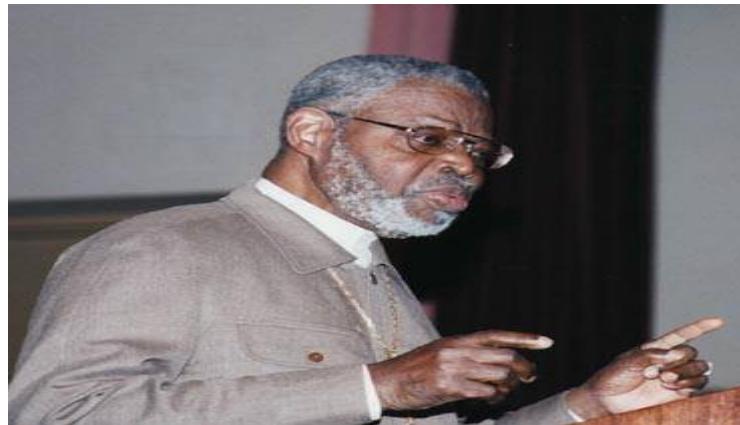


Yosef A.A. ben-Jochannan:

A Bibliographic Introduction



Note: On September 7, 2014 (3:25 PM) the major author of this bibliography asked that her name not be disclosed, thus no author name is mentioned. However, the last section was organized and annotated by Itibari M. Zulu (senior editor of *Africology: The Journal of Pan African Studies*). Also in this exercise, we sincerely acknowledge and thank the BCALA-request@listserv.kent.edu, the listserv of the Black Caucus of the American Library Association for announcing our call for participation.

Introduction

“It must be remembered, however: a man without the knowledge of where he has been, knows not where he is, or where he is going. The African (Black man) refuses to be such a man any longer; if he ever was.”

Yosef-ben-Jochannan (1970)

“If I had no definite political ideology, I am in fact, existing in limbo. Yet, on the other hand, if my political ideology isolates me from my fellow Africans to the point where I believe that mine and God’s [anyone of the hundreds] are one; I am in face already a ‘Living Dead’. For ‘Ignorance is Contempt-able, even in the eyes of God and His Goddess’ *Ra-Isis*”

Meet (affectingly called) “Dr. Ben”, born Yosef Alfred Antoine ben-Jochannan, on December 31, 1918 in what is known as the “Falasha” Hebrew community in Gondar, Ethiopia to an Ethiopian father and Puerto Rican mother. Dr. Ben earned several degrees in such subjects as: architectural and civil engineering; cultural anthropology; and Moorish history from universities in Puerto Rico, Cuba, and Spain. He is held in high regard as a professor, author, historian, and Egyptologist. He’s served as Visiting Professor of History at the Africana Studies and Research Center at Cornell University in Ithaca, New York; Adjunct Professor of History, at Shaw University in Raleigh, Carolina; and Adjunct Associate Professor of History at Malcom-King College in Harlem, New York, New York.

Over his more than fifty year writing career, Dr. Ben has published over forty-nine books and papers on his findings of the “ancient Nile Valley civilizations and their impact on Western cultures.” He’s appeared on weekly television shows such as the “Gil Noble’s WABC-TV weekly public affairs series *Like It Is*. ” In addition, his scholarly research, lectures, and tours to Africa have amassed him a personal library that contains “more than 35,000 volumes, manuscripts and ancient scrolls”. According to an article that appeared in the October 29, 2002 issue of the Nation of Islam’s *Final Call*, Dr. Ben donated his “engineering books now, and upon his transition from this life” the Nation will receive the remaining library with this stipulation: “that the books will be used by Black people all over the world with any and all religions.” According to Dr. Ben, “The Nation of Islam has the only guarantee that the books will be in the hands of Black people. I don’t care how they pray. If they’re Muslims, Christians, Jews or what, but that somebody who believes and is for Black people would continue to control those books.”

When I began this project, I had no idea what to expect. I had no imagination about where this journey would take me. I knew that I have always had a love for Africa, its history, and its people. I had not heard of Dr. Yosef ben-Jochannan before this project, but when I saw the titles that were to be annotated, I could not miss this opportunity to honor my elder who has given so much of his time, talent, and treasure to tell “my history, about my people, my Africa.”

