that balances G O D centered values and man-centered (deception, conquest and domination) processes. It is just as easy to learn as *'whist, auction bridge and contract bridge'*.

If Africans learn about the circles in which born to move, they will not have to unlearn a great many ideas which may be excellent for auction bridge (*exploiting Africa and Africans*). But, they do not apply to the world of contracts and litigation that are necessary for expanded production and growth under self-government and rule of redemptive versus punitive law. The amount that a player can learn from this book depends entirely upon how intelligently he/she goes about learning.

There is a great difference between plain reading and study. If you want to get the most from AKAN Bridge --- study it, as though your posterity depends on it. Read every sentence carefully and make sure that you understand every word of it. Stop and think about the sentence you have just read, until you are convinced that you understand it. To thine own G O D, and self be true! Any man or woman who can learn and excell in the complexities of games of team endeavors such as bid whist, spades, baseball, football and basketball can certainly do well playing AKAN Bridge. In fact, the minds that conceived and built pyramids pointing to God Almighty have minds mighty enough to master aiding and trading with one another. Africa's stolen legacy is the Black man's burden because he lost it, and responsible for recovery in partnership with spirits of his past and future.

We do not apologize for daring to suggest that Black men play the game that gains a place for them at the table of man, --- while holding onto the values gained in their mother's house and place of worship. While we stress the critical importance of Black men mastering their fate, we emphasize the traditional wisdom that mothers are the chosen people of G O D to bring forth and sustain the life we live and that to come. And, we recognize the geographic and historical existance of sexism, racism, capitalism and all the other vices by which man lives and dies. Our contention is that Black men are free to make their own choices, --- in the face of adversaries, foreign and domestic, male and female, black and white, hebrew or gentile, rich or poor.

Have a deck of AKAN bridge cards beside you, and as you read use the deck of cards to illustrate the bids or plays I am describing. Then you will get a picture of my meaning as applied to an actual game in which you hold the cards in your hand --- and the destiny of a people in your mind.

If you are not mindful of G O D centered African-Centrism, this will help you make choices based upon your values and give meaning to your Kente. We pose the question, what good are Jacob's winnings, in the long-run, if he loses his sperm count? Indeed, what profits a man to gain the world and lose his soul? AKAN Bridge is not about winning, ---- the Black man won before, for thousands of years before the rise of Asia and Europe, but lost it all by making bad choices in the eyes of G O D and man. This time around, generations are challenged to revoke the bad choices of scores of centuries, --- make the right choices, the ones that are gains in the eyes of the Almighty and posterity. Gaining the blessings of the creator and loyalties of African consumers is a quest for benefits to uplift the universal African into the light of everlasting truth.

Do not be self-conscious, and when you sit in a circle with better players do not be afraid to exercise your own judgment and make use of the things you have learned. Everyone was once a beginner, and the fact that you 'have to be born again' and are not yet a finished player is nothing to be ashamed of or mourn about, ---- joy will come in the morning of the light.

If your mind is limited to childish pleasures such as bingo and the lotteries --- whilst 800 million people of African descent in Africa, America, Asia, the Caribbean and Europe languish for lack of knowledge, then indeed, *'a mind is a terrible thing to waste'*.

Kwame Ansah

A K A N B R I D G E

ACRONYMS, BACKGROUND AND CONCEPTS

A'K A N --- Genesis, XXXVI

"Now these are the generations of Esau, who is Edom. Esau took his wives of the daughters of Ca'naan; A'dah the daughter of Zib'e-on the Hivite; And Bash'e-math Is'ma-el's daughter, sister of Ne-ba'joth.

And A'dah bare to E'sau El'i-phaz; and Bash'e-math bare Reu'el; And A-ho-lib'a-mah bare Je'ush, and Ja-a'lam, and Ko'rah: these are the sons of Esau, which were born unto him in the land Ca'naan.

And E'sau took his wives and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Ca'naan; and went into the country from the face of his brother Jacob.

