

ETHNOLOGICAL ELEMENTS OF AFRICA

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PART III

These ethnological notes are not intended to form an exhaustive survey but rather to high-light certain facts which appear to be of special interest, particularly in forming judgments and making analyses of the general ethnological relationships which have developed during the evolution of the present tangled ethnology of Africa.

THE CANARY ISLANDS

The Canary Islands were formerly inhabited by the Guanches, who are now extinct as a people. As far as we may judge from their skeletal remains they were of a tall long-skulled stock mixed with shorter mesaticephalic and brachycephalic types. Thus they evince much the same kind of variation as is found among the Berbers.

The most likely explanation is that the Berbers and Guanches were originally of the Atlantic racial type but later received infiltrations from other Caucasoid races. Among these no doubt there was an eastern Armenoid strain and probably also some Dinaric element. These types, for instance, may be clearly distinguished among the present day Spanish populations. The spread of the Armenoid and/or Dinaric types appears to have begun in prehistoric times, although there is no doubt it was accentuated by the Islamic conquest of North Africa, which brought with it the broad-skulled elements found among some of the Arabs, as well as Dinaric and Armenoid Kurdish strains, and finally Armenoid Turkish types. In addition, since substantial elements of the Mediterranean race are found throughout the Mediterranean region, we must expect this strain to have existed among the ancient people of the Canary Islands.

The Guanches may therefore have been of the Atlanto-Mediterranean type with the addition of some intrusive broad-skulled element, possibly Dinaric (which might be described as Maritime Armenoid), and even some Alpine elements. They would thus appear to have been of a type similar to the peoples of

the Iberian peninsula (and in so far as they were basically Atlanto-Mediterranean they showed a common relationship with the pre-Celtic peoples of Brittany, Cornwall, Ireland, the western parts of Scotland, Dalarna (in Sweden) and Westphalia.

Although the Guanches became extinct as a people, some of the Canary Islanders show clear evidence of the Atlantic type. This is also found in Spain but it is not so marked there, and it would seem more economical to conclude that its appearance among the modern Canary Islanders goes back to the Guanches. That the Guanches were entirely extinguished is unlikely, not only because of the continuance of some elements of this type but also because the Canary Islands style of wrestling has been derived from the Guanches. It is difficult to see how this could have been transmitted unless some of the Guanches survived and mixed with the incoming Spaniards. (Incidentally, like Cornish wrestling in which boots are not worn, it is not designed to injure or hurt but merely to score a victory by getting the opponent on the ground. This may well be a folk-motif shared by Canarians and Cornish from a common Atlantic origin).

The settlement of people of Atlantic stock in the Canary Islands is not to be regarded with surprise, as the spread of the Megalithic movement up the west coast of Europe is connected with this strain, and the coastwise distribution of monuments suggests an able seafaring stock.

SOUTHERN MOROCCO

On the mainland in Morocco we find basically the same stock—the Berbers—of Atlanto-Mediterranean origin with infusions of the same brachycephalic elements. These Berbers are Hamitic in speech and, today, Islamic in culture and religion. However, there are also Arab elements amongst them, Semitic in speech and lacking the Atlantic strain which is replaced by a Mediterranean one, although most of the so-called Arabs of Morocco are, in fact, Semitised Berbers who are basically of the same stock as the Hamitic-speaking Berbers.

Passing south from the Mediterranean coast we enter the beginning of the racial shatter-belt analogous to that in eastern Africa. Berber tribes, such as the Tuaregs, are found towards the south, and they extend also into the territories of Mauretania and Mali.

The Tuaregs are divided into an upper and a lower class, in the form of noble and servile clans. The former are tall, long-skulled, narrow-nosed and clearly Caucasoid in origin, but the latter are distinctly less so, their broader noses and darker skins witnessing to the infiltration of Negroid genes.