Dr. Ben writes with a passion and a fire that cannot be squelched. He sometimes used language that was raw, unadulterated, direct and to the point to describe the injustices, brutality, and ugliness that subjects like “trans-global slavery, distorted cultural truths, mis-education to no-education, racial and social injustices etc.” ignited among peoples of the African, African-American, Caribbean and the Pan-African Diaspora.

Over the years, some have characterized Dr. Ben's writings, research, speaking engagements, and teachings as "controversial and polarizing." However, he states in his book, *African Origins of the Major "Western Religions"*: "if this work were to receive the endorsement of everyone, then it is certain that it has said nothing meaningful, by virtue of the subject matter alone." I believe that this quote is apropos for all of the titles in this selected annotated bibliography.

Because of the magnitude of original maps, drawings, photos and research that is included in each of Dr. Ben's writings, they are a researchers "dream". They are for the individual African, African-American, Pan-African history knowledge seekers, these works are detailed and vast enough to answer many questions about the peoples of these ethnic backgrounds. Recognizing that "his-story" and "truth" is often painful, Dr. Ben prepares each reader of his works for the writings that they are about to encounter by often including an extensive glossary of terms that aids the reader with putting the terms that are used in context for the historical times about which they are written. He also includes original historical maps and illustrations to further aid the reader with understanding the historical knowledge they seek. Dr. Ben was one of the few authors that wrote on that these subjects of the African, African-American, and Pan-African Studies that went to such depths, details, and lengths to ensure that our "history" does not remain "stolen", "lost", "hidden", "distorted", and "untold".

The Need for a Black Bible: The Black Man's Religion (1996). Vol. III

The table of contents is uniquely titled: "Offering of the Text". Dr. Ben opens this work by citing key theological and often debated concepts such as: "God: 'He' or 'She'?; God's 'Color'; Slavery and God'; Paul or 'Christ'?; 'Theology and Christianity' and History as Religion. "There are approximately seventeen chapters in this work. It includes approximately forty illustrations of ancient African maps; religious deities; photos of religious artifacts; African dynasties; and Hieroglyphic and English text translations. Dr. Ben's formulation for the need of a Black Bible is based upon the premise that "Western Religious texts/Bible's" don't include the story of the African people. These Bibles often pick up the beginning of the human race with "the Creation and the Adam and Eve" stories in the Book of Genesis Chapter 1. However, Dr. Ben presents documented on the ground research that the African people's "Religious System's" as studied in *The Book of Night and Day* began long before the well-known "Religious System" stories of Judaism, Christianity, and Islam. He further advocates that these religious systems established their foundations based upon the *African Mysteries Systems* of the Nile Valley peoples some 3000 years before the writing of the familiar and well-known "King James" version of the Bible. In addition, the *African Mysteries Systems* included a "creation story; male and female Deities; and a Virgin birth or Black Madonna and baby." All are foundational tenets in other Western Religious Systems. As noted above, *The Need for a Black Bible: The Black Man's Religion*, is the third volume in a three volume set. The other two volumes in this set are: *African Origins of the Major Western Religions* and *The Myth of Genesis and Exodus and the Exclusion of Their African Origins*. Both titles will be annotated in this bibliography.

Black Man of the Nile [Contributions to European Civilization and Thought] (1970).

This self-published, student and researchers edition was clearly a labor of love for Dr. Ben. It was typewritten and published in the twentieth century and could be overlooked at first glance if judged by its cover. *Black Man of the Nile* is truly one of those titles that confirm the old adage, “you can’t judge a book by its cover.” While the book’s aesthetic appeal leaves something to be desired in comparison to the digital age publications that are released today, it is packed with historical content beginning with chapter one which establishes the foundation to answer the question: “who were/are the Africans of Ancient Africa?”