For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

Thus dwelt E'sau in mount Se'ir: Esau is E'dom. And these are the generations of E'sau the father of E'domites in mount Se'ir:

These are the names of E'sau's sons: El'i-phaz the son of A'dah the wife of E'sau, Reu'el the son of Bash'e-math the wife of E'sau.

And the sons of El'i-phaz were Te'man, O'mar, Ze'pho, and Ga-tam, and Ke'naz. And Tim'na was concubine to El'i-phaz E'sau's son; and she bare to El'phaz Am'a-lek: these were the sons of A'dah E'sau's wife.

And these are the sons of Reu'el, Na'hath, and Ze'rah, Sham'mah, and Miz'zah: these were the sons of Bash'e-math E'sau's wife. And these were the son of A'ho-lib'a-mah, the daughter of A'nah the daughter of Zib'e-on, E'sau's wife: and she bare to E'sau Je'ush, and Ja-a'lam, and Ko'rah.

These were dukes of the sons of E'sau: the sons of El'i-phaz the first-born son of E'sau; duke Te'man, duke O'mar, duke Ze'pho, duke Ke'naz. Duke Ko'rah, duke Ga'tam, and duke Am'a-lek: these are the dukes that came of El'i-phaz in the land of E'dom; these were the sons of A'dah.

And these are the sons of Reu'el E'sau's son; duke Na'hath, duke Ze'rah, duke Sham'mah, duke Miz'zah: these are the dukes that came of Reu'el in the land of E'dom; these are the sons of Bash'e-math E'sau's wife.

And these are the sons of A'ho-lib'a-math E'sau's wife; duke Je'ush, duke Ja-a'lam, duke Ko'rah: these were the dukes that came of A'ho-lib'a-math the daughter of A'nah, E'sau's wife. These are the sons of E'sau, who is E'dom, and these are their dukes.

These are the sons of Se'ir the Ho'rite, who inhabited the land; Lo'tan, and Sho'bal, and Zib'e-on, and A'nah, and Di-shon, and E'zer, and Di-shan: these are the dukes of the Ho'rites, the children of Se'ir in the land of E'dom.

And the children of Lo'tan were Ho'ri and He'mam; and Lot'tan's sister was Tim'na. And the children of Sho'bal were these; Al'van, and Man'a-hath, and E'bal, She'pho, and O'nam.

And these are the children of Zib'e-on; both A'jah, and A'nah: this was that A'nah that found the mules in the wilderness, as he fed the asses of Zib'e-on his father.

And the children of A'nah were these; Di'shon, and A'ho-lib'a-mah the daughter of A'nah. And these are the children of Di-shon; Hem'dan, and Esh'ban, and Ith'ran, and Che'ran.

The children of E'zer are these; Bil'han, and Za'a-van, and A'KAN. (also pronounced as 'Ja'kan' in Chronicles I, 42)

B A O B A B --- Tree that is widely revered throughout West Africa as a symbol of wisdom and long-life. Among the AKANS, the courtyard of each royal palace is graced with this great tree under which the elders often sit while awaiting royal audiences. Linguists (lawyer/spokesmen) for the Asantehene and the many Omahenes in Ghana and Cote d'Ivoire politely remind petitioners and visitors of the tree's presence as a suggestion that words to 'Nana' should be chosen carefully --- with an avoidance of nonsense and trivia.

B R E T H R E N --- "Am I my brother's keeper?" [Genesis 4:9]

"Then let us pray that come it may,
As come it will for a'that,
That sense and worth o'er a' the earth,
May bear the gree, and a'that.
For a'that and a'that,
Its coming yet, for a'that,
That man to man the world o'er
Shall brothers be for a'that.
[Burns: For a'that and a'that]
bear the gree = bear off the prize

Brethren are always partners in Akan Bridge, not by choice but by the draw of the deal over which he/she has no determination. So it is in life that people are chosen by the Almighty to be brethren/partners unto one another. The Akans hold that each spirit brought forth to life is chosen by the creator --- and in this context brethren are created for the purpose of being partners unto one another. Partners are an issue of *'faith'*.