MAURETANIA, SENEGAL AND MALI

Mauretania is a dry open country to the south of Morocco and Spanish Morocco, bordering on—and partly in—the Sahara. The bulk of the people are Berbers who have a strong Atlantic basis and perhaps even some Nordic traits, but Armenoid types occur as well. It is here in Mauretania—in between these mainly Caucasoid countries (Morocco and Spanish Morocco) and Senegal (inhabited by the Wolofs and other Negroid tribes), and adjacent to Mali—that the Tuaregs will be found. It is a country which marks a transition from the Caucasoid to the Negroid world. This is seen in the distribution of the languages, some of which are Semitic, some Hamitic, and some Sudanic—the latter a Negroid group of languages.

Inland of Mauretania lies Mali, of which the most famous city is Timbuktu on the Niger. This region has long been associated with the Tuaregs, a people of Caucasoid origin, who are distinguished as warriors and also by the fact that their menfolk wear blue veils. In the neighbourhood of Timbuktu the Tuaregs belong to the Kel Antasser branch, but the Tuaregs as such extend from well west of Timbuktu to Northern Nigeria.

The Tuaregs, as we have already noted, are divided into noble and vassal clans, the latter comprising the following of the former, the chiefs of which are the war leaders. In the camps of both noble and vassal clans are slaves who are herdsmen and other low-caste people—such as smiths, who tend everywhere, from primitive times to the present, to be in that lowly or outcaste position in the community.

Among the northern Tuaregs the chiefship passes to the sister's son (in other words it is transmitted matriarchally), following a system of inheritance which is related to Berber, Egyptian and ancient Pictish modes of descent. This similarity is not surprising when we realise that the Atlantic racial strain is probably the basis of, or associated with, all these ethnic groups and their cultures. The influence of patrilineally organised Arabs on the Tuaregs is modifying their culture and their matriarchal system of descent, just as that of the patriarchal Celts affected most of the matriarchal pre-Celtic Atlantics in Britain and resulted in the later historic Celtic system of descent which, although patrilineal, left ample scope for female transmission of chiefship and title. One outcome of this is that the type of rigid patrilineal descent such as developed into the Salic law of Europe never came into existence in the British Isles. As a consequence of this Queen Elizabeth, First of Scotland and Second of England, is now on the throne.

It is interesting to note that the Tuaregs believe in mysterious beings in the deserts in which they live. These beings are analogous

to the Celtic fairies and elves, and are probably derived from the pre-Celtic Atlantic folk whom they have absorbed.

The Tuarags have Caucasoid features and are tall (the noble class averages between 5 feet 8 inches and 5 feet 9 inches) with heavy brow ridges and prominent cheek bones (marked Atlantic traits), long skulls and narrow noses. The vassal clans are less Caucasoid (no doubt a reason why they are not accepted as noble is that they show signs of mixed blood), darker, and have broader noses and a less Caucasoid type of hair.

It might be observed that in their contact with the Negroids or Australoids (in India, for instance) the Caucasoids have always erected a caste system based on colour or other obvious attributes of racial difference. Thus arises a structure in which there are noble clans or higher castes, and lower ones; and beneath the latter are those which are not recognised at all. The higher or noble segment of the society is more or less of the ancient blood, the intermediate is of less pure ancestry, and the members of the lowest are not recognised and are slaves or outcastes—although no doubt they share some of the genes of the noble classes. It is quite evident that this is virtually instinctive in White-Black relationships, and so it is not surprising to find that the Tuaregs, who are of Caucasoid origin, have evolved a system in north-west Africa which is parallel to that produced by the Indo-European Hindus in India. Unlike the Negroids generally, the Tuaregs are noted for their chivalrousness (particularly to women), monogamy, and the fact that the women are treated as equals. Nowhere in the Negroid world is this the case. A Negro has more than one wife so that he can have extra women to labour for him.

Whereas in the historic past the Negroid and Cappoid peoples never produced any form of writing,¹ the Tuaregs have their own alphabet, apparently part of a much wider written script of the western half of northern Africa, which may well be looked upon as Hamitic—using that word in what may be regarded as its true ethnological meaning,² and not as it is used today to include also the Cushite or Ethiopic peoples,³ although they do, of course, speak Hamitic languages.

To the south of Mauretania and Mali is Senegal which—in common with the whole of the west coast of Africa north of the

¹ The invention of systems of writing such as a syllabary produced by Negroes in the nineteenth century, after contact with European missionaries, can hardly qualify for consideration.