Dr. Ben includes more than fifty illustrations that include photos, maps, and charts. I found, this section so intriguing that it was difficult to choose just one illustration to highlight. So, I have chosen a few. First, “a histo-graphic map for Empires of, and in, Alkebu-lan [Africa] 4,241 B.C.E.-1969 C.E.” The map also includes a description of each empire. For example, in, 4,241 B.C. E., the “Saharan Culture introduced the world’s first calendar in Egypt and other parts of the Nile Valley.” Another favorite illustration includes “samples of writing of Egypt during several periods with Alphabetic, and Syllabic Hieroglyphic signs.” Dr. Ben includes an inter-active opportunity for the reader to try their skills at deciphering the names in the “catouches” using the alphabet.

For further understanding, Dr. Ben provides an “A –Z” glossary with nearly one hundred terms that will test the reader’s knowledge with definitions to words like: “Colchians, Khoisan, Kushites and Negroland.” Lastly, Dr. Ben expands the conversation of *Black Man of the Nile* by concluding each chapter with a bibliography and ends this research with extensive “chapter notes.”

African Origins of the Major “Western Religions” vol. 1 (1970, 1988, 1991). [note: this title was originally published in 1970. This 1991 edition is a “facsimile edition” that includes an added index and an extended bibliography]

For more than five decades, Dr. Ben has led the mass efforts to emphasize African contributions to the world. *African Origins of the Major “Western Religions”* continues to be one of Dr. Ben’s most thought provoking works. He critically examines the history, beliefs and the myths that are considered the foundations of Judaism, Christianity, and Islam and highlights the African influences and roots of these religions.

Abu Simbel to Ghizeh: A Guide Book and Manual (1989).

Dr. Ben, an authority on Egyptology and the Nile Valley region, was very passionate about getting this knowledge to “Africans, African-Americans, African Caribbean’s, African Asians, African Europeans, and Africans everywhere else in the ‘diaspora’”.

Often to accomplish first hand exposure to indigenous Africa's often distorted and omitted history; Dr. Ben led educational tours from the United States and conducted scholarly lectures and archeological digs in the region. In preparing travelers for their upcoming experiences, he discovered a grave gap in the African guidebooks that existed. Most, if any, did not include the indigenous African peoples of the Nile Valley region and their "HIS-story". Therefore, Dr. Ben wrote *Abu Simbel to Ghizeh: A Guide Book and Manual* for the travelers of the "Alkebu-Lan Educational Tour Group. This tour focused on the indigenous Nubian/Sudanese peoples.

The guide book begins with a glossary of more than one hundred fifty [150] terms that are arranged according to the way that they appear in the book. The terms encompass a wide range of topics such as: the name of Deities, historical burial sites of Pharaohs, Kings, and Queens; theosophical and philosophical terms; and the ancient names of cities. A couple of these unique terms common to the region and local dialect are: "kiosk" which means "a small chapel and/or temple etc." and "Felluca" which means "a small Arabian-type single mast sailing boat."

The book also includes: several maps such as the map of "Prehistoric Migration Inside and Outside of Africa". Charts such as, the charts of "Dynasties and Monarchs Along the Nile Valley" and "A Chronology of Noted Rulers of Kush Under Egyptian Imperialism". I found the chart from Henry H. Gorringe's *Egyptian Obelisks*, dated 1891 to be most intriguing. According to Dr. Ben, Obelisk is defined as: "a tapered cube of marble finished as a pyramid at the top." This chart includes the "Record of all Egyptian Obelisks" that were believed to be "stolen from Africa and carried off to Europe".

Information about these Obelisks, including their "name or designation; total height, weight, and thickness at the base are provided along with photos of what they look like today and where they are located in Europe. For example, there is a photo of the Obelisk that is located at Monte Citorio, the Vatican, and Piazza Del Popolo. There are also several of photos included such as "Triad Gods of the Temple of Pharaoh Rameses II, Abu Simbel, Upper Egypt, N.E. Africa". This photo speaks to the "Trinitarian Concept that speaks of Three Gods in One" common to Christianity but was about 1500 years before the birth of Jesus Christ.

A feature eliminated from this guide book that is common in most of the Dr. Ben's other works is a bibliography. However, where appropriate throughout the manual, Dr. Ben gave bibliographic credit to works referenced.

Since the release of this manual, it has exceeded its original reach. It is now a much sought after resource for persons who are of the African "diaspora" and for those wanting to learn more about the African diaspora without taking Dr. Ben's "on the ground, official tour."