C O N C E P T S --- "*Africa for the Africans*", by Rev. George Washington Williams, Esq; Marcus Mosiah Garvey; Kwame N'krumah; and, others.

D E L A N Y T H E D E C L A R E R --- The highest bidder is Delany the Declarer and gains the right to choose the trump kente.

"In the summer of 1853 black men met in Rochester for their first national convention in five years. Under Frederick Douglass' leadership, they made plans for a manual labor college for black youth, an employment agency for black workers, and a national black museum and library. We intend to plant our trees on American soil and repose in the shade thereof, one of the delegates declared.

Martin Delaney did not attend. Instead, he challenged their program by calling all men in favor of emigration to meet in Cleveland the following year. "We must make an issue, create an event, and establish a position for ourselves. It is glorious to think of, but far more glorious to carry out".

With the first announcement of the National Emigration Convention, the "cold and deathly silence" that had greeted 'Condition, Elevation, Emigration' (written and published by Dr. Martin Delaney in 1852) was broken. Column after column in black weeklies was given over to a battle between the emigrationists and those who wished to remain on American soil. Frederick Douglass called the forthcoming convention "unwise, unfortunate and premature."

John Jones, a well-to-do tailor from Chicago, accused Delany of creating disunion. Philip Bell, a co-editor of the old 'Colored American', charged him with "being false to his brethren, recreant to the principles he has heretofore espoused." Terming the emigration scheme "infamous," Bell said: "It is the work of an evil spirit who would rather 'rule in hell, than reign in heaven.'"

Quick to defend "this great movement of establishing our nationality," Delany ridiculed "those who love to live among whites better than blacks." James M. Whitfield, a twenty-three year old poet-barber, also took up the struggle. Emigration was preferable to "crawling in the dust to the feet of our oppressors," he wrote. "I believe it to be the destiny of the Negro to develop a higher order of civilization and Christianity than the world has yet seen."

After Douglass called Delany "querulous" and dictatorial," young Whitfield dedicated his first book of poetry, 'America and Other Poems,' to "Martin R. Delany ... as a small tribute of respect for his character, admiration of his talents and love of his principles by the Author."

Although the debate often generated more heat than light, it publicized the question that 'Condition, Elevation, Emigration' had raised. Should blacks remain in the United States where under the best of circumstances they would always be a minority, or should they establish a homeland of their own? On a sultry August day in 1854 more than a hundred black men and women from ten states and Canada met in a Cleveland church to try to arrive at an answer.

The Emigration Convention was Martin Delany's show from beginning to end. Two decades of attending meetings where fine-sounding resolutions were passed but rarely implemented afterward had left him with decided opinions about how conventions should be run. As President pro tem, chairman of the Business Committee, and keynote speaker, he saw to it that his was "not merely a talking and theoretical, --- but an 'acting' and practically 'doing' Convention.

Sessions began on time and ran with clockwork efficiency. "Few conventions of whites behave themselves more orderly or observe parliamentary rule more exactly, or discuss important topics with more ability and self-possession," the Cleveland 'Morning Leader' reported.

Not the least of Martin's innovations was the presence of women delegates with full power to speak and vote. Mary Bibb, widow of Henry Bibb who had died three weeks earlier, was elected second vice-president. Catherine Delany was one of Pittsburgh's representatives, and four other

women sat on the Finance Committee. When a "Declaration of Sentiments" was drawn up, one resolution said: "The potency and respectability of a nation or people, depends entirely upon the position of their women; therefore, it is essential to our elevation that the female portion of our children be instructed in all the arts and sciences pertaining to the highest civilization."

Equally unusual were two resolutions that followed: "___ That we shall ever cherish our identity of origin and race, as preferable, in our estimation, to any other people. ___That the relative terms Negro, African, Black, Colored and Mulatto, when applied to us, shall ever be held with the same respect and pride; and synonymous with the terms Caucasian, White, Anglo-Saxon and European, when applied to that class of people."

