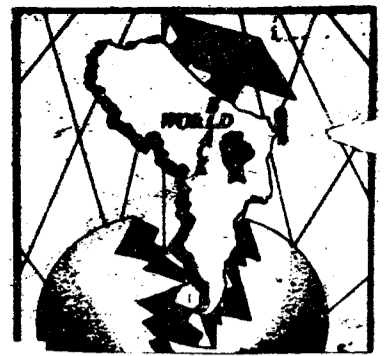


Blackworld

Published bi-weekly by students at SUNY Stony Brook



A SUNY STUDENT PUBLICATION—UNIVERSITY AT STONY BROOK

Week of October 20, 1986 Vol XIV No. 1

HCOP Funding Discontinued

by Camille Nelson

Due to the severe federal budget cuts of earlier this year, Stony Brook has lost its Health Careers Opportunity Program. HCOP was specifically geared towards assisting minorities interested in entering the various Health Professions. Stony Brook's HCOP was unique in that it was one of the few HCOP's working on an undergraduate level. It was considered a successful program by many and indeed its application for refunding was approved but no funds were available.

The program officially ended in June 1986. Ironically, the 1985-86 school year was HCOP's most productive year and Coordinator, Michael Molina had high hopes of being refunded. He and his staff prepared a comprehensive report for the federal Health and Human Services Department detailing HCOP's numerous accomplishments and future objectives. The Division of Disadvantaged Assistance of HHS reviewed the application and responded favorably with one exception. Says former HCOP counselor, Paul Burke, "We had a very good proposal. The only area where we were lacking was University support, specifically financial support." Federal grants are given with the hope that the University will supplement the funds and eventually take over the entire funding of the program. This one drawback affected the overall assessment of Stony Brook's HCOP and it is this overall assessment that determines Stony Brook's rank on HHS's priority list of all approved programs. Programs are then funded in listed order until the money runs out. "We felt that our proposal would have been successful if more federal funds had been available," says Burke. Unfortunately, HHS's allotment for all HCOP programs had been cut by 50% by Congressional legislature such as the Gramm-Rudman-Hollings Act. Stony Brook's HCOP was just one of a number of HCOP programs across the country that were eliminated.



HCOP Coordinator Mike Molina and HCOP Counselor Paul Burke, left to right

Accordingly, the 1985-86 year offered seminars on Professional School Life, Careers in Pharmacology, Summer Enrichment Programs, Mock Interviews, Alternative Careers in Health and Professional School Application Process. The biggest success of the year was HCOP's Health Professions Conference in February of this year. Held at the Health Sciences Center, it was attended by over 200 students from the tri-state area. Various workshops and panel discussions exposed students to recruiters and representatives of the major health fields along with the lesser-known fields of Optometry, Podiatry and Osteopathic Medicine.

When HCOP was terminated this summer, a related program had just begun here at Stony Brook. The Science and Technology Entry Program started in March under the leadership of Dr. Tom Liao. STEP is a program for high school students interested in pursuing careers in science and technology. STEP has been allocated a small amount of state funds to keep some HCOP services alive at Stony Brook until a new application for HCOP can be submitted to the federal government. Unfortunately, the HCOP component of STEP cannot offer even half of what the original HCOP had. Last year's HCOP provided 12 tutoring sessions in Biology, Chemistry, Calculus and English. Three graduate assistants were able to attend to more than 70 students each semester. Now only one graduate assistant conduct just one session in Biology and one in Chemistry. "We try to track freshmen but now we can't actively recruit them because we just don't have the funds to give those students the support they need, which is the academic support" says Burke who directs HCOP under STEP. The unfortunate part of the whole situation, laments Burke, is that HCOP was only in existence here for three years. Most of their students were already upperclassmen who wished they had the support of HCOP when they were freshmen.

As a direct result of the loss of HCOP, a group of students have formed Minorities in Medicine with Lucia Rusty as their faculty advisor. Paul Burke will still offer academic and career counseling for any former HCOP students and HCOP's library materials are still available in Undergraduate Studies Department. "But," says Burke, "the bottom line is that without the academic support, they're not going to be as successful as they could be."

"Our proposal was approved but the funds simply were not available."

HCOP began at Stony Brook in 1983 initially as a division of the AIM program. In 1984, Mike Molina was hired as its Coordinator and given full responsibility to develop the program. Working with an Advisory Committee consisting of administrators and practitioners from Stony Brook's own Schools of Medicine, Dentistry and Allied Health, he and his staff planned an array of services designed to satisfy the officially stated objectives of all HCOP programs. These objectives are:

1. RECRUITMENT of minority and disadvantaged students interested in health careers;
2. EDUCATING these students about their chosen fields;
3. FACILITATING THE ENTRY of these students into a health profession school by enhancing their competitive skills;
4. FINANCIAL AID information and counseling;
5. RETENTION activities such as tutoring and study groups to ensure that the student completes the program.

Inside:

Clubs on Campus

Amiri Baraka

Woza Afrika

Blue & White

Record Reviews

Minority Clubs on Campus

By M. D. Brooks

Classes have started, new friends have been made and you're now in the swing of college so why not now make use of your spare time and explore the campus and see just what its all about. You are sure to find that there is something here at Stony Brook for everyone to take an interest in. Through exploring the campus, reading information from brochures, flyers, and bulletin boards, many questions may come to mind. For example, what kind of programs outside of class would be good for me to involve myself in? What's the function of the many different organizations around campus? And, what are their requirements, functions, and benefits? Stony Brook offers a diverse number of organizations that focus on academic goals and cultural awareness. Let's look at them and then I'll let you decide which club or organization "tickles your fancy."

Perhaps fiddling with computers, tackling math problems, or studying to be an engineer is more your speed, if so, why not pick up an application for the M.E.A.S. Society. It is the local Chapter of The National Society of Black Engineering and it represents Minorities in Engineering and Applied Sciences. Its main goal is to increase the representation of minority groups in Engineering, Computer Science and Applied Science. During the semester, representatives from different companies in the job market come to speak with them. In addition, workshops are held for graduating seniors as well as for freshmen who are interested in the sciences. M.E.A.S. run by and for the students, so according to President, Marvin Duncan, it can only function with your involvement. An Application can be obtained from Dr. David Ferguson, M.E.A.S. advisor (632-8770).

For all you guys and gals who are interested in showing off your gorgeous voice should consider joining the Stony Brook Gospel Choir. Rumor has it that amidst their practices every Tuesday (Fine Arts Rm. 2322 7:30 - 9:30), the group has a real good time together. They have enjoyed traveling to various churches and schools to perform. Last school year they had the privilege of traveling to Yale and participating in their anniversary celebration.

Their agenda this year includes a talent fashion show, Spring Festival and two concerts.

For upcoming events keep your ears and eyes open so you're sure not to miss them in action.

The Black Women of Stony Brook campus for ten years have been involved in raising the consciousness of the entire community, especially that of Black Women. This is done by making all aware of past situations and relevant issues in the present and future. The climax of their operation takes place during the first weekend in May which is designated as Black Women's weekend. Last year's activities focused on the theme "Everlasting Journey, Never Ending Struggle, Black Womanhood." The weekend activities included: a panel discussion upon which topics such as Relationships and the Black family were discussed, a fashion show, a play which expresses the ideas of today's Black Women, and to end it all a festive BBQ with food, music, and games. For more information, please contact Kim Moore, President of Black Women's Weekend Committee.