² The Hamitic languages belonged originally to a Caucasoid group which was probably mainly Atlantic. Thus we can assume that this group consisted of the Megalithic folk of north-western Europe, and the Berbers, Libyans and ancient Egyptians of north Africa.

³ They are really Caucasoid-Australoid crosses who have been linguistically and culturally Hamiticised in the process of time.

Bight of Benen—has tropical rain forest along the coast and savannah-like country inland which gives way to poor steppelands and desert further north. From east to west between the coastal belt and the desert flows the Senegal river, the course of which, if it is projected eastward by a line to the Nile at Khartoum in the Sudan and from there to the borders of Ethiopia and Somalia, forms the dividing line between the non-Negroid peoples and the Negroids. To the north of this line, from the west coast of Africa to as far east as the Sudan, the inhabitants are basically Caucasoids, Hamitic speaking in the west and Semitic speaking in the east. In Ethiopia and Somalia there are Semitic and Hamitic speaking peoples—mainly of Cushite or Ethiopian racial type (with the addition of some Semitic or eastern Mediterranean elements) in Ethiopia, and entirely Cushitic Hamite speakers in Somalia (except for some enclaves of Negroids in the Uebi Scebeli and Giuba valleys). Naturally, there is some Negroid seepage into these Caucasoid and Cushite regions, largely due to the importing of Negroid slaves in the past. As we move north from this line, Africa becomes progressively less Negroid until, by the time we reach the Mediterranean and the Red Sea coastlands, the Negroid elements, where they occur at all, are found largely segregated in the lower sections of the society, as is also the case elsewhere in the world outside Negro Africa.

I have been at some pains to emphasise that it is this line of the River Senegal, when projected eastward to just south of the Horn of Africa, which forms the real frontier between the Negroid world (to the south) and the Caucasoids (from the west coast of Africa to the Sudan) and the Cushitic peoples (of Ethiopia and Somalia). The reason for doing so is that for most people Africa produces an image of the continent of the Black races. As a consequence of this the Mediterranean appears to be the frontier between the Caucasoids and the Negroids, just as for most people the Hellespont and Suez divide East from West. These mistaken notions are kept alive by the practice of teaching geography in continents. Whether technically in Europe or in Asia, the eastern Mediterranean geographically and ethnologically belongs to Europe, just as do the northern and southern shores of that sea. This is particularly obvious when we remember that the whole region belonged to the Roman Empire, and later these were Christian countries till the Arab expansion turned them into Moslem lands. Even so, the Arabs and Berbers who were responsible for the destruction of the Christian European eastern and southern Mediterranean lands were (and still are) Caucasoids or Europoid peoples. Had they not become Moslems no doubt this artificial concept that there are "Blackamoors" south of Gibraltar would never have arisen. It is, in any case, an untrue concept which is

fraught with quite serious consequences. It has caused the Europeans to treat north Africans as if they were Negroids, and it has caused the Arab world (which has preyed upon and been the chief oppressor of the Negroes) to consider that it has a community of interest with the Black world. I am not concerned here with political ethnology, but the point is worth making to indicate the serious consequences which can flow from the gradual establishment in men's minds of wrong interpretations of ethnological facts. Indian-European relations are a similar case in point. The persistent use in Britain today of "coloured" for both Indians and Negroes is a disastrous misuse of terms, for most Indians are not black and their other physical traits are Caucasoid—they are merely a dark Mediterranean branch of the European stock.

It is the obsession with colour which has caused these mistaken ethnological concepts. The English-speaking peoples are fair-skinned, and so even the Mediterraneans in southern Europe appear to them to be dark and swarthy, while the Mediterraneans in northern Africa, who are often darker still, appear positively black. Nevertheless, if they are seen side by side with Negroes the difference in colour is readily perceptible—apart from the fact that they are different in all their physical characters. The truth of the matter is that the Nordic type does not represent the Caucasoid average or "norm." It is a northern, specialised type. The normal or average Caucasoid is much nearer the European Mediterranean type. Seen in that light the northern African Caucasoids (or the dark Mediterranean Indians) are as close to the Caucasoid average as are the Nordics, East Baltics and Atlantics.

