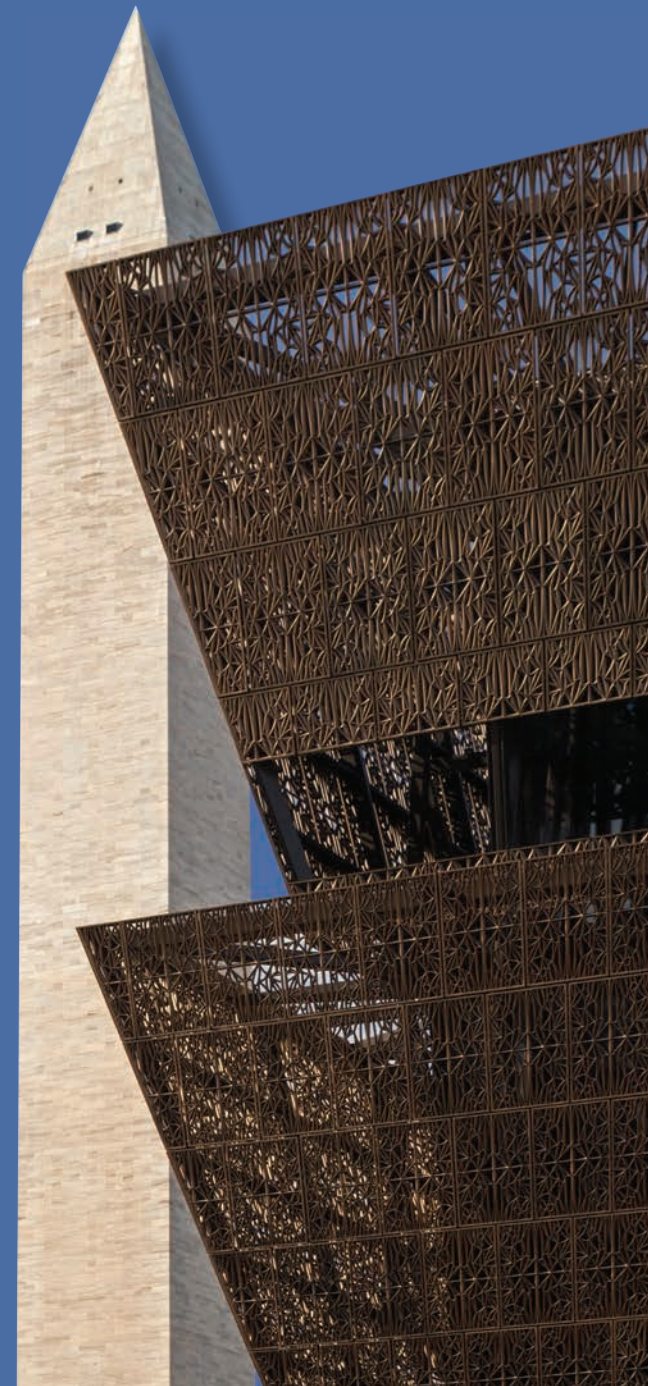


DARLENE CLARK HINE ■ WILLIAM C. HINE ■ STANLEY HARROLD

THE AFRICAN- AMERICAN ODYSSEY

COMBINED VOLUME

SEVENTH EDITION

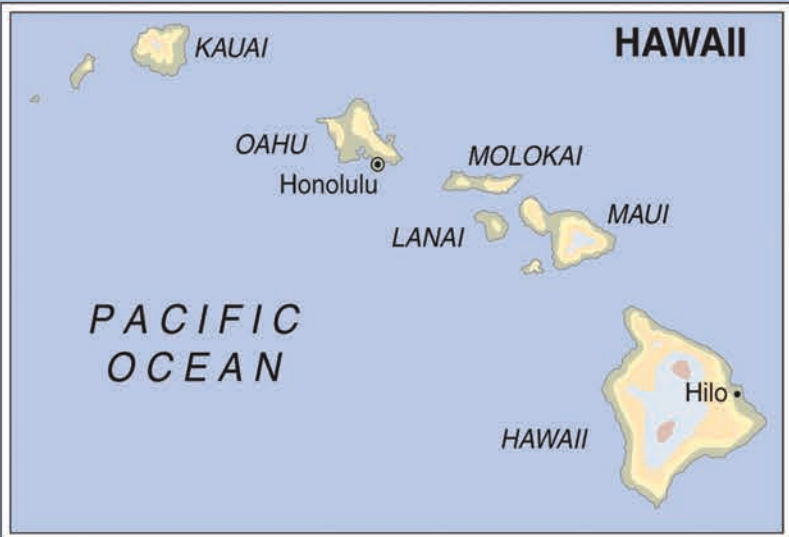
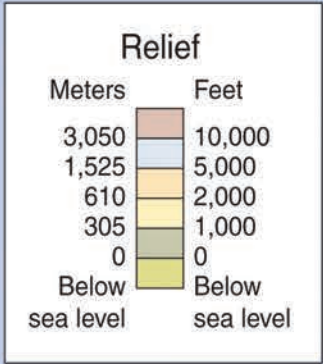


About the Cover

The National Museum of African American History and Culture opened in September 2016 and contains over 37,000 artifacts related to the African-American experience in the United States.



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The African-American Odyssey

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COMBINED VOLUME

Seventh Edition

The African- American Odyssey

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Dedicated to
Charlyce Jones Owen

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Preface

“One ever feels his two-ness,—an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body.” So wrote W. E. B. Du Bois in 1897. African-American history, Du Bois maintained, was the history of this double-consciousness. Black people have always been part of the American nation that they helped to build. But they have also been a nation unto themselves, with their own experiences, culture, and aspirations. African-American history cannot be understood except in the broader context of American history. Likewise, American history cannot be understood without African-American history.

Since Du Bois’s time, our understanding of both African-American and American history has been complicated and enriched by a growing appreciation of the role of class and gender in shaping human societies. We are also increasingly aware of the complexity of racial experiences in American history. Even in times of great racial polarity, some white people have empathized with black people and some black people have identified with white interests.

It is in light of these insights that *The African-American Odyssey* tells the story of African Americans. That story begins in Africa, where the people who were to become African Americans began their long, turbulent, and difficult journey, a journey marked by sustained suffering as well as perseverance, bravery, and achievement. It includes the rich culture—at once splendidly distinctive and tightly intertwined with a broader American culture—that African Americans have nurtured throughout their history. And it includes the many-faceted quest for freedom in which African Americans have sought to counter white oppression and racism with the egalitarian spirit of the Declaration of Independence that American society professes to embody.

Nurtured by black historian Carter G. Woodson during the early decades of the twentieth century, African-American history has, since the 1950s, blossomed as a field of study. Books and articles have been written on almost every facet of black life. Yet *The African-American Odyssey* is the first comprehensive college textbook of the African-American experience. It draws on recent research to present black history in a clear and direct manner, within a broad social, cultural, and political framework. It also provides thorough coverage of African-American women as active shapers of that history.

The African-American Odyssey balances accounts of the actions of African-American leaders with investigations

of the lives of ordinary men and women in black communities. This community focus makes this a history of a people rather than an account of a few extraordinary individuals. Yet the book does not neglect important political and religious leaders, entrepreneurs, and entertainers. It gives extensive coverage to African-American art, literature, and music.