For the first time in American history black people were asserting a positive pride in their race. Chairman Delany elaborated on this the second day of the convention when sixteen hundred blacks and whites crowded into the church to hear his "Report on the Political Destiny of the Colored People." In a sharper, more confident summary of 'Condition, Elevation, Emigration', he urged blacks to leave the United States. The dream of integration that had sustained a generation of free blacks was wrong: --- totally dependent upon vas Whites abandoning their concepts and doctrines.

"Our friends have for years been erroneously urging us to lose our identity as a race, declaring that we were the same as other people... The truth is, we are not identical with the Anglo-Saxon or any other race... We have inherent traits, and native characteristics, peculiar to our race and all that is required of us is to cultivate these to make them desirable and emulated by the rest of the world."

Blacks are different but not inferior, he continued. "The white race may probably excel in mathematics, sculpture and architecture, commerce and internal improvements. But in language, oratory, poetry, music and painting, and in ethics, metaphysics, theology and legal jurisprudence; in plain language --- in the true principles of morals, correctness of thought, religion and law or civil government, there is no doubt that the black race will yet instruct the world."

In words not greatly different from those written half a century later by Dr. W.E.B. Du Bois, Delany predicted that "the great issue" facing the world "will be a question of black and white --and every individual will be called upon for his identity with one or the other."

"The blacks and colored races are four-sixths of all the population of the world... The White races are but one-third of the population of the globe --- or one of them to two of us --- and it cannot much longer continue that two-thirds will passively submit to the domination of this one-third.

"For more than two thousand years, the determined aim of the whites has been to crush the colored races. The Anglo-Saxon has taken the lead in this work of universal subjugation. But the Anglo-American stands pre-eminent for deeds of injustice and acts of oppression.

We admit the existence of great and good people in America, England, France, who desire a unity of interests among the whole human family, of whatever origin or race. "But it is neither the moralist, Christian, nor philanthropist whom we now have to combat, but the politician --- the civil engineer and skillful economist, who direct and control the machinery which moves the nations and powers of the earth."

As for the philosophy of non-resistance, Delany said: "Should we encounter an enemy with artillery, a prayer will not stay the cannon shot; neither will the kind words nor smiles of

philanthropy shield his spear from piercing us through the heart. We must meet mankind, then, as they meet us --- prepared for the worst, though we may hope for the best. Our submission does not gain for us an increase of friends or respectability -- as the the white race will only acknowledge as equals those who will not submit to their rule. [Dorothy Sterling: The Story of the Father of Black Nationalism]

D O C T R I N E --- "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" [Jesus of Nazareth: Sermon on the Mount].

"What makes all doctrines plain and clear? ---
About two hundred pounds a year.
And that which was prov'd true before---
Prove false? Two hundred more.
[Samuel Butler (1612-1680): Hudibras]

Two-hundred pounds a year would, at time of publication of Hudibras (1663-1678), have represented a good income from a comfortable clerical living. Butler's animadversion is directed against those clergymen who managed to hold their livings under Charles I, then under Oliver Cromwell and the Puritans, and still later under Charles II. False doctrine, in the name of tribalism, nationalism, Christ and Mohammed is a great historical reality of the era 1492 - 1992, an age of contemporary conquest and conflict --- and the African-Arab-European slave trade that virtually destroyed Africa.

D O U G L A S S T H E D E F E N D E R --- The Jacob-Douglass defenders who play against the Esau-Delany initiators can never gain consumers in the debit column.

Frederick Douglass was born in 1817 on a plantation at Tuckahoe, Talbot County, Maryland. His given name, chosen by his mother and grandmother, was Frederick Augustus Washington Bailey; but when he was at New Bedford, Massachusetts, after his escape from slavery, Nathan Johnson, an older Black man who had befriended him, advised him to change his name, so as to make recapture more difficult for slave-chasers and other bounty hunters. Johnson had been reading Scott's 'Lady of the Lake', and Douglass seemed to him the embodiment of all that was worthy. Henceforth, it was Frederick Douglass.