This digression has been necessary to emphasise that the frontier between the Caucasoids and the Negroids lies along an east-west projection of the River Senegal. But, naturally, it is not a frontier which shows sharp demarcations north and south of the line. It is rather in the form of a shatter-belt.

From prehistoric times onward the real and sharply demarcated frontier was the Sahara, once it had begun to develop its desert characteristics. However, the aggressive northern (Caucasoid) peoples crossed this inhospitable frontier, and by force of arms established themselves on its southern side and so along the east-west line of the Senegal river. Since they were occupying the lands of other peoples they became nobles and rulers over the Negroid substratum.

Although the Sahara was the real frontier which separated the White and Black races in the course of their evolution, the Caucasoid penetration to the Senegal east-west line has been so significant that it is here that the southernmost extension of the Caucasoids should be considered a significant force. They have only passed south of this line in any large numbers in modern colonial times.

It therefore follows that as we pass to the south of this line formed by the River Senegal the Caucasoid elements become progressively less. South of this line there are Negroid tribes in West Africa whose speech is usually classified as Sudanic, and is tonal, like Chinese, but which must nevertheless have sprung from the same origins as the Bantu languages of central, eastern and southern Africa. For instance the Ibo in eastern Nigeria are variously classified, including being called Bantu.

It should be observed that there are Sudanic languages which have evolved in the Sudan region into pseudo-Bantu languages—false Bantu—without having any relationship to Bantu. This encourages the belief that the Sudanic tongues are the original Negroid languages. When the ancestors of the present Bantu expanded from the regions between the Niger and the Congo they moved north-east to the borders of Ethiopia before being driven south. It may well be that in the course of this movement and their contact with the Hamites the Sudanic which they spoke rapidly evolved into Bantu. It is significant that the evolution of these pseudo-Bantu languages in the Sudan has occurred in a region where contact has again been made with the Hamitic languages.

It may therefore be that in contact with Hamitic, under certain circumstances, the Negroid (Sudanic) languages evolve away from their original tonal forms into the more efficient forms of which the Bantu languages are outstanding examples.

In support of this it must be remembered that Australoid elements (which it seems can only have been obtained through contact with Ethiopia and the Horn of Africa) are found even as far south as Tongaland, in Zululand in Natal. Therefore the Bantu have absorbed Cushitic elements, and so the opportunity has occurred for Hamitic influence upon the Bantu languages in the course of their evolution, just as in the case of the Fulani and other pseudo-Bantu languages in the Sudan.

In Senegal itself the Wolofs are the main Negroid tribe south of the Senegal river, although other tribes are to be associated with them, and some of these have spread into the neighbouring Gambia and further afield. The Wolofs and their relatives, like most Negroids, are long-skulled, and they have very broad noses, except where narrow nostrils occur due to genes derived from the Caucasoid elements further north or from the colonists along the coast. The Wolofs, when not mixed, are black, but the fact of the matter is that lighter colouring will often be found particularly in the higher classes. Basically they are animists, but about 80 per cent claim to be Moslems and 15 per cent claim to be Christians. These people have preserved much of their traditional life and so are divided into classes or castes, such as the former slaves, the craftsmen and an aristocracy over them.

The boats used along this coast are somewhat in the shape of dug-out canoes, but are in fact carvel built of planks. It is said that their form has been influenced by the Portuguese, which might well account for the plank built construction.

The same stock, represented mainly by the Serer tribe, is found in Gambia where, with the Wolofs and the Tukolor, they constituted an indigenous Wolof "Empire." The rulers of the Serer have been derived from the Mandingo. The people here seem to be slightly more Negroid—certainly their features are, although some have said that the Gambians are of lighter colour.

Extending to the North from Senegal through to what was formerly the French Sudan are the Mande, who are a tall people, more hirsute, and of lighter skin colouring. They have more Caucasoid blood than the coastal people, and are associated with the ancient "Empire" of Mali which existed in the fourteenth and fifteenth centuries.