New Dimensions in African History: the London Lectures of Dr. Yosef ben-Jochannan and Dr. John Henrik Clarke (1991).

New Dimensions in African History is a compilation of the actual lectures along with the questions and answers that were presented by Dr. Ben and Dr. Clarke at the “Minority Ethnic Unit of the Greater London Council, London, England, March 6-8, 1986.” Those attending these lectures were mainly African people from the Caribbean and Africa. Audience demand for these lectures in a print/book form is the result of this title that has been edited by Dr. Clarke.

The lectures continue in the scholarly traditions of Dr. Ben and Dr. Clarke that seek to expose, expand, and educate on the Africa peoples contributions in World History. *New Dimensions in African History* focuses on the African people’s contributions in Invention, Science, and Technology. Other lectures cover such topics as: “African Resistance and Colonial Domination: The African in the Americas”; “The Nile Valley Civilization and the Spread of African Culture”; and “Pan-Africanism and the Future of the African Family.” An extensive “Reading Guide for the Study and Teaching of African World History is also included.

The opportunity to glean a closer “personal” look at these prominent elders is provided 1) in the form of a biographical interview with Dr. Ben in February 1974 by Carole A. Parks for *Black World Magazine* and 2) we see Dr. Clarke up close in an original essay that he authored entitled: “A Search For Identity.” Lastly, the authors have included an extensive bibliography of more than fifteen pages (at the printing of this work) which are considered to be “some of the best new books on African and African American history.”

Cultural Genocide in the Black and African Studies Curriculum (1972).

Although, many of Dr. Ben’s works are not voluminous, they are each very content rich. In classic Dr. Ben style, *Cultural Genocide in the Black and African Studies Curriculum* includes more than seventy illustrations, photographs and maps. To further strengthen Dr. Ben’s research about the distortions of African-American history and the African Diaspora curriculum, Dr. Ben also includes several reprinted newspaper articles from the 1970-1972 issues of *The New York Times*. Of these, I found the article on Queen Nefertiti most revealing. The article by Donald Janson, dated January 8, 1972 is entitled: “Carvings Give Nefertiti Big Role.”

In *Cultural Genocide in the Black and African Studies Curriculum*, Dr. Ben seeks to address and expose the harsh realities of “cultural genocide” of African-American children in public schools by the United Federation of Teachers Committee (UFTC) on African-American History.

According to Dr. Ben, this committee “masterminded the so called: ‘Lesson Plans of African-American History’” that was to be taught initially in classrooms in the City of New York Public Schools. The attempt by the UFTC was to create a centralized or uniformed curriculum.

Dr. Ben includes and dissects two major pieces of these lesson plans. The first document includes the UFC's definition of slavery as: "the black people were not the only ones who were slaves. Many different people were slaves long ago. Some were white some were brown, while others were yellow. When an army went to war and captured enemy soldiers these soldiers became their slaves no matter what color they were. One group of people who were slaves thousands of years ago were the Jews in Egypt. Their Egyptian masters made them work very hard building cities and palaces. They were also made to take care of the animals, homes and fields of the Egyptians. It is believed that finally a man named Moses came to lead the Jews to freedom. They escaped with him from Egypt and then were able to lead much happier lives. The black slaves in the United States learned about Moses and the Jews from the Bible. They composed songs about them, but when they sang these songs they were really saying that one day they too would be free."

The next document is an actual "Lesson Plan" that has as its topic, "slavery". The plan also includes the "Aim, Motivation, along with Procedure and Points to Emphasize. For example, as an interactive exercise with students, teachers were to ask: "what did these lines mean to the slave, 'Go down, Moses/Way down in Egypt's land;/ Tell old Pharaoh, Let my people go'. Answers: 'Who is Moses? (Harriet Tubman); Where is Egypt's land (The South); and Who is Pharaoh? (the slave owner)". This type of curriculum genocide was not only occurring in public schools but it was also occurring in institutions of Higher Education.