Because African-American history starts in Africa, this book begins with an account of life on that continent to the sixteenth century when the forced migration of millions of Africans to the Americas began. The following two chapters present the struggle of black people to maintain their humanity during the slave trade and as slaves in North America during the long colonial period.

The coming of the American Revolution during the 1770s initiated a pattern of black struggle for racial justice in which periods of optimism alternated with times of repression. Several chapters analyze the building of black community institutions, the antislavery movement, the efforts of black people to make the Civil War a war for emancipation, their struggle for equal rights as citizens during Reconstruction, and the strong opposition to these efforts. There is also substantial coverage of African-American military service, from the War for Independence through American wars of the nineteenth, twentieth, and into the twenty-first centuries.

During the late nineteenth century and much of the twentieth century, racial segregation and racially motivated violence that relegated African Americans to second-class citizenship provoked despair, but also inspired resistance and commitment to change. Chapters on the late nineteenth and early twentieth centuries cover the Great Migration from the cotton fields of the South to the North and West, Black Nationalism, and the Harlem Renaissance. Chapters on the 1930s and 1940s—the beginning of a period of revolutionary change for African Americans—tell of the economic devastation and political turmoil caused by the Great Depression, the growing influence of black culture in America, the emergence of black internationalism, and the racial tensions caused by black participation in World War II.

The final chapters tell the story of African Americans in the closing decades of the twentieth century and the first decades of the twenty-first century. They portray the freedom struggles and legislative successes of the civil rights movement at its peak during the 1950s and 1960s and the electoral political victories of the Black Power movement during the more conservative 1970s and 1980s. Finally, there are discussions of black life during the past 15 years,

with focus on the election, reelection, and achievements of Barack Obama, the first African-American president of the United States. The last chapter focuses on the national and international impact of contemporary black culture produced by the hip-hop generation as it wrestles with issues of social justice, economic opportunity, and human rights.

In all, *The African-American Odyssey* tells a compelling story of survival, struggle, and triumph over adversity. It will leave readers with an appreciation of the central place of black people and black culture in this country and a better understanding of both African-American and American history.

About *The African-American Odyssey, 7e*

The many special features and pedagogical tools integrated within *The African-American Odyssey* are designed to make the text accessible to students. They include a variety of tools to reinforce the narrative and help students grasp key issues.

Part-opening timelines thematically organize events in African-American history and provide a reference to the many noteworthy individuals discussed in the chapters.

Chronologies are included throughout the chapters to provide students with a snapshot of the temporal relationship among significant events.

Voices boxes provide students with first-person perspectives on key events in African-American history. Brief introductions and study questions help students analyze these primary source documents and relate them to the text.

Profile boxes provide biographical sketches that highlight the contributions and personalities of both prominent individuals and ordinary people, illuminating common experiences among African Americans at various times and places.

Connecting the Past essays examine important milestones of the African-American experience over time: evolution of the black church, the emergence of black autobiography, black migration, desegregation of the military, and black culture.

Marginal glossary terms throughout the chapter guide the student to key terms for review.

Key Supplements and Customer Support

Supplements for Instructors

Instructor's Resource Center. www.pearsonhighered.com/irc. This website provides instructors with additional text-specific resources that can be downloaded for classroom

use. Resources include the Instructor's Manual, PowerPoint presentations, and the Test Bank. Register online for access to the resources for *The African-American Odyssey*.

Instructor's Manual. Available at the Instructor's Resource Center for download, www.pearsonhighered.com/irc, the Instructor's Manual contains detailed chapter overviews, including Revel interactive content in each chapter, activities, resources, and discussion questions.

Test Bank. Available at the Instructor's Resource Center for download, www.pearsonhighered.com/irc, the Test Bank contains more than 2,000 multiple choice, true-false, and essay test questions.

PowerPoint Presentations. Strong PowerPoint presentations make lectures more engaging for students. Available at the Instructor's Resource Center for download, www.pearsonhighered.com/irc, the PowerPoints contain chapter outlines and full-color images of maps and art.

MyTest Test Bank. Available at www.pearsonmytest.com, MyTest is a powerful assessment generation program that helps instructors easily create and print quizzes and exams. Questions and tests can be authored online, allowing instructors ultimate flexibility and the ability to efficiently manage assessments anytime, anywhere! Instructors can easily access existing questions and edit, create, and store using simple drag-and-drop and Word-like controls.

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Chapter Revision Highlights

What's New in the Seventh Edition

Each chapter in the seventh edition of *The African-American Odyssey* has been revised and improved with updated scholarship.

Chapter 1

Several points in the "Birthplace of Humanity" and "West Africa" sections have been clarified. The bibliography has been updated.

Chapter 2

The "Slave Trade in Africa" and the "Origins of the Atlantic Slave Trade" sections have been combined. "The Ending of the Atlantic Slave Trade" section has been revised and expanded. The bibliography has been updated.

Chapter 3

The "Race and the Origins of Black Slavery" and "Bacon's Rebellion and American Slavery" sections have been revised to provide greater clarity. The Anthony Johnson profile has been revised and expanded. The bibliography has been updated.

Chapter 4

"The Impact of the Enlightenment" section has been revised to provide greater clarity. The Bibliography has been updated.

Chapter 5

The "First Black Schools," "Slave Uprisings," and "Missouri Compromise" sections have been revised to provide greater clarity. The bibliography has been updated.

Chapter 6

"The Character of Slavery and Slaves" section has been revised to provide greater clarity. The bibliography has been updated.

Chapter 7

The introductory section, which deals with demographics, has been expanded. The "Free African Americans in the Upper South" section has been revised to provide greater clarity. The bibliography has been updated.

Chapter 8

The "From Gabriel to Denmark Vesey" and "Slavery and Politics" sections have been revised to provide greater clarity. The bibliography has been updated.

Chapter 9

The bibliography has been updated.

Chapter 10

The section on the African American response to the 1850 Fugitive Slave Law has been revised. There is a new section on slaves who ran away and settled in communities and rural areas in Canada.

Chapter 11

A new section on the Louisiana Native Guards and their black and white officers has been added.

Chapter 12

There is additional information on class and status among African Americans after the Civil War. The section on the Black Codes has been revised and enhanced. There is a new "Voices" that features Jourdan Anderson's 1865 letter to his former master.

Chapter 13

The essay on voting rights and politics in the *Connecting the Past* section that follows the chapter has new a commentary on the importance of voting and President Barack Obama's 2015 statements on the Voting Rights Act.

Chapter 14

The section on convict leasing has been enhanced and new information on black women in the convict lease system has been included.

Chapter 15

There is a new section on the emergence of gospel music. There is also a new discussion on African American men and their role in the development and growth of horse racing.

Chapter 16

There is added information on W. E. B. Du Bois and *The Souls of Black Folk*.

Chapter 17

The discussion of scientific racism has been revised and expanded. There is a new section on Amy Jacques Garvey, the wife of Marcus Garvey, and a new section on Harlem radical and intellectual Hubert Harrison.

Chapter 18

The discussion of the Tuskegee Syphilis Experiment was revised. New books have been added to the bibliography. The timelines have been revised.