THE GUINEA, SLAVE, IVORY AND GOLD COASTS, AND NIGERIA

In the states of Sierra Leone and Liberia the Mande group and certain similar tribes form the bulk of the indigenous population. Most of the people appear to be more markedly Negroid than those farther north and west, as might well be expected.

In Liberia there is, of course, the additional ethnological factor of the American Negro settlers who actually form a dominating group in the towns and in the state as a whole. Thus the higher employees in the hotels, and those working in similar capacities, tend to be of American Negro origin, and clearly have Caucasoid blood, while those working under them are much purer-bred Negroes with darker skins, who are more typically prognathous.

Along the coast of Liberia and penetrating into the Ivory Coast to the east are the Kru people. They are particularly noted as sailors and fishermen, and are clearly Negroid in type. The Kru are taller than the average.

The Creoles have formed a distinct class in Sierra Leone, and in the past have tended to appropriate to themselves many appointments of a higher nature than those readily offered to the indigenous people, but this position now appears to be changing: the Creoles are being displaced and are tending to move into other states. However, like the American Negro settlers in Liberia, they are another source of Caucasoid genes in the indigenous people.

The Kwa peoples of the Republic of the Ivory Coast are also found in neighbouring Ghana to the east, and even beyond in the Western Region of Nigeria, where they are represented by the Yorubas. Incidentally, the womenfolk of this latter group take part

in market trading to a remarkable extent, and are met with from Dakar eastwards. But their menfolk will have nothing to do with trade, looking upon it as women's work. All these people belong to the Sudanic linguistic group of Negroes.

In the south of the Ivory Coast and in the neighbouring coasts of Nigeria are the tall Kru, a coastal people who spend all their time at sea. In addition there are the Guerés who are skilful sculptors, and the Daus who are also skilful in the plastic arts. The lagoon groups include the Aladians, who are also tall sea-fishing folk.

In the north of the Ivory Coast are the Mande who are mainly Moslems, the Senoufou who are animists, and the Lobi. The Mande are traders, and the Senoufou have an art form of their own and are settled agriculturalists. The Lobis are of handsome physical appearance and are taken to represent African beauty. Needless to say, however, it is among many of these northern tribes of this coast that Hamitic and Caucasoid blood is most prevalent, and so it is doubtful how far they should be taken to represent the classical Negroid type.

The population of Ghana (formerly the Gold Coast) is mainly Negroid except for areas in the north where, due to the infiltration of Nilo-Hamitic strains, a perceptibly different type can be observed. Some of these Semitic types are quite distinctive. Nevertheless the country as a whole is Negroid.

Having said that, however, there are serious qualifications to be observed. For instance there are some individuals who have Cap-poid traits, such as an inclination to steatopygia in the women, broader than normal faces, epicanthic folds, and a yellower, more golden tone to the skin colouring. In addition many individuals on the south coast have definitely Caucasoid genes, particularly those in the socially or professionally more advanced parts of the native society. This was particularly noticeable among the packed congregation in the Presbyterian Church on Good Friday and in the Anglican Cathedral on Easter Sunday in Accra. In these churches the congregations were, by the standards of the country, composed of the better-off Bantu—the collection plates in the Cathedral had many pound notes in them.

A rough estimation on these occasions seemed to indicate that one third of the men and women were brown not black, only about a third were distinctly prognathous, and the rest were semi-prognathous to orthognathous. The same proportion, one third, had clearly defined flat noses. Steatopygia was not marked, although quite a number of women had big thighs and buttocks. But this was not normal steatopygia. However, a few women with steatopygia were seen along the coast road to Elmina.

The skin of many of those who were of light brown colour had

a golden undertone, unlike the colour found in mulattoes (Negro-White crosses), and this suggested some Bushman elements as well. A number of persons had high cheek bones and squarish jaws which suggested an Atlantic racial infiltration, perhaps through the Tuaregs from the Berbers. Many of the men with the most Caucasoid features and colouring were bald, and observation seems to suggest that baldness, although not necessarily confined to the Europoid stock, is more frequent in its occurrence among the Whites than among the Negroids.