The S.A.I.N.T.S. (Scholastic Achievement Incentives for Non-Traditional Students) is designed to assist minority students in attaining academic excellence. During the school year they have general meetings to discuss the pre-law social welfare, and health profession programs. In addition, test files, mock exams, tutoring, peer counseling, and sponsored scholarships are apart of their support services. At the end of the year, the S.A.I.N.T.S. have an annual awards dinner in which students are recognized for their academic excellence and community service here at Stony Brook. To obtain more information, contact Chris Hogg, President or Lucia Rusty at 632-7082.

MPB, the Minority Planning Board involve themselves in a lot of planning and so-called "show-bookings" for the minority community. Their aim is to provide programs and activities for the minority community that are otherwise not provided. Last year they were successful in sponsoring a concert by The System, singing their number one hit "This Is For You" and Joe-Ski Love dancing to his hit "Do The Pee-Wee Herman." They are presently working on a International Cultural Fest which is to be held October 24 in the Union Fireside Lounge. For more information, make sure you attend their general body meeting every Thursday at 9 p.m. in the UNITI Cultural Center. The UNITI Cultural Center is located in Tabler Cafeteria, Second Floor. The Center represents United Nationalities In Transcending Ideologies which is a place all should be proud of.

During Black History Month which is in February, the Black Historians take charge. At this time they sponsor an annual dinner in which some type of cultural exhibition is performed, a guest speaker gives a public address and food and music is provided for your enjoyment. Also, this year a benefit basketball game will be sponsored by KISS 98.7 on behalf of the Black Historians, to raise funds for Black History Month. A successful event, indeed it was when last year a basketball tournament was held to raise funds for Sickle Cell Anemia. Candice Benjamin, presiding President would like all to join on Monday evenings at 7 p.m. in the Cultural Center to contribute your views and ideas.

Blackworld is Stony Brook's campus newspaper that serves the minority community. We try to focus on events that occur here on campus as well as international politics that affect the Third World. We also strive to enhance the Black community's knowledge about their literature, art, music and historical heroes. We're always in need of writers so feel free to attend our Monday meetings at 9:00 p.m. in the Central Hall Basement Rm 031.

The cultural diversity of Stony Brook's community is evident in the number of social clubs. The Caribbean Student's Organization, CSO, meets on Tuesday at 9:00 p.m. in Stage XII B; The Haitian Students Organization, HSO, meets on Thursday, 9:00 p.m. in SBS Building; The Latin American Students Organization, LASO, meets on Thursday at 8:00 p.m. in the Union; The African American Students Organization meets on Tuesday, 7:00 p.m. in the UNITI Cultural Center. They proudly exhibit their unique cultures by sponsoring various events for the enjoyment of the entire campus throughout the year.

I am most positive that after reading this information, I have in some way stimulated you to move towards participating, sharing, or desiring to find out more about these various groups. If so, then great! If not, then perhaps you need a bit of awakening to your cultural consciousness. Instead of just being a spectator why not get involved so you can be heard. It's a great way to meet more friends while you're striving for a common goal. Indeed, you will feel like you're doing your part.

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MINORITIES IN ENGINEERING AND APPLIED SCIENCES

Fall 1986 - Semester Schedule

DATE	MEETING
Oct. 17, 1986	Party to raise money for M.E.A.S. Scholarship
Oct. 29, 1986	Guest: Mr. Wayne Westley of Sperry Co.
Nov. 1, 1986	Resume writing session
Nov. 12, 1986	Guest: Mr. Earl Blanton of Brookhaven National Laboratory
Nov. 19, 1986	Guest: Mr. Eugene Cooper of Grumman Co.
Nov. 21, 1986	Regional conference of N.S.B.E. in Boston
Dec. 3, 1986	Club get-together and Fun Night

All meetings are at 7PM in Union Room 237 with refreshments.

Officers meetings are Tuesdays at 5:30 PM at club office - Room 3502 of the main Library.

For more Information call 6-3836, 6-8047 or 6-4329

BLACKWORLD

"KNOW THYSELF"

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Amiri Baraka

Back to the Brook



by Lanre Abiola

Recently, Black World had the pleasure to meet with Professor Amiri Baraka for an interview. Professor Baraka is presently the Director of the Africana Studies Program at the State University of New York at Stony Brook. Professor Baraka is a well known Afro-American Novelist, play-wright and poet. Black World: Professor Baraka, We know that you are a well known Novelist, Play-wright and poet. Could you tell us about your youth and education?

Amiri Baraka: I was born in Newark, New Jersey and I was educated over there and I went to Newark Rutgers and from there, I went to Howard in Washington, D.C. I started off studying Chemistry; I was supposed to become a doctor, but I didn't do well at it at all, I changed to English because I liked English courses better, and that seems to be really when I began to have some feeling for what was going on in school. I was to be drafted and rather than be drafted, I joined the Air Force and I did my basic training in Upstate, New York. I was a weatherman and a gunner and was stationed in Puerto Rico from about 1955 to the end of 1956 or beginning of 1957. I got thrown out of the service in 1957; I got an undesirable discharge from the Air Force.

B.W.: Would you like to say why?

A.B.: Why? Somebody wrote them and told them I was a communist. I wasn't a communist at the time- I had to be about 21 or 22 years of age.

B.W.: Were you involved with any black movements at the time?

A.B.: Well, not really, I had done some things in college with the Civil Rights Congress protesting against the segregation and discrimination in these restaurants and community services around Howard University campus. That's how they finally got to throw me out of the service because I hadn't written down that I was a member of that group when I

was in college, so they kicked me out for fraudulent enlistment. I wasn't sorry, I was happy to get out. It didn't bother me.

B.W.: Would you like to talk about your history?

A.B.: My father was a postman and my mother was a social worker. She went to Fisk and Tuskegee. My father never went to college. You know, Newark, New Jersey, an Industrial town. It's changed because it's mainly a black city, but it used to be a multi-national city. I went to an Italian High School all the way across town from where I lived. When I got out of the service, I went to New York on the East side of Greenwich Village and decided I was going to be a writer. I stayed there until about 1965, when I moved back to Harlem. I had married earlier, I had two kids and I got divorced in 1965, and remarried again in 1967. I've got five kids now. I still live in Newark. My children consist of four boys and one girl. My two oldest boys are going to college. One is at Howard University and the other is at Sharpe. I'm still publishing, writing and I'm still involved in political work. *One of his famous works is a journal of African American thoughts, "The Black Nation."*

A.B.: The last book I published was my autobiography, a book that I believe was my life called "Confirmation." We have another book coming out in December called, "The Music," an anthology with writings, my wife's poetry and mine which is all about jazz.

B.W.: What inspired you to become a writer? Was it because you found out that you liked English?

A.B.: No, I did it in High School. I used to publish a comic strip when I was in elementary school. We had our little school newspaper in the seventh grade. We used to draw cartoons and at the time I always liked science fiction. I used to read alot also. When I got to High School, we used to hang around with two white boys who were talking about being writers, and we took creative writing class in our senior year, and I began to write short stories. When I got to college, I started doing alot of reading, and took writing courses. I wasn't writing alot, but when I got in the service, I started writing alot because there wasn't much else to do; either that or guarding airplanes, so I did both.