Dr. Ben began to sound the alarm about the disparities in public school curriculums and Higher Education African, African-American and Pan-African Studies programs in the 1960's. This coincided with the Civil Rights Movement in America, which was a time when much discontent was reeling especially in the American South from the injustices of enslavement. Yet, this did not deter Dr. Ben from moving forward with relentless dedication to expose these programs distorted truths and mis-education.

Not only were there problems with the curriculum for these programs, there was also a failure by these program's Black, African, or African-American faculty at Higher Education institutions to fight for and convince campus administrators to support them. Over the years, this lack of administrative support has resulted in a vast reduction of the number of African, African-American and Pan-African Studies programs that remain in existence nationally.

In conducting further research to determine the number of these degree granting programs that remain today, the following survey was discovered: *African American Studies 2013: A National Web-Based Survey* conducted Fall 2013 by the Department of African American Studies at the University of Illinois at Urbana-Champaign. You are invited to peruse the full survey at: <http://afro.illinois.edu>.

Our Black Seminarians and Black Clergy Without a Black Theology (1976, 1996).

There is a 1978 copyright of this work entitled: *Our Black Seminarians and Black Clergy without a Black Theology: the Tragedy of Black People/Africans in Religion Today*. And second, there is an accompanying volume to *Our Black Seminarians and Black Clergy without a Black Theology: the Tragedy of Black People/Africans in Religion Today*, entitled *A Black Theology for the Immaculate Conception and Virgin Birth Syndrome vs. Our Pygmy Origin..*

This work opens with a profound dedication by Dr. Ben that reads: “dedicated to those of us who labor tirelessly with so very little, and for so very much-Our People. But most of all, to those of US who are aware that man created God to answer our fear of the unknown which we call—Nether World, Heaven, and even Hereafter [including ‘hell’, etc.]” I believe that this work is another “classic” Dr. Ben. He doesn’t disappoint in the research provided or in his panoramic assessment of his findings. This book is jammed packed from the beginning to end with content rich evidence to support his thought provoking arguments.

In *Our Black Seminarians and Black Clergy Without a Black Theology: The Tragedy of Black People/Africans in Religion Today*, there are approximately nine chapters that explore such theologies as: “1) sources of ‘Black Theory’ before Judaism, Christianity and Islam; 2) the ‘Negro Church’: aspects of its African Origin; 3) Racism in Sacred Places; and 4) Even in God’s Holy/Sacred House.” Included are more than one hundred twenty-four illustrations, maps, an extensive bibliography, glossary and photos. Dr. Ben states: “....this volume, particularly its pictorial documentation, should add to the ‘education’ not ‘missed education’ we are subjected to in the ‘Negro clergy’ and ‘Negro seminaries’ and other ‘Negro institutions’ of ourselves. This is only possible if we are willing to read everything we can about the origin of so-called ‘Western religions’: Judaism, Christianity and Islam from their African Nile Valley and Great Lakes base...Amen-Ra.”

Dr. Ben is sensitive to the diversity of language among readers of his work. Specifically, in that, some words have different meanings within different ethnic groups. So, he has included a three page glossary in the Prelude. According to Dr. Ben, while: “a glossary is not always necessary, In this situation a ‘glossary’ is compulsory....Because this volume contains words that will mean different things to different people according to their own cultural, racial, and/or religious background. Moreso, this volume contains words, the author has debunked as having solely ‘racist’ meaning, and as such when used must be clearly defined in quotation marks or the like.” Dr. Ben uses this example to expand on this belief: “the word ‘heathen’ has no validity in terms of a single African indigenous to the continent of Africa, being that Africans have always had ‘God’ in the concept of an all-encompassing unseen force/power no different to the Judaeo-Christian-Islamic Jehovah, Jesus [‘the Christ’] and Al’lah”. In addition, original historic maps of Africa or “Alkebu-lan”...the oldest known name for the continent the Greeks called Africa” are included to further establish the geographical landscape and settings which is the backdrop for most of Dr. Ben’s research.

He includes hieroglyphics with translations to establish a foundation and context from which the reader can consider a “Black” theology that was in existence according to Dr. Ben’s research, some 6233 years before the Pentateuch (Old Testament) or Five Books of Moses, and the Nicene Conference of Bishops. Hence, Dr. Ben defines “theology” as: the study of the nature of God, of religious ideas, beliefs, and practices, especially of human kinds, relation to God and an organized body of opinions about such a relationship.