After two vain attempts as a teen-ager at aimless escapes, followed by beatings and imprisonment, Douglass had been sent to Baltimore where he worked as a caulker in his legal owner's shipyard where he learned geography from other brethren. Finally, in September 1838, he made his escape from slavery, going as a stowaway by train to Wilmington and then by boat to Philadelphia. From Philadelphia he went to New York, where agents on the Underground Railroad, learning he was a caulker, passed him on to New Bedford, Massachusetts. There he secured work and found brethren such as Nathan Johnson.

In the summer of 1841 Douglass made his first anti-slavery speech at a convention at Nantucket. The other speaker was William Lloyd Garrison, editor of the 'Liberator', but an opponent of the various African emigration and independence schemes propagated by men like Martin Delany. So great an impression did the young black orator make, that at the close of the meeting he was offered the post of Agent of the Massachusetts Anti-Slavery Society. He accepted the offer, and

henceforth his life was devoted to the destruction of slavery.

Douglass was in great demand as a speaker, and traveled through the New England states and as far west as Indiana, often mobbed, often threatened, but always eloquent and magnetic. He was frequently introduced at anti-slavery meetings as a "graduate from the peculiar institution with his diploma on his back", referring to the scars of his scourgings as a slave. In 1847, he established his home in Rochester, New York where he published the 'North Star' with the collaboration and help of Martin Delany.

Delany was the older of the two brilliant and determined men, who in many respects were brethren in body and spirit; but, like Esau and Jacob they too parted ways relative to perceived blessings and inheritance. Delany viewed the promised land to be other than America --- while Douglass held to the view that Blacks in America were no longer Africans but Americans.

E D O M --- The Black Presence in the Bible and the Table of Nations Genesis 10:1-32, with emphasis on the Hamitic Geneological line from a Black perspective, by Walter A. McCray.

"Against the backdrop of a psychological misconception which postulates that "Semitic people were or are all "white", such a linguistic usage pressed into service in the areas of racial-ethnological identity and studies reeks havoc in the identification process of Biblical Blacks. For example, the Phoenicians are "Semitic" by language, but they are by no means --- either by Biblical genealogy (Genesis 10:15) or by historical cultural studies - to be ethnologically classified as Semites. The Phoenicians are Hamites, regardless of how they spoke. Language, as one constituent of culture, easily changes; ethnicity and heritage remains, in whatever discernible degree.

Perhaps a far graver misuse of "Hamitic" is to be found in what Dr. Charles Copher refers to as "the New Hamite hypothesis." He has written,

"The new Hamite hypothesis or view ... dissociated the so-called Negroes from the Hamites, removes color from the criteria for determining racial identity, and regards black non-Negroids to be white - Caucasoid or Europid Blacks. It is this view or hypothesis which came to characterize the so-called sciences of anthropology, ethnology, and kindred studies, but also critical historical-literary Biblical studies.

And just as anthropology and ethnology removed Negroes from the Biblical world so did critical study of the Bible remove Negroes from the Bible and Biblical history --- except for an occasional Negro individual who could only have been a slave. Thus today in critical Biblical studies, as in anthropology and ethnology, the ancient Egyptians, Cushites, in fact all the Biblical Hamites, were white; so-called Negroes did not figure at all in Biblical history, and there could not have been interaction between Blacks and Jews if by Blacks is meant so-called Negroes."

We concur with Copher's analysis, and our treatment of this subject is founded upon entirely different suppositions and facts than those scholars who would remove Blacks from the world of the Bible, from the Bible itself, and we believe, if were possible, from the world today. Our approach to this subject is in the very least concerned with identifying any people considered (most often in perpetuation of racism with ill-regard for the truth) "*Caucasoid Hamites*" or "*white Africans*." When dealing with the Hamitic geneological line we are Biblically exegeting and expositing explicitly ancient Black peoples, whose ancestor was Noah's Ham.

Though some would date the composition of the Table of Nations into its present form as late as

the 10th or 7th century B.C., the Table itself provides clues which support its being composed sometime in the second millennium. First, important states which thrived during the first millennium are not mentioned: namely, Moab, Ammon, and E D O M."