B.W.: Since you've come back to head the Africana Studies Department, what are your feelings in terms of finance?

A.B.: Where not really a department, we are a program. We would like to become a department one day. We have several things to do. We have to put together a graduate program in order to become a

department, and these are the things that three years ago, we laid out: that we want to do. The problem is that we are in serious financial hardship. We have no money; our budget is laughable. It's really very agonizing for people to expect you to turn out programs without the money..

B.W.: How do you feel about the problem of Apartheid?

A.B.: Well, you see, this country is obviously it's chief support. Reagan is even now refusing sanctions. Capitalism is based on slavery and I don't believe that they ever will be able to support capitalism without the kind of slavery that South Africa represents. That's why they're holding on to it so hysterically because they can't even conceive of a system without that type of slavery.

B.W.: Do you think that black students at Stony Brook are doing o.k. in terms of their academic and social lives?

A.B.: I think, academically, alot of black students do make it through here. The key problem in the past is that they needed a better kind of advisors. You have students who come in here and want to take 18 to 20 credits which is crazy and there is a hostility reported to me by students in various parts of Stony Brook. I know particularly in the sciences, they claim that there was a very obvious kind of hostility, so they had to overcome this hostility as well as get in those books. I know on the other hand, social life in Stony Brook, frequently has been negative as far as black people are concerned because there's the tendency to see themselves out here in the "boondocks" surrounded by a hostile kind of racist environment and I think that's true to an extent. That is why Unity is important, because if they don't relay a kind of strengthening relationship with each other, they're going to find that it's very difficult to be nourished in this environment; they constitute their own best friends.

B.W.: What are the job prospects for students who major in Africana Studies?

A.B.: What is the job prospects in majoring in any field? Not good or the point is this: The things that they get out of Africana Studies are the things that will make them either concious black human beings or they have to be made concious. I'm not saying you have to take a black studies course to become concious, but I'd say for 90 percent of the students I've met, what black studies courses have done is made them a great deal more concious of the environment and the possibilities for their own development. Unless you can be developed to the extent that the black studies courses can develop you, in terms of understanding your own life and history, what the United States is really like in

terms of relating to black people, you're going to the world with a fake set of ideas. You don't even really understand who you are. What African Studies is trying to do is raise students, black students particularly, concious-to raise the level of your conciousness, so that you understand more precisely the nature of this society and its relationship to black people, because we maintain that without that, you'll be very much handicapped.

B.W.: Your name was formerly LeRoi Jones. Did the changing of your name have to do with the remembrance of your African identity?

A.B.: Yes, the man who named me was the man who buried Malcolm X, and he was a Muslim Imam and he gave me the name "Amir Barakad" (same spelling as Amiri Baraka, but Arabic pronunciation), but then I 'Swahili-ised' it because I was more interested in identifying with Africa not Arabs.

B.W.: What is your opinion about black students on this campus?

A.B.: I've been here a while, about eight years now. There's been some very fine students that I've met on this campus and I've seen alot of good accomplishments. I think what happens is when you get alot of unity among the students, you get more accomplishments because then, the students go together, are more serious, help each other in school more which are the benefits. When you have a negative period, which usually is when you get students that are not together, they're disunified, they're always bickering among themselves and naturally, you find that even grades are lower. School becomes a chore because people are not only having to fight those books, but then, to fight each other, and that really creates more negative situations because you're going to get less out of school. There's still alot of students who understand what's going to happen; what you have to do to produce something of value.

B.W.: You've been away from Stony Brook for a year, what were you doing within that year?

A.B.: Well, I was on sabbatical; I was really trying to do some writing. I finished this book, "The Music," which is coming out and I wrote alot of essays and alot of poetry. I also worked on the Sharpe James campaign in Newark to help get rid of Kenneth Gibson, the Mayor who we also helped in 1970. I was appointed to the Mayor's task force on Arts and Culture. It's the first time Newark ever had any kind of office dealing with cultural affairs and, I was the one who really lobbied with the Mayor. So that's what I've been doing within the last year.

Great Kings of Africa

Askia Muhammed Touré - King of Songhay (1493-1529)

Askia "The Great" was a fair and deeply religious man who at times fought established tradition to rule in the best interests of his people.

A devout Muslim, he ruled and administered Songhay strictly according to Islamic Law. He divided his country into provinces, each with a professional administrator as governor, and ruled each fairly and uniformly through a staff of distinguished legal experts and judges. He also adjusted the taxes to reduce the burden on the commoners.



POETRY

Reflections

When I was a child, and then a young man, Ronald Reagan was an actor of small reputation. Later, in college, Clarence Pendleton, a mustachioed hotdog a comical braggart, who one day disgraced his family and friends by leaving his fiancée standing at the altar, in a church packed with the cream of negro Washington. Youth, like a cave of the winds, useless pompadoured guys chortling stupidly in films of no importance about stupid things. And dudes you knew obliquely, your roommates buddies, who talked dumb shit in the room souped up on beer and frat pins and lies nobody (then) could disprove. But oh, don't you know, in the world, in the world. It was there all the time, in the cave, and before, life's frightening pits and contradictions. The wind in the cave is life's speedy trace, the motion the motion, of everything. And you then (and now) be awake, old man, raise your eyelids young girl, in that motion know it or dont. Where it leaves you, not what you leave it, as if there were grades as well as graves, but the meaning, like you say, what everything's about. We know what we know and what we dont knows us. Now we see Ronnie & Penny—those stupid guys!! Alas, where it's led us, this crumbling America! That these stupid guys are now our leaders. What would you have said had I whispered this in the last minutes of *Bonzo Goes to College*, and what wd you have sd if I pointed at Bonzo and said, and that's the Civil Rts Commissioner aint it?

Both our fucking leaders. You'd throw popcorn at me and curse laughing on your knees. safe in the darkened flick. But now brother, sister, it aint no movie. Take that slice of wonder bread and mash it in your hand till it's nasty dough, and then put a monkey suit on any creep you know, make him dance and dance and slobber on the flo'. You has the American Dream, goddammit, you has it, you has it. Why aint you laughin'?

AMIRI BARAKA

Real Song Is a Dangerous Number

I am Johnny Ace
accidental suicide
from Russian roulette, maybe my name
is Sam Cooke, dead in a room by an unknown
hand. I could be Otis Redding, airplane sunk
at the dock of the bay. You might know me as
Teddy Pendergrass, smashed 1/2 flat, they say with
a queen, cripple now, but off the scene.
Marvin Gaye, my old man took me
away. Bob Marley was my name
in jam down, cancer shot up through
my toe. *Redemption Song* to be heard
no more. If I was white, they'd call me
Lennon, blasted flat by a crazy man.
Dont make no deal, you get kill. Yr voice
too strong, yr charisma too long. The rhythm
of yr image, hotter than napalm. But I cd be
a poet name Larry Neal (or Henry Dumas)
for the very same reason I cd also get kill.