As the announcements and rubrics in the Presbyterian Church were in English and the whole service in the Cathedral was in that language, it seems that the congregations of these churches contained a more than averagely literate cross-section of the population. Another interesting ethnological feature was that the tone of speech was not deep, such as is often found in the true Negro.

These observations suggest that there is a rewarding prospect for research in this direction. We are all familiar with the vertical ethno-genetic divisions whereby the differences between one tribal group or nationality and another can be shown. But it seems quite clear that a horizontal ethno-genetic segregation occurs in each group as well.

The occasional occurrence of some Cappoid as well as Caucasoid genes in the population would mean that many individuals would have lighter, often golden, skin colouring, more upright faces, narrower and bigger noses, narrower lips, and other features which are non-Negroid—as in fact they have.

It seems that the following theory may well be the most probable explanation of the presence of Cappoid genes in the population. The Bushmen were formerly spread over the whole of Africa except for the Niger-Congo regions of West Africa. With the end of the last Ice Age, when the Negroes were spreading from the Congo westwards (as well as in later times northwards towards Ethiopia), the Caucasoids (of Atlantic race) began advancing across that savannah which was later to become the Sahara Desert. Coming from the Nile and the Sudan at about the same time were Nilo-Hamitic peoples who, when crossed with the Negroids, gave rise to such peoples as the Fulani and the Hausa—although of course the former are the less Negroid, at any rate outside the towns. In the course of these movements of Negroes to the west and north, the Nilo-Hamitics coming from the east and overrunning the more northern elements of the Negroes, and the Caucasoids coming in from the north, it is likely that the Bushmen who were scattered across the Sahara savannah lands were driven into the arms of the Negroids, and so became absorbed by them.

This would account not only for the strong Cappoid elements found throughout some of the Negroid populations of the countries

of West Africa, but also for the Caucasoid elements displayed by Hamitic speaking tribes such as the Tuaregs which have seeped southwards into the Negroids. But it would not account for all the Caucasoid strains, particularly those found along the coastal belt of Ghana. These are probably of a much later date. It should be remembered that the Portuguese established forts along this coast from 1482, when Elmina was built. Later the Dutch took Elmina and built Fort Amsterdam. The Danes also had settlements, and they were followed by the British.

From these fortresses and settlements, in a region known to be "the White Man's grave" where White women were not settled, considerable miscegenation must have taken place. It is unlikely that anything different took place here than occurred in India where, as a result of Portuguese settlement at Goa, a mixed Goanese stock arose.

Besides the Caucasoid elements entering northern Ghana from Atlantic strains—either directly, or indirectly through such peoples as the Berbers and Tuaregs—there have also been Semitic elements, of a more Arab character, reinforcing the general penetration of Caucasoid elements. Sometimes quite Arab-like Moslems are found.

Leprosy is a scourge in Ghana as elsewhere in Africa and Asia. I have more than once referred to a probable genetic basis to the incidence of this disease. If it is genetic it is likely to have a racial relationship. In Ghana the lepromatous form comprises about 10 per cent of cases, the rest being tuberculoid. Since the lepromatous form occurs elsewhere among the lighter-skinned Cappoid types and the tuberculoid form is found among the darker Negroids, it is reasonable to suggest that the Negroids are more susceptible to the tuberculoid form of this disease, and the Cappoids, Mongloids and Caucasoids are probably more likely to contract the lepromatous type. At the principal Government leprosarium near Elmina, Dr Molesworth, the Senior Leprosy Officer of Ghana, told me that he believes it is a skin colour relationship: for instance, the lepromatous form comprises 67 per cent of cases in China. However, this is stating the same thing in different words, since the skin colour is a racial-genetic factor. It may therefore be said that the likelihood of contracting one type or another is influenced by racial traits. It is not surprising that the Negroids should be more susceptible to the tuberculoid form of leprosy, as their resistance to tuberculosis is also much less than that of the Caucasoids. Thus the percentage of lepromatous leprosy may well be a rough guide to the percentage of Caucasoid and Cappoid genes in Ghana, which may therefore be somewhere near 10 per cent.