G H A N A --- Introduction to African Civilization, by Professor John G. Jackson.

"Between the fall of Meroe and the appearance of written records concerning West Africa, there is a gap of nearly four hundred years; and when written documents become available they are generally surrounded by an aura of mythology. The earliest account in Arabic of the West African peoples was written in 738 A.D. by Wahb ibn Munabbih. According to this eighth century Arab chronicler, among the descendants of the sons of Kush, who was the son of Ham and grandson of Noah, were the peoples of the Sudan, who were the Qaran (perhaps the Goran, who live east of Lake Chad), the Zaghawa (who still dwell in western Darfur and Wadai), the Habesha (Abyssinians), the Qibt (the Copts), and the Barbar (the Berbers).

Two centuries later we get a similar story from the great geographer, Al Masudi of Baghdad, who published in 947 A.D., a famous book entitled: Meadows of Gold and Mines of Gems. In this work, we are told that: When the descendants of Noah spread across the earth, the sons of Kush, the son of Canaan, travelled toward the west and crossed the Nile. There they separated. Some of them, the Nubians and the Beja and the Zanj, turned to the rightward, between the east and the west; but the others, very numerous, marched toward the setting sun."

"We learn from Soninke traditions that the Ghana Empire had its beginning about the year 300 of the Christian era. The ruling dynasty seems to have been Berber invaders from North Africa. These interlopers remained in power until about 700 A.D., when a leader of the Sisse clan of the Soninkes organized a revolution which ousted the Berbers. The Soninke rulers built up an empire by subduing neighboring tribes [kingdoms].

The Empire of Ghana started out as a kingdom, then annexed other kingdoms, and, like many other kingdoms of the past, evolved into an empire. The people of this original kingdom called their native land Ouagadou; so it is of some interest to learn the origin of the name Ghana. The Soninkes spoke the Mande language, and in that tongue Ghana meant "warrior king," and was adopted as one of the titles of the King of Ouagadou. Another title of the king was Kaya Magha ("King of gold"), in allusion to the vast gold treasures of the country. As the fame of the Soninke warrior kings, or Ghanas, spread over North Africa, the people there referred to both the king and the nation over which he ruled as "Ghana."

The Ghanaian Empire of the Medieval era originated in the western Sudan, in a region northeast of the Senegal River and northwest of the Niger River. At the apex of its political power it ruled over lands stretching westward to the Atlantic Ocean; eastward it extended to the great southward bend of the Niger; southward it expanded to a point near the headwaters of the Niger; and on the north the Empire of Ghana faded into the sandy wastes of the Sahara Desert.

In its heyday the Ghanaian Empire covered a realm that would include parts of the modern nations of Guinea, Senegal, Mali and Mauritania. The founders of Ghana were a people known as the Soninkes. They were a group of tribes (kingdoms) related by a common ancestry; and each tribe was made up of a number of clans. Among the most important clans of the Soninke were those who were called the Sisse, Drame, Sylla, and Kante.

The various clans embodied a system of division of labor that was instrumental in regulating the various functions of government. For example, the Sisse was the clan of the ruling class; for from

it was chosen the sovereign, the principal officials, and the governors of provinces. The Kante clan provided the artisans who engaged in metal-working, such as blacksmiths, goldsmiths, silver-smiths, etc. Other clans specialized in such activities as agriculture, fishing, animal husbandry, and the manufacture of clothing."

[With the fall of the Ghana Empire in 1076 when its capital was captured by the Almoravid Arabs --- the Akans located in the vicinity of Lake Chad sojourned over a thousand miles southwest into the region of the modern nations of Cote D'Ivoire and Ghana, with a language and matrilineal culture that has remained essentially intact for perhaps two thousand years or more.

I S A A C --- The player who cuts the highest card and deals first. The four players in the trade-round take turns being Isaac the Dealer, the turn passing to the left after each deal.