AMIRI BARAKA

(for Amina, Nina, Grachian, Abdul, and Akida, December 27, 1984)

LITTLE PIECE OF DIRT

Through the alternate sheds
Of the colored lights
Within the fast waves of the dancing jam
A little short "piece of dirt"
Trespassing the limits
At every possible rhythm!
Could you see?
It respected no decency and
Made the atmosphere
Literally -- absolutely
UN

HEAL

THY

For some civilized folks!

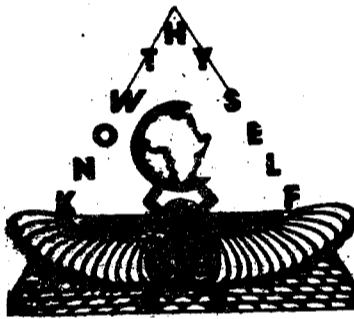
Little "piece of dirt"

Tell ME, tell ME why

You made your "stuff" so vile and

Revealed YOURSELF ... so disgusting!

Yvon Magny



**THE
BLACK
MAN
MUST
DO
FOR
SELF**



AFRICAN PEOPLE

African People, African People

We are the African People.

Africa is where we come from,
all corners of the earth we have reached.

Africa is the home of the Blackpeople

African People, a Proud People

African people, a beautiful People

African People, a vast people

African People, a strong People

African people, a loving People

Africa is where we come from

Africa we want to go

We must free mother Africa

We must repulse all acts against Africa and Africans

We must free South Africa and Namibia.

We must remember we are all Ethiopians

Coming from great kingdoms and Empires

African people, African People

Listen how Africa is calling

Until the continent of Africa is Free

African People all over will not have their self-dignity

When Africa is Free

All Africans will get respect

No matter where they be

We are the African People

A people with a great past

A people with a greater future

Because so it was in the beginning

And so it shall be in the end..

RAS MARVIN

Letter From the Editor

BlackWorld extends greetings to all. As students, we are embarking upon a new school year during which we are expected to shoulder certain academic responsibilities. We are prepared to and indeed programmed to go to the greatest lengths in order to obtain that piece of paper after four years.

But aren't we forgetting something? Yes. We are different. We are black. Our history in this hemisphere is unique. We are the descendants of slaves. Even one hundred years after the last of them were freed, there are still social inequities whose existence no one can deny. Therefore, the cultivation of the black mind simply cannot be solely academically oriented. In order to say that we are educated, we must be able to comprehend our American history and our present condition.

BlackWorld wants to be as major a part of your Stony Brook education as any class you will ever take. We would like to bring you your past, your present, your future and, most importantly, a context in which to view all three. We would like to but we can't. We can't because you won't help us. You won't give us that dedication that you reserve only for your "schoolwork." Despite considerable advertising and recruiting this year's Black World staff totals less than ten, of which only three are regular writers. Only three people who are willing to write a story every two weeks. Only one person who is willing to take photographs. Only one person who is willing to typeset. Less than ten out of so many minorities on campus. We will not say ten out of any specific number because we don't want to see decimals and zeroes after figuring out the percentage. It is too heart-wrenchingly embarrassing.

A certain observer by the name of Juan Sanchez of Stony Brook's College Republicans has stated publicly that Black World's lack of support is due to our "near fanatic left-wing" posture. The minority community simply doesn't agree with what we say, he contends. And he smugly suggests that we should be labeled a political organization and thus lose all Polity funding. His definition of left wing, however, is muddled and incoherent enough to be reduced to mere babble. He wants to convince

you, all you budding Buppies, that you don't need Black World. You don't need to know about recruitment and retention of Stony Brook's minority students and faculty, about affirmative action proposals, about discriminatory suburban housing codes, about liberation movements in the First World (erroneously but frequently referred to as the Third World), about Malcolm X and Frederick Douglass, about Kwanza, about anything that reminds you that you're black. Indeed, the present view being pushed is that we should all merrily jump into the Great American Melting Pot. Well, you and your black family just go try to melt in some neighborhood in the Hamptons or Garden City. Go see how much color is in that melting pot called the U.S. Senate. (In case you didn't know, there are no black Senators). These are bitter facts but we must understand the reality of our lives as people of color. BlackWorld is desperately trying to bring you to that reality.

No, we will not be publishing the answer to that impossible computer program you've been assigned. But we might just report on what a speaker had to say at the last Minorities in Engineering and Applied Sciences meeting. We say might because three writers cannot do justice to a newspaper. People fought, died and were killed so that we could sit around in Stony Brook and leisurely contemplate whether we feel like preserving a newspaper. There are many black college graduates who have never heard the words of wisdom of W.E.B. DuBois because their college didn't have a black newspaper nor a Black Studies Department nor a single Black History class. We are not talking about "back in the old days" we're talking about the Class of 1986, some of whom I know personally. We know that as a paper we are important. We have been told so by those who didn't have us, by those who fought for our existence and by those who go out of their way to destroy us. We shall not be destroyed. Please prove this by your support. Prove this by giving us, your people, as much time, energy and respect as we deserve. We need your help.

BLACKWORLD MEETS MONDAYS AT 9PM IN CENTRAL HALL 031.

Camille Nelson, Editor-in-Chief

Viewpoints . . .

The following letter and our response to it have been reprinted here with the express consent of the Stony Brook Press.

GAY REPUBLICANS

To the editor:

It didn't take much to realize that the "Rally for Liberty" (partially sponsored by GALA, the Gay and Lesbian Alliance), was another in a series of predictable "Reagan bashing Rallies". The whole rally put light on GALA's ineffectiveness in the past years in its ability to truly reach out and bring gays and lesbians together (and out of the closet); I can say with a degree of certainty that there are more than 40 homosexuals attending the university presently (which is the approximate number of how many people, hetero and homosexuals attended the rally.) I got news for GALA as to why people showed up in such low numbers, and it's not "apathy in the student community."

GALA, however, is not exclusive to the following problem; as the same is true of other supposed non-political groups. Taking GALA as an example but including such groups as LASO and Black World News in describing what they (these groups) deem as an "apathy crisis" at Stony Brook, I will point out what is really wrong.

GALA (LASO, Black World) assumes that all gays (Latin Americans, Blacks) must be left wingers. It is the typical ultra-liberal assumption that "everybody really sees things like I do; It's just that some hold back their true feelings because of the frustrating infrastructure of society," or some reason thereof. As the Beatles once put it, GALA (LASO, Black World) "better free their minds instead." They should do this (free their minds) before they try to correct the social injustices that exist today towards gays and lesbians (Latin Americans, Blacks).

There are two ways to solve problems in this society. One (the Left), is to make laws (of which today's society is saturated with) and to throw money at a problem through taxation (and thus frustration of the average American). Another (the right), is to destroy fat-back laws (that create animosity between members of society) and thus reducing taxation (and frustration of the middle class) GALA (LASO, Black World) assumes that only one of these ways (the left) exist.

The problem of alienation of gays and lesbians (Latin Americans, Blacks) is further

compounded when GALA (ditto) assumes an extremist position (extreme left) in using such quotes as "Nazi-like conservatism" ("U.S. imperialist forces", "Apartheid-Pig government of South Africa"). In effect, further reducing the number of gays and lesbians (ditto) that want to join their organization as near-fanatic.