Chapter 19

The discussion of black culture and cultural leaders was expanded and updated. A profile of Duke Ellington was added, as was an expanded discussion of Paul Robeson. The chapter includes revised and updated timelines, with the insertion of more individuals. An updated discussion of Jesse Owens is also included.

Chapter 20

A new discussion of President Truman's Executive Order 9981 has been added. The discussion of Black women in the military during World War II was expanded. A longer discussion of the post-World War II violence that returning black servicemen encountered, especially in the South, has been added.

Part VI

The chapter includes a significantly updated timeline that covers The Black Revolution to the present.

Chapter 21

A new profile of Oklahoma activist Clara Luper has been added along with more discussion of the civil rights movement in Oklahoma. A discussion of twenty-first century efforts to reduce black voting has been added. The discussion of the Little Rock Nine has been expanded to include President Eisenhower's support for the parents and children, as well as the subsequent careers of the graduates, including Ernest Green.

Chapter 22

Updated discussion of the Nation of Islam and Malcolm X and Black Nationalism and the Black Panther Party is included. Additional coverage of Lorraine Hansberry and an updated bibliography are also included in this chapter.

Chapter 23

The order and presentation of Chapters 23 and 24 have been switched in this edition to keep the chronological flow of information about African-American history. This chapter includes an added discussion of President Obama's second-term election and several of the most consequential recent accomplishments of his presidency, including normalization of relations with Cuba and the Iran nuclear agreement on the international front. Details about the national epidemic of mass murders combined with the police shootings that inspired the formation of the Black Lives Matter Movement during the closing years of the Obama presidency have been provided. Additional analysis of recent USSC decision on education discrimination has been included. A new table on African American Participants in U.S. Presidential Inaugurations has been included.

Chapter 24

This chapter includes updated statistical charts relating to mass incarceration, black family composition, changes in the number of children living with single mothers, and health care statistics. Expanded discussion of cultural changes focuses on the lives and contribution of cultural activists from the civil rights movement era to the contemporary hip-hop era. Discussion of past and present women and men in the STEM professions has also been expanded. In addition, the chapter provides updated tables on HIV/AIDS health care crisis. A map on black unemployment rate is also now included.

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The African-American Odyssey, 7e, features many of the dynamic interactive elements that make Revel unique. In addition to the rich narrative content, *The African-American Odyssey* includes the following:

- Key Term Definitions: Key Terms appear in bold and include pop-up definitions inline that allow students to see the meaning of a word or phrase while reading the text, providing context.
- Photos with "Hotspots": Selected photos in the text include "hotspots" that students can click on to learn more about specific, important details related to the image.
- Interactive Maps: Interactive maps throughout the text include a pan/zoom feature and an additional feature that allows students to toggle on and off map details.
- Assessments: Multiple-choice end-of-module and end-of-chapter quizzes test student's knowledge of the chapter content, including dates, concepts, and major events.
- Additional Resources: This section includes Retracing the Odyssey, Recommended Reading and an Additional Bibliography, all of which are designed to assist students in further research of a particular topic covered in the chapter.
- Chapter Review: The Chapter Review—which contains a timeline, Key Term flashcards, an image gallery, video gallery and review questions—is laid out using interactive features that allow students to click on specific topics to learn more or test their knowledge about concepts covered in the chapter.
- Source Collections: An end-of-chapter source collection includes three to five documents relevant to the chapter content. Each document includes header notes, questions, and audio. Students can highlight and make notes on the documents.
- Journal Prompts: Revel is rich in opportunities for writing about topics and concepts and the Journal Prompts included are one way in which students can explore themes presented in the chapter. The ungraded Journal Prompts are included inline with content and can be shared with instructors.
- Shared Writing Prompts: These prompts provide peer-to-peer feedback in a discussion board, developing critical thinking skills and fostering collaboration among a specific class. These prompts appear between modules.
- Essay Prompts: These prompts appear in Pearson's Writing Space and can be assigned and graded by instructors.

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Documents Available in Revel™

The following documents are available in the Revel version of *The African-American Odyssey*, Seventh Edition.

Chapter 1: Africa, CA. 6000 BCE–CA. 1600 CE

- Al-Umari Describes Mansa Musa of Mali (c. 1330)
- An Egyptian Hymn to the Nile (ca. 1350–1100 BCE)
- Leo Africanus Describes Timbuktu (c. 1500)

Chapter 2: Middle Passage, CA. 1450–1809

- Willem Bosman, from *A New and Accurate Description of the Coast of Guinea Divided into the Gold, the Slave, and the Ivory Coasts* (1705)
- Alexander Falconbridge, *A Slave Ship Surgeon Writes About the Slave Trade* (1788)
- Olaudah Equiano, *The Middle Passage*, 1788
- Venture Smith, *A Slave Tells of His Capture in Africa in 1798*
- Bryan Edwards Describes the “Maroon Negroes of the Island of Jamaica” (1807)
- A Defense of the Slave Trade

Chapter 3: Black People in Colonial North America, 1526–1763

- The Colony of Virginia Defines Slavery (1661–1705)
- Maryland Addresses the Status of Slaves, 1664
- William Berkeley, Declaration against the Proceedings of Nathaniel Bacon, 1676
- Runaway Notices From the *South Carolina Gazette* (1732 and 1737)
- James Oglethorpe, *The Stono Rebellion*, 1739
- Venture Smith, from *A Narrative of the Life and Adventures of Venture* (1798)
- An Architect Describes African American Music and Instruments in 1818

Chapter 4: Rising Expectations: African Americans and the Struggle for Independence, 1763–1783

- John Woolman, *An Early Abolitionist Speaks Out Against Slavery*, 1757
- Phillis Wheatley Publishes Her Poems, 1773
- Slaves Petition the Governor of Massachusetts to End Slavery (1774)
- Proclamation of Lord Dunmore (1775)
- Jefferson’s “Original Rough Draft” of the Declaration of Independence (1776)
- Prince Hall, *A Free African-American Petitions the Government for Emancipation of All Slaves*, 1777
- Benjamin Banneker, *Letter to Thomas Jefferson* (1791)

Chapter 5: African Americans in the New Nation, 1783–1820

- John Wesley, “Thoughts Upon Slavery” (1774)
- Prince Hall, *A Free African-American Petitions the Government for Emancipation of All Slaves*, 1777

- Two Slaves Call on Connecticut to End Slavery (1779)
- Preamble of the Free African Society (1787)
- Congress Prohibits the Importation of Slaves (1807)
- Absalom Jones Delivers a Sermon on the Occasion of the Abolition of the International Slave Trade, 1808
- Missouri Enabling Act (March 1820)
- Thomas Jefferson, *Thomas Jefferson Reacts to the “Missouri Question,”* 1820
- Richard Allen, “Address to the Free People of Colour of these United States” (1830)

Chapter 6: Life in the Cotton Kingdom, 1793–1861

- Thomas R. Dew’s Defense of Slavery, 1832
- An Englishman Describes a Washington, D.C., Slave Pen (1835)
- Farm Journal Reports on the Care and Feeding of Slaves, (1836)
- Charles C. Jones, *The Religious Instruction of the Negroes in the United States* (1842)
- Henry Watson, *A Slave Tells of His Sale at Auction*, 1848
- Reverend A. T. Holmes, *The Duties of Christian Masters* (1851)
- A Catechism for Slaves (1854)
- Frederick Law Olmsted, from *A Journey in the Seaboard States* (1856)