The Myth of Exodus and Genesis and the Exclusion of Their African Origins (1996). Vol.II.

The Myth of Exodus and Genesis and the Exclusion of Their African Origins Vol.II was originally published as part of a three volume set. However, each volume has released individually and will be annotated as such. The other two volumes are entitled: *African Origins of the Major Western Religions* and *The Need For A Black Bible*. The original three volume set was published under the title of *The Black Man’s Religion*.

In this title, Dr. Ben labels the “Table of Contents” as the “Chronology of the Offerings”. Instead of chapters, the book features two lectures. Lecture One is entitled: “Black Philosophy: The Genesis of Judaism, Christianity, Islam, and ‘Western Civilization’.” Lecture Two is entitled: “Racism and the African Jews with the Exodus into the Promised Land: A Judaeo-Christian-Islamic Experience.” Thus, he includes more than twenty-four illustrations, maps, and photos that supports each lecture, and from these illustrations, the maps are most enlightening and intriguing: the maps of the “World of Genesis: ca. 1675 B.C.E.”; the “World of Exodus: ca. 1298-1232 B.C.E.” and the “Route of the Exodus: ca. 1236-1234 B.C.E.”

Influence of Great Myths on Contemporary Life, Or the Need for Black Family in Mental Health Vol. I (1976).

Influence of Great Myths of Contemporary Life: or, The Need for Black History in Mental Health: a Sociopolitical and Anthropological Student’s and Researcher’s edition, was borne out of a paper and extemporaneous lecture that was presented by Dr. Ben at the State of New York’s Department of Mental Hygiene’s “Minority Summer Medical and Administrative Seminar.

Dr. Ben presents and contrasts a range of social and political issues that have contributed to Black mental illness. According to Dr. Ben, the nucleus of this dichotomy is largely attributed to the brutality and inhumanity of enslavement that tried to strip enslaved Black people (African people) of their African cultural heritage, ideas, and philosophies.

Dr. Ben always found it necessary to ensure that as readers study his writings and research, they are clear about the terminology used for each specific historical period. Therefore, he has included a glossary of more than forty words pertinent to reader understanding as the book explored the topic (Black mental illness).

In reviewing this glossary, there are at least three words that frame the Black mental illness debate. They are: 1.) “mental illness: the action of one who cannot distinguish through his or her own intellect that which those who control society establish as ‘normal’ and ‘abnormal’, etc. and such behavior damages his or her and others well-being, etc. 2.) Passivity: the inaction of a person when violence is directed at him or her. The refusal to defend one’s own self in the face of danger inflicted willfully by another even when said infliction may cause death; the ‘non-violent Civil Rights’ movements are typical. 3.) Ghettostronics: a colloquial expression for making a living off the proceeds derived from an anti-poverty program, solely for the ‘professional’ and middle-class ‘Negroes’”.

At the writing of this work in the 1970’s, it was generally difficult for Black people to retain mental stability, because of the criteria for mental health, criteria established and defined by white mental health institutions such as the American Psychological Association and the American Psychiatric Association. At this time, they defined “normality” as “the behavior, attitude, and values that are consistent with ‘protestant ethics’ or ‘life-style’ which gave aid and support to the perpetuation of European and European-American standards, absent of others in the population. According to Dr. Ben, “individuals whose behavior and/or attitude conflicts with that criteria are given ‘Labels’ which purport to identify a certain mental illness syndrome which in turns leads to a specific treatment modality, and many times, according to the severity of the ‘Label’, results in incarceration for the ‘offenders’-who are given the name of ‘patients’”. With the inclusion of several illustrations and an extensive bibliography, he set the stage for comparative research in the 21st century to access what is involved in Black mental illness and stability.

The Saga of the “Black Marxist Verses the Black Nationalist:” A Debate Resurrected (1978).