Not all gays are for "bearing arms." Not all Latin Americans are for U.S. non-involvement in Latin American totalitarian expansion. Not all blacks believe that divestment can dismantle Apartheid or racism in South Africa. And the assumption of these points of views by the mentioned groups, serves as justification for the university community to brand these groups as "Flaky Fringe Jokes." It is one thing for these groups to try to expand the mind and awareness of the students about certain issues; it is another thing to offer only one political platform by which to expand the mind (and thus serving as justification for Polity's labeling of these groups as politically inclined and leading to the just non-funding of these groups). With the guise of expanding the mind these groups really serve to contract the mind.

We at the College Republicans would like to announce to the university community that if you feel you have been left out in the cold winds of moderacy (left and right center) by these groups, there is an alternative. Come join the College Republicans in sheer outrage to political extremism by groups that carry a facade (and funding thereof by Polity) of non-political.

Juan C. Sanchez
Co-chairman
College Republicans

DEAR JUAN...

To the Editor:

On behalf of Black World, I am compelled to reply to the rantings of Juan Sanchez of the College Republicans in last week's Press. Black World is a campus newspaper that is dedicated to supplying information that is relevant to the minority community, information that is either ignored or not expanded on sufficiently by other campus media organizations. Mr. Sanchez' labeling us a "left-wing

near fanatic" group is utterly ridiculous. His definition of left and right wing politics as having to do solely with heavy and light taxation is narrowminded and woefully incomplete thus revealing the extent of his knowledge on the subject. Perhaps when he has a better grasp of the terminology he freely uses, we can explain to him his erroneous labeling of our organization.

We are a non-political organization because we do not espouse a particular party line nor is our name affiliated with any political organization. We are not the College Black Democrats nor the College Black Communists. If Mr. Sanchez would like to accuse a campus group of "offering only one political platform" perhaps he should seek out a group by the name of the College Republicans. Our interest in politics stems solely from the fact that we frequently report on national and international political events that affect the Third World. If Mr. Sanchez must call us a "Flaky Fringe Joke" because we unwaveringly point out the inadequacies of United States politics towards people of color throughout the world then so be it. But then again we have already established the shortcomings of the abridged Sanchez Dictionary.

To clear up a misunderstanding perpetrated by Mr. Sanchez, Black World was not and is not one of the clubs in dispute with Polity over funding. Obviously, we are considered a newspaper and not a political club. To be fair, Mr. Sanchez is right about one thing: there is a degree of apathy on the part of the minority community towards Black World. We believe this is because they have been lulled into a false sense of security, believing that Black World is here to stay and racial injustice will never touch them. Clearly, Mr. Sanchez is publicly campaigning to have Black World declared a political organization thereby ensuring the termination of our financial support from Polity. Thank you Mr. Sanchez. Hopefully, this blatantly racist maneuver will awaken all those who have forgotten that we as an oppressed people have fought and died for every step on the ladder of progress and must continue to fight so that NO ONE can push us back down.

Camille Nelson
Editor-In-Chief
Black World



DREAD CORNER



DREAD CORNER consists of:

RAS MIKE- Dreaditor
RAS MARVIN-Irator

DREADITORIAL

Greetings once again in the Glorious name of His Imperial Majesty, Emperor Haile Selassie I, King of Kings, Lord of Lords, Conquering Lion of the Tribe of Judah, Elect of Himself and Light of this world. This is a respectful Rastafarian greeting. Read it again, this time slow and carefully. Give thanks. It is with great pleasure that I Ras Mike and I Idren Ras Marvin can forward the awareness of Rastafari culture in the printed word. As you may know, our reggae music program airing on Friday nights from 7-9 p.m. "Rockin Iration," has developed from a typical music format to a reasoning in world affairs and conditions, yet inclusive is the latest song styles and trends in reggae music. What I & I don't have time to tell you on the air, I & I will now show you (the I) in Dread Corner.

This semester the Dread corner staff will focus on Rastafari Revelations from its inception in Jamaica in the 1930's and throughout recent history. This will give clearer insight as to what Rastafari is doing and where I & I are heading in this, the last days. Dread corner is also Icouraging letters and correspondence for those interested in reasoning with I & I, and will print selected material of ourest.

Another move Dread Corner will make this Imester is to include outerviews with various roots reggae musicians, for reggae is perhaps the greatest Itribution to the spread of Rastafari awareness. As always, expect to find the pages of Dread corner informative and educational, and remember, no matter where you come from, you are of African ascent and Rastafari is your root. Until next issue, Jah Guidance Itinually, Rastafari Live!

Ras Mike
Dreaditor



H.I.H. RAS TAFARI MAKONNEN

Negusa nagast

Greetings one and all. Iman name is Ras Marvin. I will be the Irator for Dreadcorner this imester. As, Irator, I will be focusing on some of the public utterances of His Imperial Majesty, Haile Selassie I of Ethiopia. Haile Selassie I lineage comes from a long line of kings in Ethiopia going back 3000 years to the Union of King Solomon of Israel and Queen of Sheba of Ethiopia. (Bible, I Kings chap. 10 vs. 1-14). The word Rastafari comes from Haile Selassie I. The name Makonnen given to him when he was born was Ras Tafari Makonnen. Ras Tafari is an Amharic(Ethiopian Language) word meaning in English, Ras-prince, Tafari-one of God, fearless one. In 1930 RasTafari Makonnen was crowned His Imperial Majesty Emperor Haile Selassie I King of Kings, Lord of Lords, Conquering Lion of the Tribe of Judah. (After Selassie I coronation, the first Rastafarians appeared in Jamaica in the 1930's.) He is the 225th King crowned in Ethiopia in an unbroken family line since King Menelik, the Union of Solomon and Sheba. Selassie I is the Root of King David. His coronation in 1930 was very significant because of what was taking place in the world at this time. Between 1885 to 1888 was the Berlin Conference in Berlin Germany. This is when all the nations of Europe met in Berlin to see how they would divide up the continent of Africa between themselves. The continent of Africa, known before the Berlin Conference as Ethiopia or in the Bible as Abyssinia, was being colonized. Africa was divided into 53 nations and all of them got colonized by Europe except Liberia which was a colony of America from the days of the American colonization Society and President Abraham Lincoln and Ethiopia, which was the only African nation to retain their sovereignty. Zimbabwe, Ghana, Kenya, South Africa and others got colonized by Britain. Portugal colonized Angola and Mozambique. The French had such colonies as the Congo, Algeria and more. (If you would go to these African nations today, the people speak their own traditional language and the language of the European nation that colonized them. Today all African nations have gained their political independence except for South Africa and Namibia.) Italy colonized Lybia, Albania, and was supposed to colonize Ethiopia. But this did not work as Ethiopia defeated Italy in the War of Adwa in 1896 after Italy had invaded Ethiopia. So during this time until well into the 1900's, Ethiopia remained the only independent Black nation in the World. After Haile Selassie I was crowned in 1930, he was faced with the invasion of Mussolini and the Italian forces in 1936. Since Mussolini and the whole of Italy remembered their defeat 40 years ago to Ethiopia, he saw this as a great time to get even with Ethiopia. Also, just as in the War of Adwa the Pope of Rome blessed the Italian forces before they invaded Ethiopia. Since Ethiopia was the first nation in the world to convert to Christianity in 3rd century A.D., the Ethiopians were faced with preserving their Religion, fighting for their land, defending themselves against the Italian invasion, and preserving their Independence.