Chapter 7: Free Black People in Antebellum America, 1820–1861

- Sarah Mapps Douglass Describes Her Encounter with Northern Racism (1837)
- Journal of Charlotte Forten, *Free Woman of Color* (Selections from 1854)
- John Gloucester, *The Founder of the First African Presbyterian Church of Philadelphia* (1857)
- Harriet Wilson, *From Our Nig; or, Sketches from the Life of a Free Black* (1859)

Chapter 8: Opposition to Slavery, 1730–1833

- Ben Woolfolk, *A Virginia Slave Explains Gabriel’s Conspiracy* (1800)
- An Account of the Late Intended Insurrection Among a Portion of the Blacks of this City (1822)
- David Walker, *Walker’s Appeal* (1829)
- Nat Turner, *The Confessions of Nat Turner*, 1831
- William Lloyd Garrison Demands an Immediate End to Slavery, 1831
- The American Anti-Slavery Society Declares Its Sentiments, 1833
- Runaway Slave Advertisements, 1838–1839

Chapter 9: Let Your Motto Be Resistance, 1833–1850

- Levi Coffin’s Underground Railroad Station, 1826–1827
- An Abolitionist Lecturer’s Instructions (1834)

- Elizabeth Margaret Chandler Calls on Women to Become Abolitionists (1836)
- Garnet’s “Call to Rebellion” (1843)
- Frederick Douglass, excerpt from *Narrative of the Life*, (1845)
- Two Escaped Slaves Tell Their Stories (1855)

**Chapter 10: “And Black People Were at the Heart of It”:
The United States Disunites Over Slavery, 1846–1861**

- National Convention of Colored People, *Report on Abolition* (1847)
- Frederick Douglass: *What of the Night?* (1848); *A Letter to American Slaves* (1850); *Letter to James Redpath* (1860)
- Clay and Calhoun, The Compromise of 1850
- The Fugitive Slave Act, 1850
- Sojourner Truth, *Address to the Woman’s Rights Convention*, Akron, Ohio (1851)
- Harriet Beecher Stowe, *Uncle Tom’s Cabin*, 1852
- A Southern Scholar Critiques *Uncle Tom’s Cabin*, 1852
- Stephen Pembroke, *Speech by a Slave* (1854)
- Anthony Burns Responds to His Excommunication from the Baptist Church (1855)
- Benjamin Drew, *Narratives of Escaped Slaves* (1855)
- Massachusetts Defies the Fugitive Slave Act, 1855
- Dred Scott, A Slave Sues for Freedom, 1857
- Abraham Lincoln, Debate at Galesburg, Illinois, 1858
- An Abolitionist Is Given the Death Sentence (1859)
- Abraham Lincoln Argues that the United States Cannot Be a “House Divided,” 1859
- William Lloyd Garrison, On John Brown’s Raid, 1859

**Chapter 11: Liberation: African Americans
and the Civil War, 1861–1865**

- Abraham Lincoln Defines His Position on Slavery and the War, 1862
- A Confederate Soldier Denounces Exempting Slaveholders from Military Service (1862)
- Abraham Lincoln, The Emancipation Proclamation, 1863
- Abraham Lincoln, Gettysburg Address, 1863
- An African American Soldier Writes to President Lincoln, 1863
- Clement Vallandigham, *On the War and Its Conduct* (January 14, 1863)
- Lewis Douglass Describes the Battle of Fort Wagner, 1863
- Testimony of Victims of the New York City Draft Riots, 1863
- A Free Black Volunteer Describes His Feelings About Fighting for the Union, 1864
- A Civil War Nurse Writes of Conditions of Freed Slaves (1864)
- Soldier (20th U.S. Colored Infantry), *Letter to the Abraham Lincoln* (1864)

- Elizabeth Keckley Describes Life in the White House During the Civil War (1866)

**Chapter 12: The Meaning of Freedom: The Promise
of Reconstruction, 1865–1868**

- Charlotte Forten Describes Life on the Sea Islands, 1864
- Address From the Colored Citizens of Norfolk, Virginia, to the People of the United States (1865)
- Calvin Holly, *Mississippi Black Soldier to the Freedmen’s Bureau Commissioner* (1865)
- Carl Schurz Reports on Conditions in the Postwar South, 1865
- Freed Slaves March in Charleston, South Carolina (1865)
- Jourdon Anderson to His Former Master, 1865
- State of Mississippi, Black Code, 1865
- Thaddeus Stevens, *Reconstruction Speech* (December 18, 1865)
- The Colored People of South Carolina Protest the “Black Codes,” 1865
- The Freedmen’s Bureau Bill (1865)
- Marcus S. Hopkins, *Freedmen’s Bureau Agent at Brentsville, Virginia, to the Freedmen’s Bureau Superintendent of the 10th District of Virginia* (1866)
- President Johnson Vetoes the Civil Rights Act of 1866, 1866

**Chapter 13: The Meaning of Freedom: The Failure
of Reconstruction, 1868–1877**

- An Ex-Slave Describes a Ku Klux Klan Ride, Late 1860s
- The Thirteenth, Fourteenth, and Fifteenth Amendments to the Constitution, 1865–1870
- Federal Officials Investigate the Memphis Riot, 1866
- Organization and Principles of the Ku Klux Klan, 1868
- Albion W. Tourgee, Letter on Ku Klux Klan Activities, 1870
- A Southern Poet Celebrates the Confederacy’s “Lost Cause” (1870s)
- An African American Senator Decries Democratic Political Violence, 1876
- James W. Lee, *Letter to Mississippi Governor Adelbert Ames* (Feb. 7, 1876)

**Chapter 14: White Supremacy Triumphant: African
Americans in the Late Nineteenth Century, 1877–1895**

- James T. Rapier, *Testimony before U.S. Senate Regarding the Agricultural Labor Force in the South* (1880)
- A Sharecrop Contract, 1882
- Ida B. Wells-Barnett, False Accusations, from *The Red Record*, 1895
- *Plessy v. Ferguson* Legalizes Segregation, 1896
- Mark Twain, *The United States of Lyncherdom* (1901)

Chapter 15: African Americans Challenge White Supremacy, 1877–1918

- Booker T. Washington’s Atlanta Exposition Address, 1895
- Paul Laurence Dunbar, “The Colored Soldiers” (1896)
- Booker T. Washington, “Industrial Education for the Negro” (1903)
- W. E. B. Du Bois, *The Talented Tenth*, 1903

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- Does Rachel Dolezal have “a right to be black”? (2015)
- President Barack Obama’s Remarks at the Dedication of the National Museum of African American History and Culture (2016)

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D.C.H.
W.C.H.
S.H.