The Saga of the “Black Marxist Verses the Black Nationalist:” A Debate Resurrected is a three-volume in-depth review of the fiery political, philosophical, and socio-economical debates that occurred in the mid-1900’s through the 1940’s between Marcus Garvey, an African of “West Indian origin” and African-American members of the Black nationalist movement in the United States. Some of these members included W.E. B. DuBois, A. Philip Randolph and Ralph H. Bunche. Both the Black Marxist and the Black Nationalist built enormous activist organizations that often with millions of members that rallied at a moment’s notice by their leaders to address injustices of slavery, poverty, education, etc. in local communities, across the nation and across the world. Thus, Dr. Ben uses the sagas of these debates to establish the historical context for the necessity in looking at the past so that the same outcome would not repeated in the 1960’s through the 1970’s because of divergent political philosophies and socio-economic debates that were brewing among African, African-American, and Pan-African leaders from the Black Panther Party, Martin Luther King, Jr., and Malcom X and the Nation of Islam, to name a few.

The Alkebu-lanians of Ta-Merry's "Mysteries System" and the Ritualization of the Late Bro. Kwese Adebisi (1981).

The Alkebu-lanians of Ta-Merry's "Mysteries System" and the Ritualization of the Late Bro. Kwese Adebisi includes the "general site plan of the pyramid field of Ghizeh" which was built in the IVth Dynasty of Pharaohs Khufu, Khafra and MenKau-RA. According to Dr. Ben, this site plan dates back to 2680-2565 B.C.E. before "Adam and Eve in the Garden of Eden" were created. In addition, Dr. Ben also notes that "Ghizeh" is commonly spelled "Giza".

Photos of the four "Great Pyramid Age" pharaohs are included with their years of dynastic reign and their specific pyramid designation. For example, Pharaoh Djoser was of the IIIrd Dynasty and built the "Step Pyramid of Sakhara" in 2780 – 2680 B.C.E. These four Pharaohs are described as the "four most glorious Pharaoh's and Pyramid builders of the Great Pyramid Age". Dr. Ben described them as: "with black skin, thick lips, broad noses, natural hair; just like the Rev. J. Jackson!"

This work also includes more than one hundred (100) illustrations: some are maps, photos, and drawings, many of which were taken by Dr. Ben during his many lectures, tours, and travels to the area. And a selected glossary of more than twenty-five terms is included to help the reader translate some of the "indigenous" words that are used and to assist the reader with understanding the context in which certain words are used. The glossary also provides a window into the etymology of some words and how we arrived at their "familiar" spellings and meanings. For example, Alkebu-lan, Ta-Merry (both used in the title) and Ankh. Alkebu-lan is defined as: "the most ancient of the names for the continent the Greeks renamed 'Africa/Afrika' etc. about 500 B.C.E.; Ta-Merry is defined as "one of the original names the indigenous people of Northeast Alkebu-lan [Africa] called their homeland before the Haribu ['Jews'] changed it to 'Mizrain'; Greeks to 'Aegypticus'; Arabs to 'Mizrair'; and English to 'Egypt', etc. Other indigenous names for Egypt are: Kmat, Sais, Pearl of the Nile, etc (he also notes in some of his other works that "Haribu" is another name for "Israelites" and Ankh, defined as: "one of the most sacred/holy symbols of the Nile Valley and Great Lakes region's religions, which represents the 'Key of Life After Death'; common in almost every scene dealing with religious teachings, etc."

The book in its continuance includes a stunning array of maps such as: a map of "The Nile Valley: Wa'at-karnak and Ta-merry, the lower Nile Valley nations, and the Great Lakes region and Nile valley." In addition, an in-depth bibliography of resources used by Dr. Ben to compile this text along with chronological comparative timelines of Egyptian dynasties and Kingdoms as related to their foundation in the "Mysteries System" and when European "authorities in Egyptology" dated them in history (hence, the "Chronological Classifications and Dates of Egyptian Nubian, Meroean, Theban, and Itiopian [Ethiopian] High-Cultures").

From the book Dr. Ben shares why he has dedicated his numerous writings, lectures, appearances, he says "All of my publications dealing with the re-education of my people still continue to be the back-bone of every one of the works I write." Thus, Dr. Ben used his time, talents, and treasures to produce thought-provoking research that has been verified for historically accuracy, which indeed, strengthened certain aspects of his work.