Selah,

Ras Marvin

Iyaric Glossary

imester - Semester
selah - Power of the holy trinity
I-n-I - We as a people
Babylon - The oppressive system
inception - conception
outerview - interview
Itinually - continually
Jah - God

Rasta Crime?

Recently a report used by the New (Boo) York City Police Department fell into I hands and helped to shed some light as to why a conflict exists between the cops and Rastafarians. It is a privileged report written by the "intelligence division" of the N.Y.P.D. who I & I refer to as Babylon or the Beast. It is a reference guide to those who patrol in large West Indian communities. I & I have found this report conflicting with Rastafari culture, though not entirely in error. As a Rastaman, I feel it is of utmost importance to reveal to the public the errors being made by society.

To begin, the name of the report is called "Rasta Crime" which is absurd, for if a man is a criminal, then I & I cannot call him Rastal. Throughout the report, the authors make mention that most Rastas are law-abiding citizens and are no threat to society. Well, again, the thieves, liars, and criminals really do not see Jah, and therefore are not Rasta. Now I am not submitting that any Rasta who uses herb, or ganja is a criminal. They are considered criminals only by Babylon or the establishment. It is the men who sport dreadlocks and wield guns, and abuse drugs who I & I consider the wolves in sheeps clothing. Yet according to this report these criminals are Rastas.

They also call Rastafari a cult business. Another absurdity. I & I way of life stems from the days of old, when man were abiding the law of God, instead of Babylonian ways. All one has to do to get a fuller overstanding of I & I culture (not cult) is pick up the Holy Bible (King James is best, yet not Ifficial) and study the Old Testament. This Bible is indeed the chronology of African history.

Quoted from a recent programming of "Rockin Iration" on WUSB -fm by Ras Mike



WRITE THE DREAD at:
DREAD CORNER
c/o Blackworld
Central Hall Rm..031
SUNY STONY BROOK
STONY BROOK, N.Y. 11794

ONE JAH! ONE AIM! ONE DESTINY!

Blue and White

7th Annual Ivory Sapphire Pageant

M.D. Brooks

Once again the Brothers and Sisters of Phi Beta Sigma and Zeta Phi Beta have worked along with several talented young ladies to present to us their annual Ivory-Sapphire Pageant. Indeed, a lot of preparation and headaches went into the two weeks of rehearsals for the contestants, but as all will testify it was a lot of fun. For those who can recall the "kinks" and "mishaps" from last year, Brother Terence McLaughlin assures us that we should expect some again this year because it's only natural."

The five contestants were Carla Crawford, a sophomore majoring in the Biological Sciences, Jeanmarie Palma a junior majoring in Spanish/Italian, Naymie Rene a sophomore majoring in Psychology, Sonya Simons a sophomore with intentions of majoring in Computer Science, and Eugenia Wright a sophomore majoring in Psychology.

The five young ladies combined and displayed their talent by expressing the words of Margaret Walker's poem, "For My People." The expressions in the poem were dedicated to the people of El Salvador, Nicaragua, South Africa, Haiti, and Harlem with intentions of informing the audience of the present conditions in these places. Next, the girls energetically moved to a dance choreographed by Donna Welch and Bunny Mingo to the song "Neutron Dance."

The ladies were then given the opportunity to show off their own stuff by their choice of a creative talent performance act. Carla was first, she made her grand entrance on stage in her bathrobe and slippers which set the mood as she recited the poem, "Even My Pains Gonna Be Pretty." Jeanmarie surprised the audience with an original style of dancing, Middle Eastern dancing. Jeanmarie has been taking lessons since she was seventeen years old, an idea given to her by her mother who is a professional dancer. Being aware of the danger crack has brought to our community Naymie decided to act out a brief scenario called "Our Destiny" in which she discusses the effects and consequences of crack. Cleverly, she sets up a situation in which a crack pusher approaches her at the bus stop and then she gives him the "wammy" by telling him that, "If I had ten dollars, before I spend it on crack, I'd take a cab home." Eugenia, an old pro on the stage found it not at all difficult to project her voice and let all know that she really does love the Lord as she sang 'I Love The Lord'. Having performed several times before in front of a Stony Brook audience, Eugenia seemed to be quite comfortable and confident as her voice filled the room. Sonya's practices as a member of the Stony Brook Gospel Choir

surely paid off when she was in the spotlight singing Anita Baker's number one song "Sweet Love."

Since (verbal) communication was one of the judging factors, the ladies were each asked a question. At random, Naymie chose the first question in which she was asked who she thought should win the pageant? And before, she replied the audience burst into a frenzy with an expected anticipation of who she would say. However, Naymie surprised the audience and answered that all of the contestants are winners. To another question, Carla replied that if given the opportunity to help Phi Beta Sigma and Zeta Phi Beta, she would promote peace and unity within her community. In reply to her question Jeanmarie gave much credit to her mother in regards to the type of person she is and would like to be in the future. Sonya, especially aware of prevalent negative attitudes on campus feels that to improve our community she would first start with changing these attitudes. As a shock to the judges, as well as to the audience, Eugenia without hesitation stated that the pageant was sexist because males were not given the opportunity to express their talent. Immediately, the record was set straight by Terence McLaughlin that males and females are both welcome to participate. This misunderstanding, however, did not hinder Eugenia's scoring. In fact, full points were given to all the ladies in this category.



ZETA PHI BETA
SORORITY INC.
THETA KAPPA CHAPTER

PHI BETA SIGMA
FRATERNITY INC.
MU DELTA CHAPTER

Additional talent besides that of the contestants added to making the occasion more enjoyable. For

example as a tradition the Gospel Choir has always performed and under the direction of Joanne Jones and Gerald Williams they successfully filled the audience with a moving and hand clapping spirit. Pearl Davidson informed the audience that she was still going to sing despite the fact that she had no background music, and as she began, the audience quickly recognized the words of Melissa Morgan's song "Do you Still Love Me" As they cheered screaming "sing it Pearl!" she continued hitting those high notes as though she was in Carnegie Hall. As a surprise, special guest included Full Force in disguise as The Brothers of Phi Beta Sigma. Was it their new style of stepping or was their secret of becoming the next Sigma Five's let out of the bag? Vinnie Brooks and Terence McLaughlin, left the audience in laughter and cheers as they sang "Temporary Love Thing." And of course, let us not forget their back up "Woppers" who wopped it out to the music. If you would have closed your eyes and just listened you might of thought you were actually listening to James Moody himself. Kelvin Pizarro and his accompanying piano player Winston Phillips received screams from the audience before they even hit their first note. And before they were finished, everyone was in the mood for love as Kelvin sang "Moody's Mood For Love."