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The African-American Odyssey

Part I Becoming African American

Nzinga Mbemba



to 1500

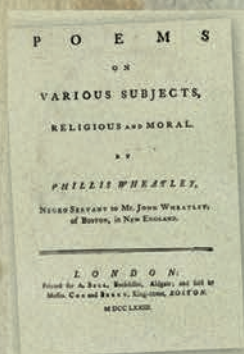
1500–1700

RELIGION



- 300s CE Axum adopts Christianity
- 750s Islam begins to take root in West Africa
- 1300s–1500s Timbuktu flourishes as a center of Islamic learning
- 1324 Mansa Musa's pilgrimage to Mecca
- c. 1500 Portuguese convert Kongo kings to Christianity

CULTURE



- 1600s African versions of English and French—Gullah, Geechee, and Creole—begin to develop
- 1600s–1700s African-American folk culture appears among the slaves

POLITICS AND GOVERNMENT




- c. 3150–30 BCE Independence of Ancient Egypt
- 1st century CE Fall of Kush
- 8th century CE Decline of Axumite Empire in Ethiopia
- c. 750–1076 Empire of Ghana
- 1230–1468 Empire of Mali
- 1400s–1700s Expansion of Benin
- 1468–1571 Empire of Songhai
- 1500s Rise of Akan states
- 1607 Jamestown founded
- 1696 South Carolina Slave Code enacted


SOCIETY AND ECONOMY




- 10th century Islamic slave trade across the Sahara and Central Africa begins
- 1472 First Portuguese slave traders in Benin
- 1481 First "slave factory" in Elmira on the Guinea coast
- 1502 First mention of African slaves in the Americas
- 1518 Spanish *Asiento* begins
- c. 1520 Sugar plantations begin in Brazil
- 1619 First African slaves arrive in Jamestown
- 1620s Chesapeake tobacco plantations increase the demand for slaves
- 1624 First black child reported born in British North America
- 1660s Chattel slavery emerges in the southern colonies



Phillis Wheatley



Richard Allen



James Forten

1700–1800

1800–1820

Noteworthy Individuals

- c. 1738 First Great Awakening: George Whitefield preaches to African Americans
- 1780 Lemuel Haynes becomes first ordained black Congregationalist minister
- 1794 Mother Bethel Church founded in Philadelphia
St. Thomas's Episcopal Church established under Absalom Jones

- 1808 Abyssinian Baptist Church organized in New York City
- 1811 African Presbyterian Church established in Philadelphia under Samuel E. Cornish
- 1816 African Methodist Episcopal Church established

- 1740s Lucy Terry Prince publishes poetry
- 1760 Jupiter Hammon publishes a book of poetry
- 1773 Phillis Wheatley's Poems on Various Subjects
- 1775 Prince Hall founds first African-American Masonic Lodge
- 1780 First African-American mutual aid society founded in Newport, Rhode Island
- 1787 Free African Society founded in Philadelphia
- 1791–1795 Benjamin Banneker's Almanac published
- 1793 Philadelphia's Female Benevolent Society of St. Thomas founded

- 1818 Mother Bethel Church establishes the Augustine School

- 1773 Massachusetts African Americans petition the legislature for freedom
- 1775 Black militiamen fight at Lexington and Concord
- 1776 Declaration of Independence
- 1777 Vermont prohibits slavery
- 1782 Virginia allows manumission
- 1783 Massachusetts allows male black taxpayers to vote
- 1787 Congress bans slavery in the Northwest Territory
- 1789 U.S. Constitution includes the Three-Fifths clause
- 1793 Congress passes First Fugitive Slave Act

- 1807 Britain abolishes the Atlantic slave trade
- 1808 U.S. abolishes the Atlantic slave trade
- 1820 Missouri Compromise First settlement of Liberia by African Americans

- 1712 New York City slave rebellion
- 1739 Stono slave revolt in South Carolina
- 1776–1783 100,000 slaves flee southern plantations
- 1781–1783 20,000 black Loyalists depart with British troops
- 1793 Eli Whitney invents the cotton gin

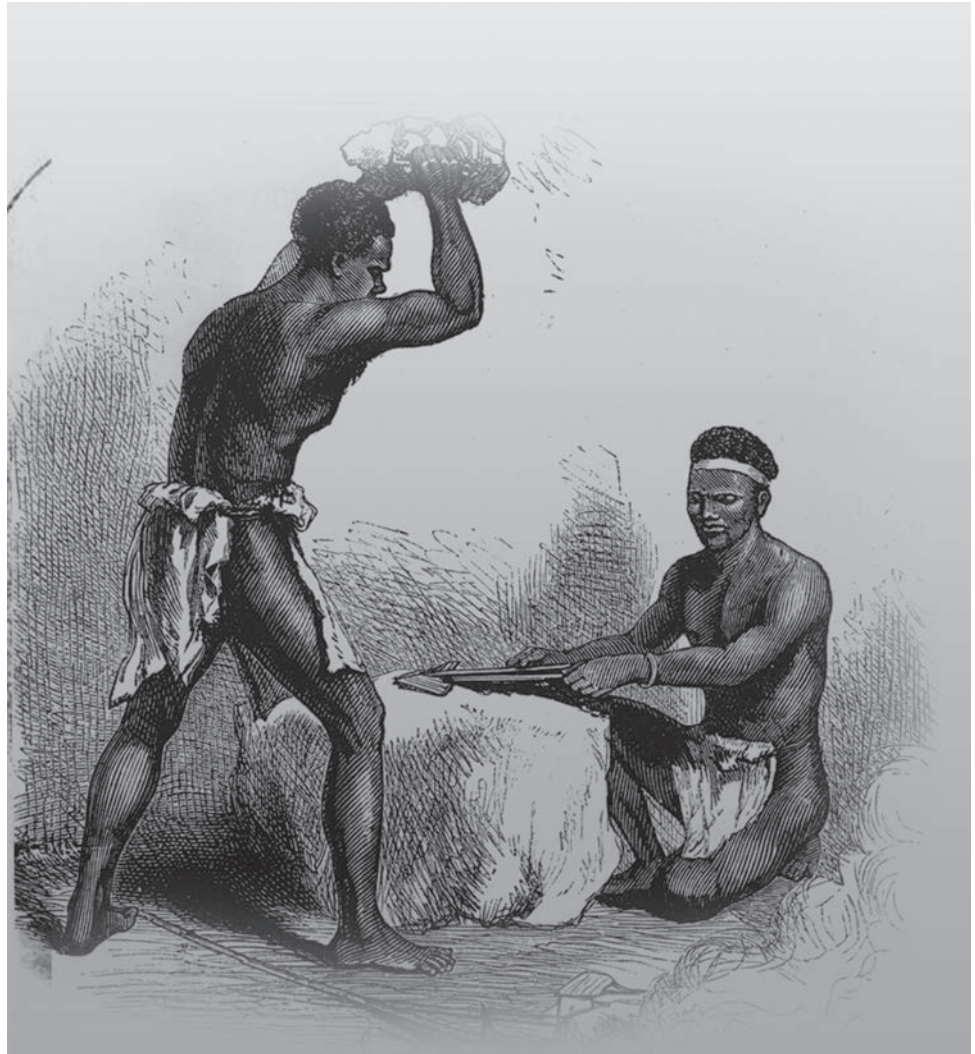
- 1800 Gabriel's rebellion in Charleston
- 1811 Deslondes's rebellion in Louisiana

- King Piankhy of Kush**
(r. c. 750 BCE)
- Sundiata of Mali**
(c. 1235 CE)
- Emperor Mansa Musa of Mali** (r. 1312–1337)
- King Sunni Ali of Songhai**
(r. 1464–1492)
- King Askia Muhammed Toure of Songhai** (r. 1493–1528)
- King Nzinga Mbemba (Afonso I) of Kongo** (r. 1506–1543)
- Ayuba Suleiman Diallo of Bondu** (c. 1701–1773)
- Jupiter Hammon**
(1711–c. 1806)
- Crispus Attucks**
(1723–1770)
- Benjamin Banneker**
(1731–1806)
- Prince Hall**
(1735–1807)
- Elizabeth Freeman**
(1744–1811)
- Absalom Jones**
(1746–1818)
- Olaudah Equiano**
(c. 1745–1797)
- James Forten**
(1746–1818)
- Peter Salem**
(1750–1816)
- Phillis Wheatley**
(c. 1753–1784)
- Richard Allen**
(1760–1831)
- Paul Cuffe**
(1759–1817)
- Daniel Coker**
(1780–1846)
- Gabriel**
(d. 1800)
- Charles Deslondes**
(d. 1811)

Chapter 1

Africa

CA. 6000 BCE–CA. 1600 CE



West Africans were making iron tools long before Europeans arrived in Africa.