K E N T E --- [Message cloth. Suit of messages.] Introduction to African Civilization, by Professor John G Jackson:

"Until near the end of the 19th century, the African Freedom struggle was a military struggle. This aspect of African history has been shamefully neglected. I do not believe the neglect is an accident. Africa's oppressors and Western historians are not ready to concede the fact that Africa has a fighting heritage. The Africans did fight back and they fought exceptionally well.

This fight extended throughout the whole of the nineteenth century. This fight was led, in most cases, by African kings. The Europeans referred to them as chiefs in order to avoid equating them with European kings. They were kings in the truest sense of the word. Most of them could trace their lineage back to more than a thousand years. These revolutionary nationalist African kings are mostly unknown because the white interpreters of Africa still want the world to think that the African waited in darkness for other people to bring the light.

In West Africa the Ashanti Wars started early in the nineteenth century when the British tried to occupy the hinterland of the Gold Coast, now Ghana. There were eleven major wars in this conflict. The Ashanti won all of them except the last one. In these wars, Ashanti generals [Omahenes], and we should call them generals because they were more than equal to the British generals who failed to conquer them --- stopped the inland encroachment of the British and commanded respect for the authority of their kings.

In 1844, the Fanti Kings of Ghana signed a Bond of agreement with the English. This Bond brought a short period of peace to the coastal areas of the country. In the 1860's, King Ghartey ruled over the small coastal kingdom of Winnebah in pre-independent Ghana. He was the driving spirit behind the founding of the Fanti Confederation, one of the most important events in the history of West Africa.

There were two freedom struggles in pre-independent Ghana. One was led by the Ashanti in the hinterland and the other was led by the Fanti who lived along the coast. The Ashantis were warriors. The Fantis were petitioners and constitution makers. The Fanti Constitution, drawn up in conferences between 1865 and 1871, is one of the most important documents produced in Africa in the nineteenth century. In addition to being the Constitution of Fanti Confederation (Plan of Government), it was a petition to the British for independence of the Gold Coast.

In 1896 [after fighting their way into Kumasi, the capital of Ashanti] the British exiled King Prempeh [the Asantehene] and still was not able to take over the hinterland of the Gold Coast. Fanti nationalists, led by Casely Hayford (lawyer and publisher) started the agitation for the return

of King Prempeh and soon converted this agitation into a movement for independence.

The stubborn British still did not give up their desire to establish their authority in the interior of the country and avenged the many defeats that they had suffered at the hands of the Ashantis. In 1900, the British returned to Kumasi and demanded the right (of conquest) to sit on the Golden Stool (Ashanti Throne). Sir Frederick Hodgson, who made the demand on behalf of the British, displayed his complete ignorance of Ashanti folklore, history, and culture.

The Ashanti people cherished the Golden Stool (and still do) as their most sacred possession. To them it is the Ark of the Covenant. Ashanti kings are not permitted to sit on it. The demand for the Stool was an insult to the pride of the Ashanti people and it started the last Ashanti war. This war is known as the "Yaa Asantewa War," since Yaa Asantewa, the reigning Queen Mother of Ashanti, (Aunt, patron and sponsor, of the exiled Asantehene) was the inspiring spirit and one of the leaders of this effort to save the Ashanti Kingdom from British rule.

After nearly a year of heroic struggle, Queen Mother Yaa Asantewa was captured along with her chief insurgent leaders. At last, the British gained control over the hinterland of the Gold Coast." [ended 50 years later when Kwame N'Krumah, an Akan, and his Convention Peoples Party forced the British to accept Ghana's self-rule and then independence.]

P L A N S --- Pre-independence comments by Duncan N. Ndegwa, Third Annual Conference of the American Society for African Culture, June 1960.

"I believe that our next lot of economic advisors will have to be more empirical and political in tone while remaining essentially economists in their approach. I say this because my country, like many others in Africa, has no single important natural resource from which to derive the necessary income for transforming its human resources from traditional to modern modes of life. This change is particularly important when we consider the utilization of investing funds.