Indeed, Gerald Shepard expressed the views of the entire judging panel when he stated, It was a close and tough decision." However, with all such talent, their still can only be one winner. Who was she? Miss Jeanmarie Palma, the new 1986 Miss Ivory-Sapphire. By working with the Brothers and Sisters of Phi Beta Sigma and Zeta Phi Beta, Jeanmarie feels that she has learned quite a bit about the two organizations that she never knew before and hopes to support their ideas and functions. During her reign, she promises to carry her title with pride and dignity, promoting a finer womanhood. First runner-up was Miss Eugenia Wright and Miss Congeniality was Miss Sonya Simons, because she was voted overall most helpful throughout the pageants preparations.

We all look forward to next year's pageant, with anticipation of the next years Miss (oops! I'm sorry) Mr. or Miss Ivory-sapphire.

P.S. Special Congratulations must go to those "Classy ladies" of Delta Sigma Theta for winning first place in the Step Show Competition the next night. In addition, another round of applause must go to the Brothers of Sigma Phi Rho for their second year victory in winning the Step Show Competition.

Musical Interlude

ANITA BAKER: "RAPTURE"

D-TRAIN "MIRACLES OF THE HEART"

After listening to Anita Baker's new album "Rapture" it makes you wonder what kind of controlled substances the individual at Beverly Glen Records was on who told Ms. Baker she couldn't sing. In the unstable world of music, one record company's leftovers are another company's (Elektra) feast. This maincourse of ballads and middle of the road urban contemporary is something that has been missing from that menu we call the album charts for sometime.

Unlike most artists that try to attack the listening audience with trite commercial pop-oriented cuts, this album just lays back and lets the audience come to it. Anita Baker's sultry and powerful voice never gets lost in the background music like so many other artists with lesser talent. Side one starts off with her smash hit "Sweet Love." The music never wanders far from that tempo, but this tightness of her music is what makes you enjoy this album.

"Caught up in the Rapture" is a nice breezy ballad that is uplifting and makes you just want to jump in your car and drive all day. "Been so long" shows Ms. Baker's versatility in the way she starts to scat and ad-lib the lyrics at the end of the tune. There is no drop off of intensity on side two, although it seems that she is tempted by that pop music bug with "Watch Your Step."

This is Anita Baker's first album in three years. During those three years, Sade and Whitney Houston have emerged as the two leading ladies of urban contemporary. These two better take a peak over their shoulders because Anita Baker is about to demand her fair share of the spotlight. With the trials and tribulations she has been through in the crazy industry we call music, she deserves this album as much as the listening public.

When the duo D-Train (James "D-Train" Williams and Hubert Eaves III) hit the music scene back in 1981, the group started a trend in dance music that is still apparent in a lot of dance tunes today. Before the single "You're The One For Me" came out, dance music was dominated by female vocalists or a powerful drumbeat. By using a synthesizer and James Williams' voice, the group had an inexpensive combination that listeners loved. The next couple of years D-Train clones like NV, Visual and Colonel Abrams were also successful with a similar sound.

The group's new album "Miracles of the Heart," is their first album on Columbia records, after spending four years with Preludes records. But instead of starting new trends at Columbia, D-Train seem to be following a trend started by Luther Vandross. Gone from D-Train's music are the catchy lyrics like "Bust a nut on a Cloud" or "The Sky's the limit and you know the truth, come on and keep on pressing on," that was synonymous with their music. The dance music on this album is very watered down and non descript. The tune "Misunderstanding" sounds like a leftover from a Full Force album. "Let Me Love You" gives the listener flashes of what the group once was, but the song doesn't hit the highs earlier tunes by this group. "Stand Up and Fight" is a message song that is worth listening to, because the lyrics are in the same vein as the song "Keep On."

This album is not bad, but it is also nothing you haven't heard before. This album is a big disappointment to all of the D-Train fans who wanted to hear some dance music that makes you throw your hands in the air or talcum powder on the floor to "Jack your body."

by Darren Jenkins

WOZA AFRICA!

by Camille Nelson

The struggle in South Africa was vividly depicted on stage when "Gangsters" and "Children of Asazi" came to Stony Brook. These two plays, part of the Woza Afrika festival in New York City's Lincoln Center were performed at the Fine Arts center on October 7, 8, 9 and were sponsored by Africana Studeies, the Fine Arts Center, and the Department of Theater Arts.

"Children of Asazi" written by Matsemela Manaka opens with a young man writing a letter to his mother whom he has not seen in years. The setting is South Africa's Alexander's township and the writing on the walls of the neighboring shacks cry out, "tell Dem We Beudiful" and "Viva fridom." the youth's letter reveals many bitter realities of life in South Africa. He has no idea where his mother is and, as he speaks, a government bulldozer tears down shacks near his own.

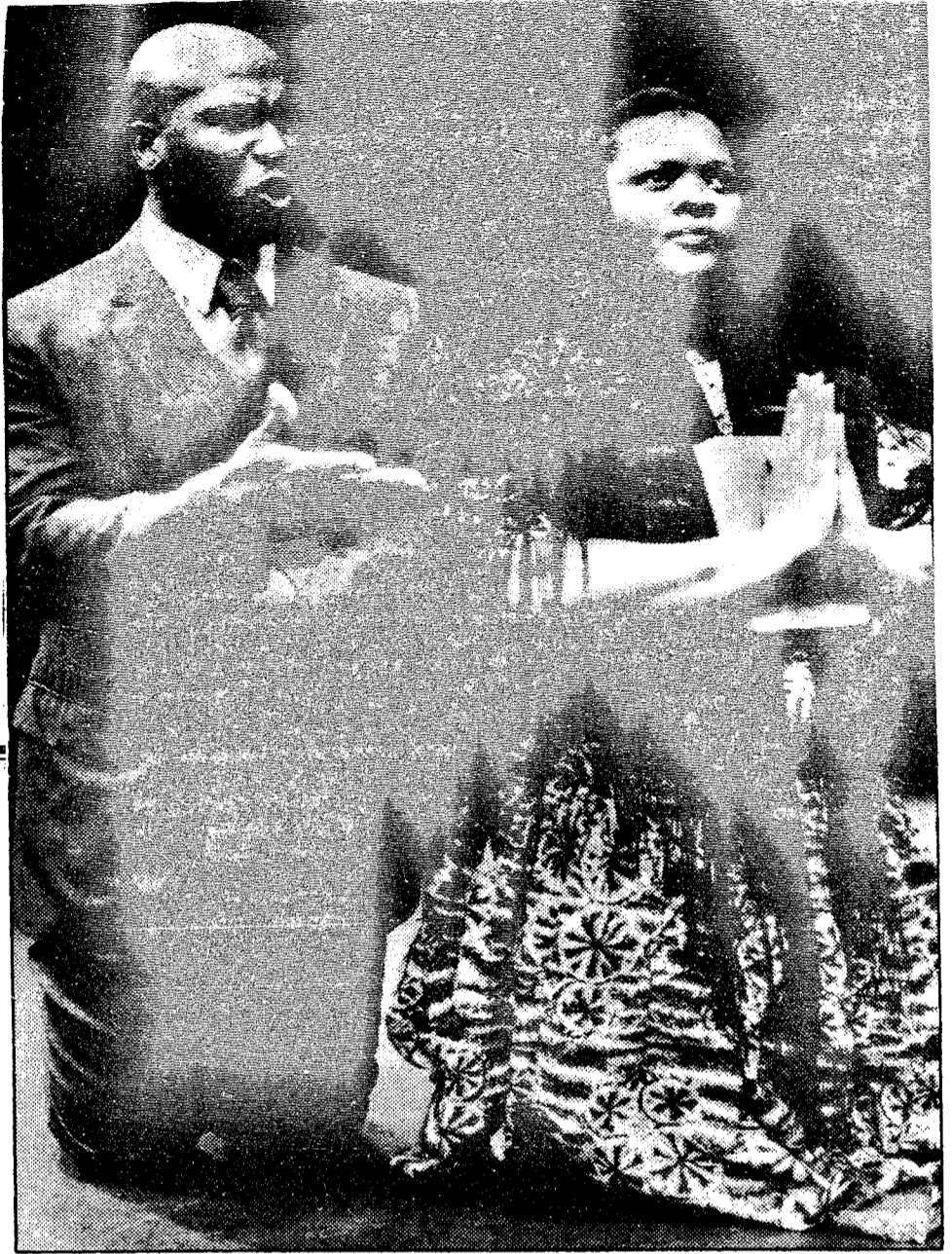
As his one-legged father enters the scene, a conversation develops that is typical of the clash of South African generations. The youth wants to go to a protest rally but his father is steadfastly against it. "Away with forced removal," the young man declares. "The bulldozer must be taught to live with people!" The old man holds him back fearing for his son's life. His trepidation is quite understandable considering the vicious brutality endured by African protestors. "I will not until my heart stops," the youth screams. As most youths of South Africa, he believes in actively engaging the government in physical and armed struggle and his father's timid attitude infuriates him. This scene is played out everyday in South Africa as the children rush to protest and fight while their parents remember the massacres of Sharpville and Soweto and the steady stream of coffins. The father's fighting spirit may be battered and worn, as represented by his crippled leg, but he is far from hopeless. "We may not be able to stretch our legs, but one day we will" says the father calmly.