Learning Objectives

After reading this chapter, you should be able to:

- 1.1** Recognize the geographical characteristics of Africa.
- 1.2** Be aware of current theories about where and how humans originated.
- 1.3** Understand why ancient African civilizations are important.

- 1.4 Appreciate West Africa's significance in regard to African-American history.
- 1.5 Analyze what Kongo and Angola had in common with West Africa.
- 1.6 Understand how legacies of West African society and culture influenced the way African Americans lived.

These [West African] nations think themselves the foremost men in the world, and nothing will persuade them to the contrary. They imagine that Africa is not only the greatest part of the world but also the happiest and most agreeable.

—Father Cavazzi, 1687

The ancestral homeland of most black Americans is West Africa. Other parts of Africa—Angola and East Africa—were caught up in the great Atlantic slave trade that carried Africans to the New World from the sixteenth to the nineteenth centuries. But West Africa was the center of the trade in human beings. Knowing the history of West Africa therefore is important for understanding the people who became the first African Americans.

That history, however, is best understood within the larger context of the history and geography of the African continent. This chapter begins, therefore, with a survey of the larger context. It emphasizes aspects of a broader African experience that shaped life in West Africa before the arrival of Europeans in that region. It then explores West Africa's unique heritage and the facets of its culture that have influenced the lives of African Americans from the Diaspora—the original forced dispersal of Africans from their homeland—to the present.

1.1 A Huge and Diverse Land

Recognize the geographical characteristics of Africa.

Africa, the second largest continent in the world (only Asia is larger), is bounded by the Mediterranean Sea to the north, the Atlantic Ocean to the west, and the Indian Ocean and the Red Sea to the east. A narrow strip of land in Africa's northeast corner connects it to the Arabian Peninsula and beyond that to Asia and Europe.

From north to south, Africa is divided into a succession of climatic zones (see Map 1-1). Except for a fertile strip along the Mediterranean coast and the agriculturally rich Nile River valley, most of the northern third of the continent consists of the Sahara Desert. For thousands of years, the Sahara limited contact between the rest of Africa—known as sub-Saharan Africa—and the Mediterranean coast, Europe, and Asia. South of the Sahara is a semidesert region known as the Sahel, and south of the Sahel is a huge grassland, or savanna, stretching from Ethiopia west to the Atlantic Ocean. Arab adventurers named this savanna *Bilad es Sudan*, meaning “land of the black people,” and the term *Sudan* designates this entire region rather than simply the modern East African nations of Sudan and South Sudan. Much of the habitable part of West Africa falls within the savanna. The rest lies within the northern part of a rain forest that extends east from the Atlantic coast over most of the central part of the continent. Another region of savanna borders the rain forest to the south, followed by another desert—the Kalahari—and another coastal strip at the continent's southern extremity.

savanna

A flat, nearly treeless grassland typical of large portions of West Africa.

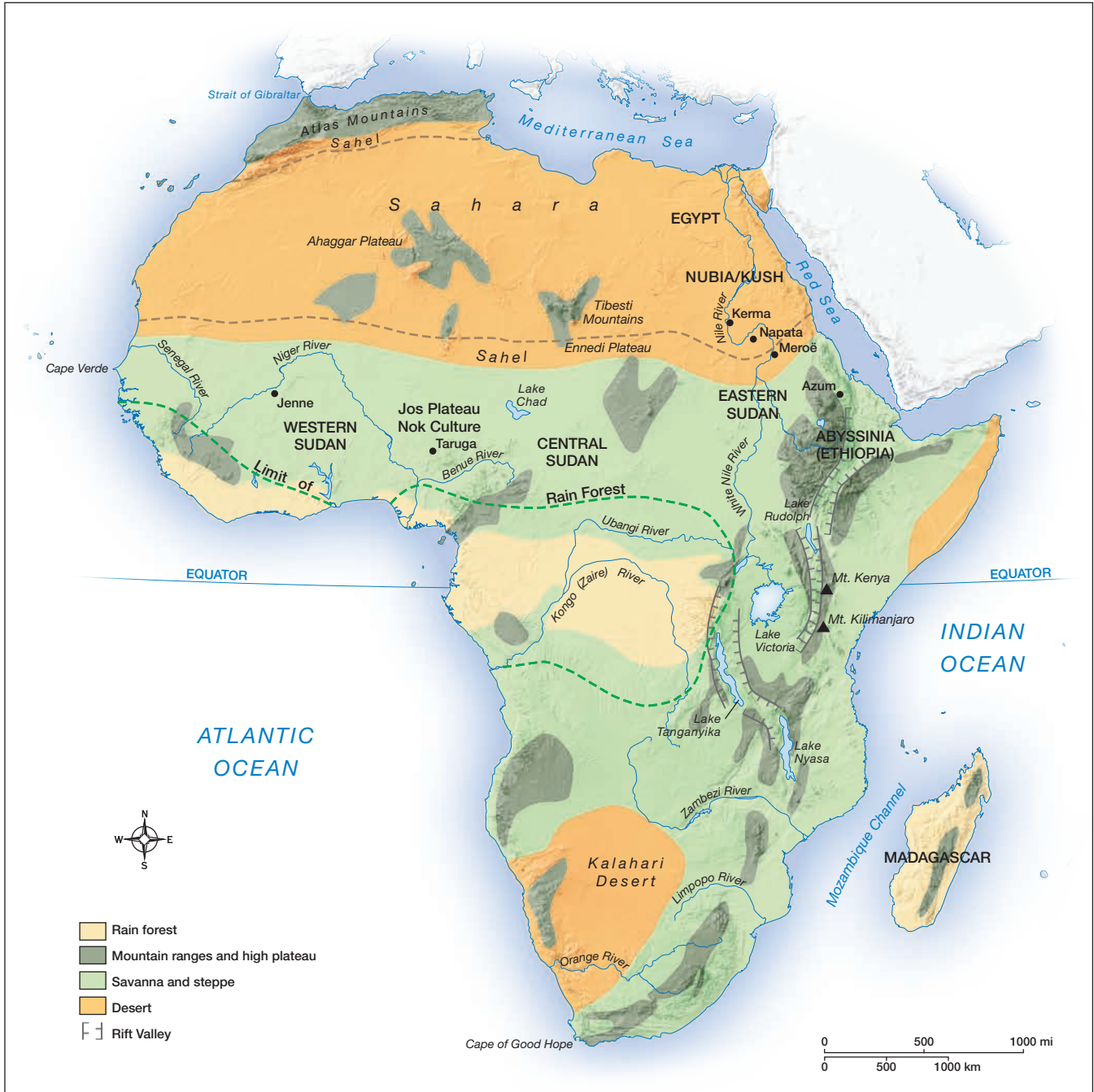
rain forest

A dense growth of tall trees characteristic of hot, wet regions.