That investment funds have been used by the Asians and Europeans to a greater degree than they have been used by the Africans is simply attributable to the greater availability of these funds to the two immigrant races. The Africans have not been able to step up their agricultural production because in order to do so they must invest in such foreign crops as coffee and tea, which require time to mature. The African who plants such crops must be assured of a living before maturity date of these crops. To transform the subsistence economy to a positional "take-off" may therefore be a painful process.

Meanwhile, the existance of foreign culture in our midst has so stimulated the human propensity to consume foreign products that it is necessary to restrain the great enthusiasm in this direction. This is a difficult matter, particularly when it affects social services such as education and health. I believe, therefore, that one important role of economic policy in African territories is to formulate an economic plan that indicates priorities of action.

The role of the economist in formulating these types of plans will be important in that he will have to use not only the tool of economic analysis but also some political judgment in trying to make such plans acceptable to the community and particularly to the politician. It will be necessary, too, during the early stages of independence not only to plan for current consumers and capital needs but also to find a way of meeting external public and private debts that have been accumulated over the years.

The position in Kenya in this respect is that since 1950 the country has invested more than 300

million pounds sterling, much of which was supplied from external sources. Today, the public debt to meet loans borrowed over the years amounts to about 2 million pounds annually. Problems of debt management will therefore have to be taken into account in subsequent years following independence.

Now, what about my attitude toward Pan-Africanism? I believe that during the stage following independence we shall be occupied increasingly by domestic problems of our respective countries. It will not therefore, I think, be easy for us to develop any political unit beyond the boundaries of the eastern African territories. We shall, more and more, have to consolidate the East African customs union before we can think of Pan-Africanism on lines of political collaboration.

But I do look forward to the strengthening of economic cooperation in Africa and to giving such bodies as the Economic Commission for Africa a greater African personality. It is also my hope that West European countries in cooperation with the United States will find it possible to announce a more dramatic economic program for Africa, such as the Marshall Plan. Beyond this, I do not see that political unification of any kind is feasible, and I believe such a possibility will come in sight only if we can develop ideas that transcend questions of bread and butter."

S T R A T E G Y --- "Condition, Elevation, Emigration" by Martin Robison Delany, 1812 - 1885.

"Our friends have for years been erroneously urging us to lose our identity as a race, declaring that we were the same as other people. The truth is, we are not identical with the Anglo-Saxon or any other race. We have inherent traits, and native characteristics, peculiar to our race and all that is required of us is to cultivate these to make them desirable and emulated by the rest of the world.

The white race may probably excel in mathematics, sculpture and architecture, commerce and internal improvements. But in language, oratory, poetry, music and painting, and in ethics, metaphysics, theology and legal jurisprudence; in plain language ---in the true principles of morals, correctness of thought, religion and law or civil government, there is no doubt that the black race will yet instruct the world."

T I M B U C K T U --- Introduction to African Civilization, by Professor John G. Jackson

"During the period in West African history from the early part of the fourteenth century to the time of the Moorish invasion in 1591, the city of Timbucktu and the University of Sankore in the Songhay Empire were the intellectual center of Africa. Black scholars were enjoying a renaissance that was known and respected throughout most of Africa and in parts of Europe. At this period in African history, the University of Sankore at Timbucktu was the educational capital of the western Sudan."

T R I C K --- Genesis, XXVII

"And Re'bek'ah heard when I'saac spake to E'sau his son. And E'sau went to the field to hunt for venison, and to bring it.

And Re'bek'ah spake unto Ja'cob her son, saying, Behold, I heard thy father speak unto E'sau thy brother, saying,

Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord

before my death.

Now therefore, my son, obey my voice according to that which I command thee.

Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, as such as he loveth:

And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

And Ja'cob said to Re'bek'ah his mother, Behold, E'sau my brother is a hairy man, and I am a smooth man:

My father peradventure will 'feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, not a blessing.

And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them."

"And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

And he said, Thy brother came with subtilty, and hath taken away thy blessing.

And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

And Issac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