Other books by Dr. Ben are: *We the Black Jews* (1938, 1993), in this work he challenges the myth of a "white Jewish race" and the bigotry that has denied the existence of an African Jewish culture and works to establish the legitimacy of contemporary Black Jewish culture in Africa and the diaspora and predates its origin before ancient Nile Valley civilizations; *Black Man of the Nile and His Family* (1996) which challenges and expose the "Europeanized" African history; *Africa: Mother of "Western Civilization"* (1971, 1988) presented in a lecture/essay format to identify and corrects myths about the inferiority and primitiveness of African people and their descendants; *The Black Man's North and East Africa* (1971, 2005, 96 pp.) wherein Dr. Ben is a co-author with one of his early colleagues George E. Simmonds wherein they attack the racist manipulation of African and Black history by 'educators' and 'authorities on Africa' and insist that Black people must take responsibility for their own history; *A Chronology of the Bible: Challenge to the Standard Version* (1972, 1991), originally prepared at the request of a group of Harlem-based ministers, the work documents the African origins of Judaism, Christianity, and Islam as Dr. Ben traces significant influences, developments, and people that have shaped and provided the foundation for the holy books used in these religions; *Understanding the African Philosophical Concept Behind the "Diagram of the Law of Opposites"* (1975, 2005, 66 pp), published while Dr. Ben was teaching at the Africana Studies and Research Center at Cornell University, showing Dr. Ben as a mentor as he gives readers a sample of his interactive teaching style with a lecture on the 'Diagram of the Law of Opposites' along with essays contributed by his graduate students on aspects of the same topic, a collaboration between student and teacher distinguishes this volume from the many other books by this noted activist-historian; and *The African Mysteries System of Wa'set, Egypt and its European Stepchild: "Greek Philosophy"* (1984) from the Africana Studies and Research Center at Cornell University (1984).

Dr. Ben: An Open Opportunity for Further Review and Analysis

In this exercise, the following were not located and therefore it leaves the door open for further review and analysis of Dr. Ben's work. Hence, *The Rape of Africa and the Crisis in Angola* (1958), *An African Nationalist View of Black Power* (1966), *The Black Man's Religion: Extracts and Comments from the Sacred Scriptures of the Holy Bible* (1974), *The Black Man's or the "Negro's" Bicentennial Year Or ??? From 1619-20 C.E., Vol. I* (1976), *Tutankhamun's African Roots Haley, Et Al Overlooked* (1978), and *In Pursuit of George G.M. James Study of the Craft and Sisters of the House: "Heaven is Between a Black Woman's Legs* (1980), and the *Need for a Black Bible* (1996) [a companion volume to *African Origins of the Major Western Religions* and *The Myth of Genesis and Exodus and the Exclusion of Their African Origins*, originally published as the 3-volume set *The Black Man's Religion*]. Also, E. Curtis Alexander (Mwalimu I. Mwadilifu) has assisted in documenting the work of Dr. Ben via *Module Curriculum Guide: A Study of Ourstory in Africa Pre and Post "His-story" Reference Works of Yosef Ben Jochannan* (1979), a guide for curriculum developers and high school and college level classroom teachers as they develop and implement courses on African Studies and/or units to be incorporated into existing curriculum in the areas of anthropology, archaeology, world religions, African American religion, and philosophy. Thus, the references are organized into 15 modules. For each module, information is presented on background and on chapter and page references in books listed in the bibliography at the end of the document. In the bibliography, references are presented in five categories--main published works, co-authored published works, records and cassettes, unpublished manuscripts, and published works by the editor (E. Curtis Alexander) on African history and ben-Jochannan. And second, Alexander produced *Axioms and Quotations of Yosef Ben-Jochannan* (New York: ECA Associates, 1980, ISBN: 0938818015), and *Doc Ben Speaks Out: On Marcus Garvey, Albizu Campos, Puerto Ricans, Black Historians, Marxism, U.N.I.A., Papua New Guinea, White Jews and Self-Publishing* (Chesapeake, VA: ECA Associates, 1982; New York: ECA Associates, 1989).

Africology: The Journal of Pan African Studies, vol.8, no.10, February 2016