Map 1-1 Africa: Climatic Regions and Early Sites

Africa is a large continent with several climatic zones. It is also the home of several early civilizations.

What impact did the variety of climatic zones have on the development of civilization in Africa?



1.2 The Birthplace of Humanity

Be aware of current theories about where and how humans originated.

Paleoanthropologists—scientists who study the evolution and prehistory of humans—have concluded that the origins of humanity lie in the savanna regions of Africa. All people today, in other words, are very likely descendants of beings who lived in Africa millions of years ago.

Fossil and genetic evidence suggests that both humans and the forest-dwelling great apes (gorillas and chimpanzees) descended from a common ancestor who lived in Africa about 5 to 10 million years ago. The African climate had grown, as forests gave way to savannas dotted with isolated patches of trees.

The earliest known **hominids** (the term designates the biological family to which humans belong) were the *Ardipithecines*, who emerged about 4.5 million years ago. These creatures walked upright but otherwise retained primitive characteristics and did not make stone tools. But by 3.4 million years ago, their descendants, known as *Australopithecus*, used primitive stone tools to butcher meat. By 2.4 million years ago, *Homo habilis*, the earliest creature designated as within the *homo* (human) lineage, had developed a larger brain than *Ardipithecus* or *Australopithecus*. *Homo habilis* (*habilis* means “tool using”) used fire and built shelters with stone foundations. Like people in **hunting-and-gathering societies** today, members of the *Homo habilis* species probably lived in small bands in which women foraged for plant food and men hunted and scavenged for meat.

Recent discoveries suggest *Homo habilis* may have spread from Africa to the Caucasus region of southeastern Europe. A more advanced human, *Homo erectus*, spread even farther from Africa, reaching eastern Asia and Indonesia. *Homo erectus*, who emerged in Africa about 1.6 million years ago, may have been the first human to use rafts to cross large bodies of water and may have had a limited ability to speak.

Paleoanthropologists agree that modern humans, *Homo sapiens*, evolved from *Homo erectus*, but they disagree on how. According to a multiregional model, modern humans evolved throughout Africa, Asia, and Europe from ancestral regional populations of *Homo erectus* and archaic *Homo sapiens*. According to the currently stronger out-of-Africa model, modern humans emerged in Africa some 200,000 years ago and began migrating to the rest of the world about 100,000 years ago, eventually replacing all other existing hominid populations. Both of these models are consistent with recent genetic evidence, and both indicate that all living peoples are closely related. The “Mitochondrial Eve” hypothesis, which supports the out-of-Africa model, suggests that all modern humans are descended from a single African woman who lived in East Africa between 100,000 and 200,000 years ago. The multiregional model maintains that a continuous exchange of genetic material allowed archaic human populations in Africa, Asia, and Europe to evolve simultaneously into modern humans.

1.3 Ancient Civilizations and Old Arguments

Understand why ancient African civilizations are important.

The earliest civilization in Africa and one of the two earliest civilizations in world history is that of ancient Egypt (see Map 1-1), which emerged in the Nile River valley in the fourth millennium BCE. Mesopotamian civilization, the other of the two, emerged in the valleys of the Tigris and Euphrates rivers in southwest Asia. In both regions, civilization appeared at the end of a long process in which hunting and gathering gave way to agriculture. The settled village life that resulted from this transformation permitted society to become increasingly **hierarchical** and specialized. Similar processes gave rise to civilization in other parts of the world. Among them were the Indus valley in India around 2300 BCE, northeast China around 1500 BCE, and Mexico and Andean South America during the first millennium BCE.

The race of the ancient Egyptians and the nature and extent of their influence on later Western civilizations have long been a source of controversy. That controversy reflects more about the racial politics of recent history than it reveals about the Egyptians themselves, who did not regard themselves in ways related to modern racial terminology. It is not clear whether the Egyptians were an offshoot of their Mesopotamian contemporaries, whether they were part of a group of peoples whose origins were in both Africa and southwest Asia, or whether black Africans were ancestors of both the Egyptians and

hominids

The biological family to which humans belong.

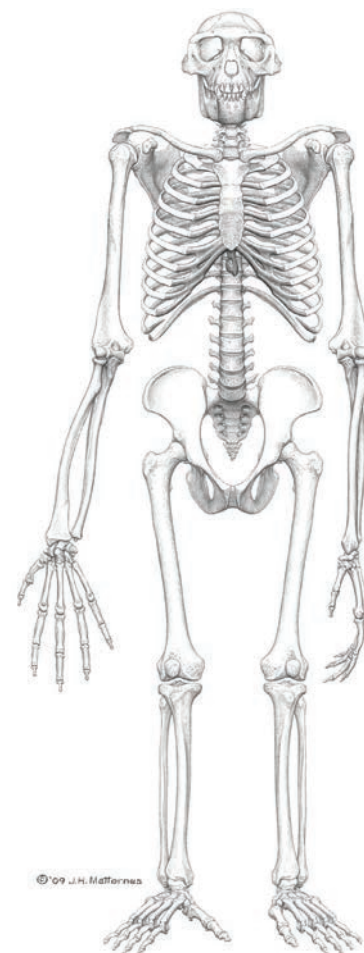
hunting-and-gathering societies

Small societies dependent on hunting animals and collecting wild plants rather than on agriculture.