Citizenship is like ice-cream in the sun.

The focus of the play then turns from political drama to human drama. While desperately searching for his mother, the young man learns that his girlfriend is pregnant. The resolution of this family drama is far less compelling than the glimpses we see of the reality of life in South Africa. An old lady sleeps in the streets because her house has been bulldozed; the father and son share the same ragged overcoat; a black man collaborates with the government to steal his neighbor's house. "Children of Asazi" forced us to realize the hardship that South Africans are subject to in the land of their own proud ancestors.

The second play "Gangsters" is a hard hitting emotional experience by playwright, Maishe Maponya. He gives us a white seargeant, his obsequious black policeman and a stubborn poet, three characters that reflect the attitudes of thousands of South Africans. The poet is detained and interrogated by the seargeant and harassed by the seargeant's flunkie but she does not waver in her determination to speak the truth in verse. When she is issued a three year banning order by the enraged seargeant, she declares, "They will ban me, but they can't ban the spirit of the nation."

The seargeant justifies his cruel treatment of revolutionaries such as the poet by remembering his infant son. He is determined to protect his son's privileged future at all costs. "These hands will do anything and the blood will wash off easily," he states simply. The black policeman wants to be pitied for crying that this is the only way he can feed his children, but in the end he is detested for selling out his own people in such a brutal way. As ordered by his fed-up seargeant, the police-



The New York Times/Ruby Washington

man tortures and kills the poet in custody. Then, he and his boss rack their brains trying to think of a phoney excuse for their prisoner's death, but soon realize that every conceivable excuse has been used and reused countless times by the South African government. No doubt the shattering screams of the dying poet is indelibly etched in the minds of many audience members. Live theater is a powerful tool indeed.

The actors stayed on campus for three days and mingled freely with students. They were more than willing to talk of the political struggle and the day-to-day battle against apartheid. Their mere presence on stage and off was an unforgettable educational experience for many here at Stony Brook.

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Incas: Yesterday's Golden Society

by Andres Arango

It is said that in the year 1200 a group of indians settled on the Peruvian Plateau. This group of Indians grew to become the Incas.

In Quechia, the language of the Incas, "Inca" means Lord. The Incas believed that they were lords of the earth and descend from Lords of space. The Incas believed that the lords in space would one day come down and help them rule the earth.

The city in which they lived was Cuzco. Cuzco, a city constructed entirely of stone, still exists with most of its buildings intact. Being a very religious people the Incas worshipped the power of the sun, the moon and of the cosmic forces that moved the earth.

During an official Spanish expedition, five centuries after the Incas culture was formed, Francisco Pizarro, a spanish conquerer arrived with his men on the lower west coast of the Andes in Peru.

As was characteristic of European Conquerers, Pizarro used superior weaponry to kill hundreds of Incas. After conquering the Empire, Pizarro captured the King Atahualpa. Pizarro asked the King for gold in trade for his liberty. To secure his release Atahualpa ordered his men to fill up a room with pure gold and silver as high as Pizarro could reach with his hands. Of course this did not satisfy Pizarro. His greed went

out of control. Pizarro grew tired of Atahualpa and executed him.

Pizarro justified the murder by saying that Atahualpa was a traitor and was hiding a few personal gold items in a secret room. By 1533, more that 25 tons of gold, sculptures and knick knacks were collected by Pizarros men.

Hundreds of Incas escaped and started their own, journey to the far city of Vilcapampa, a city situated on top of a high mountain named Machu Picchu, 12,000 meters high and situated 50 miles away from the city of Cusco.

A giant rock 2,430 meters high is naturally situated right next to this city, blocking its view entirely from its surroundings. Many times the Incas would climb this high rock and check for intruders of pray to their gods. The lost city, on top of Machu Picchu Mountain was isolated from the rest of the world by an impenetrable jungle, the Andes Mountains, and the magnificent Urubaba River.

Meanwhile, in Cuzco, the last Incas leader had been murdered and soon Pizarro took off to Spain taking with him many treasures but ignoring the existence of the city of Vilcapampa, today known as the city of Machu Picchu.

The lost city included a wide plaza, a temple, a jail, communal houses, and some water canals. The Incas' buildings were built with blocks made out of rocks that

were placed together one on top of the other, with amazing skill. Today it is still a mystery how the Incas managed to carry these heavy blocks up to the mountain or what technique they used to cut them apart. One cannot even push a razor blade between these blocks.

Today, many explorers believed that Machu Picchu was abandoned by the Incas about four centuries ago due to the lack of rain in that territory which forced them to climb down to the low part of the mountain and live near other rivers. The city of Machu Picchu was forgotten with passage of time. However, in the year of 1848, the first rumors about the existence of the lost city resurfaced again by a missionary living among the Indians in Peru. Soon, a French explorer came to join the missionary in the search of such a lost city. They failed. Later in 1911, and after a long and painful exploration, a North American paleontologist named Hiram Bingham, located the lost city.

Today, the Peruvian government is very concerned in conserving the ruins of Machu Piccu. The lost city can be visited by tourists from all over the world. There is a train that goes from the city of Cuzco to Machu Picchu. Most buildings are intact.

Machu Picchu is one of the few places that keeps the legend of the Incas alive. It is said that to watch the mountain hanging from the clouds and to see the sunrise and the sunset on top of Machu Picchu is an experience that cannot be duplicated any other place on this planet.