hierarchical

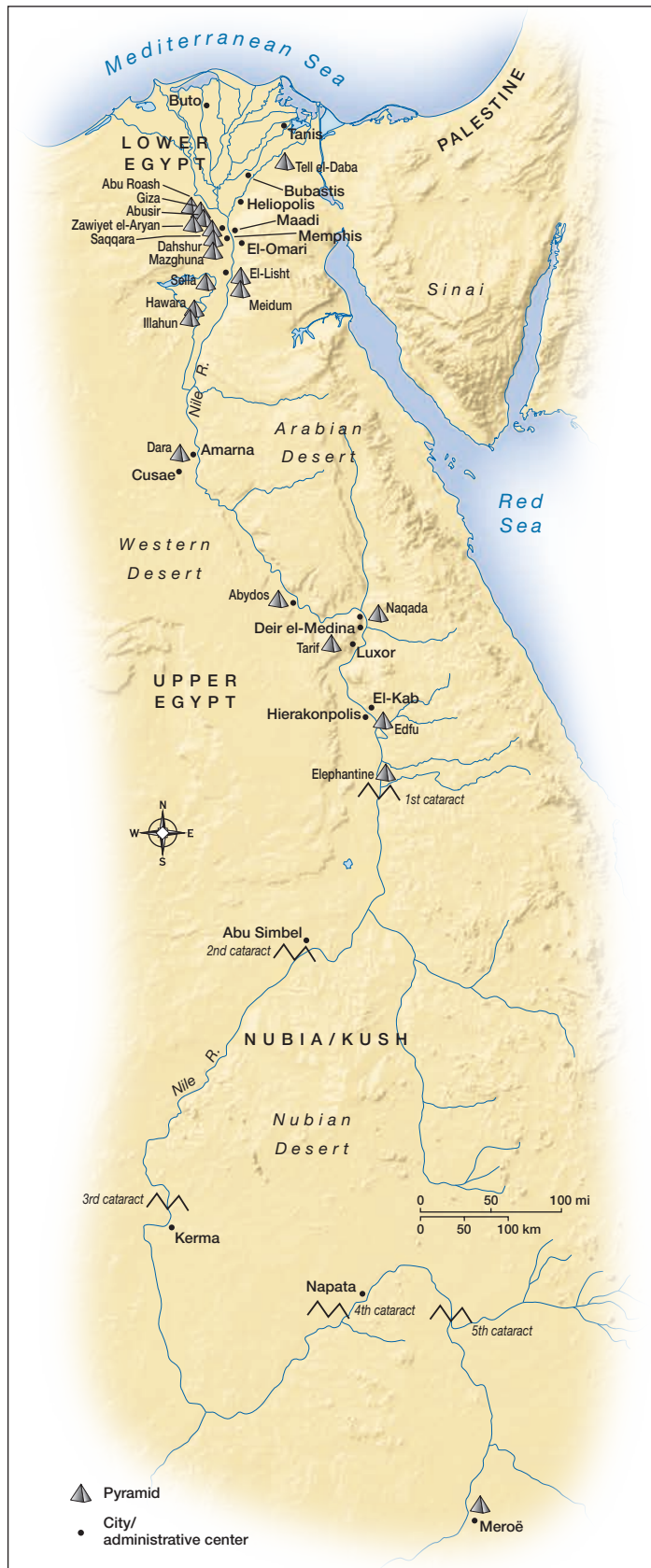
Refers to a social system based on class rank.

This drawing is based on a partial, fossilized skeleton discovered at Afar, Ethiopia, in 1994. The anthropologists who found the remains concluded in 2009 that the bones are those of a female *Ardipithecus ramidus* (nicknamed “Ardi”) who lived 4.5 million years ago. Ardi fortifies existing evidence that human origins lay in Africa.



Map 1-2 Ancient Egypt and Nubia

What does this map indicate about the relationship between ancient Egypt and Nubia/Kush?



Mesopotamians. What is clear is that the ancient Egyptians exhibited a mixture of racial features and spoke a language related to the languages spoken by others in the fertile regions of North Africa and southwest Asia.

The argument over the Egyptians' race began in the nineteenth century when African Americans and white reformers sought to refute claims by racist pseudoscientists that people of African descent were inherently inferior to people of European descent. Unaware of the achievements of West African civilization, those who believed in human equality used evidence that the Egyptians were black to counter assertions that African Americans were incapable of civilization.

During the last two decades of the twentieth century, a more scholarly debate occurred between Afrocentricists and traditionalists. Afrocentricists regarded ancient Egypt as an essentially black civilization closely linked to other indigenous African civilizations to its south. They maintained not only that the Egyptians influenced later African civilizations but also that they had a decisive impact on the Mediterranean Sea region, including ancient Greece and Rome. Therefore, in regard to philosophy and science, **black Egyptians originated Western civilization.** In response, traditionalists claimed that modern racial categories have no relevance to the world of the ancient Egyptians. The ancient Greeks, they argued, developed the empirical method of inquiry and notions of individual freedom that characterize Western civilization. Not under debate, however, was Egypt's contribution to the spread of civilization throughout the Mediterranean region. No one doubts that in religion, commerce, and art, Egypt strongly influenced Greece and subsequent Western civilizations.

1.3.1 Egyptian Civilization

Egypt was, as the Greek historian Herodotus observed 2,500 years ago, the "gift of the Nile." This great river's gentle annual flooding regularly irrigated its banks, leaving behind deposits of fertile soil. This allowed Egyptians to cultivate wheat and barley and herd goats, sheep, pigs, and cattle in an otherwise desolate region. The Nile also provided the Egyptians with a transportation and communications artery, while their desert surroundings protected them from foreign invasion.

Egypt became a unified kingdom around 3150 BCE. Between 1550 and 1100 BCE, it expanded beyond the Nile valley, creating an empire over the coastal regions of southwest Asia as well as over Libya and Nubia in Africa. It was during this period that Egypt's kings began using the title **pharaoh, which means "great house."** After 1100 BCE, Egypt fell prey to a series of outside invaders. With the invasion of Alexander the Great's Macedonian army in 331 BCE, Egypt's ancient culture began a long decline under the pressure of Greek ideas and institutions (see Map 1-2). Finally the Roman Empire conquered Egypt in 30 BCE.

Before decline began, Egypt had resisted change for thousands of years. Pharaohs presided over a hierarchical society. Beneath them were classes of warriors, priests, merchants, artisans, and peasants. Scribes, who mastered Egypt's complex **hieroglyphic** writing system, staffed a large bureaucracy. Egyptian society was also **patrilineal** and **patriarchal**. Royal incest was customary, as pharaohs often chose one of their sisters to be their queen. Pharaohs also had numerous concubines, and other men could take additional wives if their first wife failed to produce children. Egyptian women nonetheless held a high status compared with women in much of the rest of the ancient world. They owned property independently of their husband, oversaw household slaves, controlled the education of their children, held public office, served as priests, and operated businesses. Several women became pharaoh, one of whom, Hatshepsut, reigned for 20 years (1478–1458 BCE).

A complex polytheistic religion shaped Egyptian life. Although there were many gods, two of the more important were the sun god Re (or Ra), who represented the immortality of the Egyptian state, and Osiris, the god of the Nile, who embodied each person's immortality. Personal immortality and the immortality of the state merged in the person of the pharaoh, as expressed in Egypt's elaborate royal tombs. The most dramatic examples of those tombs, the Great Pyramids at Giza near the modern city of Cairo, were built more than 4,500 years ago to protect the bodies of three Egyptian pharaohs, so that their souls might enter the life to come. The pyramids also symbolized the power of the Egyptian state. They endure as embodiments of the grandeur of Egyptian civilization.

1.3.2 Nubia, Kush, Meroë, and Axum

To the south of Egypt in the upper Nile valley, in what is today the nation of Sudan, lay the ancient region known as Nubia. As early as the fourth millennium BCE, the black people who lived there interacted with the Egyptians. Archaeological evidence suggests that grain production and the concept of monarchy may have arisen in Nubia and then spread north to Egypt. But Egypt always had a much larger population than Nubia's, and during the second millennium BCE, Egypt used its military power to make Nubia an Egyptian colony and control Nubian copper and gold mines. Egyptians also imported ivory, ebony, leopard pelts, and slaves from Nubia and required the sons of Nubian nobles to live in Egypt as hostages.

Egyptian religion, art, hieroglyphics, and political structure influenced Nubia. Then, with Egypt's decline during the first millennium BCE, the Nubians established

hieroglyphics

A writing system based on pictures or symbols.

patrilineal

Descent through the male line.

patriarchal

A society ruled by a senior man.



The ruined pyramids of Meroë on the banks of the upper Nile River are not as old as those at Giza in Egypt, and they differ from them stylistically. But they nonetheless attest to the cultural connections between Meroë and Egypt.