Although large carvel built canoes are used in Senegal, here in

Ghana we find dug-out canoes—often of huge proportions, up to about 25 or 30 feet in length—which are used with a kind of lug sail. This in itself is unusual, not only because the Negroids have never been a maritime stock but also because they never really knew how to handle sail. When they first saw European vessels tacking and sailing against the wind they thought it was magic. These craft appear to use the on-shore and off-shore winds, and so do not sail into the wind but run before it. Since some old prints of Elmina fort show canoes with sails it is clear they have been used in this way for a long time. The probability is that the use of sail was taught to these coastal canoe-using fishermen by the Portuguese.

Along the western coasts of Nigeria there are fisherfolk related to the coastal fishing peoples of Ghana, but they are distinct from the main tribe of the coastlands—the Yoruba—who do not engage in any seafaring activities. Nigeria has several main groups of tribes—the Yoruba in the Western Region, the Ibo in the Eastern Region, the Bini between them in the Mid Western Region, and the Hausa, Fulani and related peoples in the north. It is a composite state, since the southern languages are Negroid (that is Sudanic and—in the case of the Ibo—Bantu) but the northern peoples speak languages which are Hamitic in some degree or another.

It should be emphasised that the frontiers of the new states of Africa are those of the old Colonial territories—which had no ethnological bases at all. This is a fundamental weakness of Black Africa. A single tribe or people may be split up over two or more of these artificial states, and in most of them there are many distinct tribes speaking quite different languages. This accounts for the war some of these states (such as Kenya) have declared against "tribalism." An urgent need is felt to destroy the organic tribal structure in the interest of a new state nationalism. How far this can succeed remains to be seen. Even if it does succeed, to the extent of replacing tribal loyalties by allegiance to the state, the cultural loss and the loss of organic unity will be considerable. Moreover, the natural tribal leaders of the people are likely to be displaced and prevented from making their contribution to the growth of the state. In fact, these states might be expected to break up along their natural ethnic cleavage lines.

The Guinea Coast, stretching from the borders of Senegal to Nigeria, saw the development of considerable native states such as Ashante in the Gold Coast (Ghana), Dahomey in the Western Region of Nigeria and Yoruba, Benin in the Mid Western Region and Bini, and Nupe in north-western central Nigeria.

The Ashante, a fairly typical Negroid stock, are matrilineal, although they also have some patrilineal concepts. They had a

paramount chief, or king, and provincial chiefs, as well as some form of aristocracy—which made possible the building of a stable organised state, in contrast to those areas where these developments did not occur and little stability was achieved.

In Dahomey the paramount king was even more powerful in the community than was his counterpart in Ashante. The Dahomians appear to be of more mixed and confused ancestry than the Ashante, having absorbed broken tribes from the north who had been disturbed by northern invaders.

Although these various native states had made considerable steps in organisation, handcraft, law, and so on, they were nevertheless barbarous in the extreme. Human sacrifice and cannibalism were practised on a large scale. Their methods of cultivation were backward and so was their technology, except so far as wood carving and metal working were concerned. In regard to these crafts, however, it should be borne in mind that all these Negroid peoples lay between two sources of cultural development. The first came from the north, through the Moors and Berbers, the Tuaregs, and the Fulanic and other Nilotic peoples of Hamitic association. The second came from the south, from the coastlands where the Portuguese, Dutch, Danes and ultimately the British and French established themselves. They received considerable inspiration from the Portuguese who were on this coast, at Elmina, as early as 1482. The carved or cast figures of this period and later show marked Portuguese influence, both in the forms of the figures and in the designs. These figures depict men in the uniforms of the Portuguese, complete with firearms; and the influence is seen continuing in the nineteenth century in the portrayal of bicycles in wood carvings. There is no doubt that the native population of this coast—or at least inland from it—has considerable aptitude for the plastic arts and working in wood and metals, but it would be unfair to the Portuguese and others from overseas, and to the Berber and Hamitic influences from the north, not to acknowledge that the inspiration came from them. A cogent piece of evidence of the effect of the Portuguese on the art of the region lies in the fact that the standard of artistic work fell away after the sixteenth century when the Portuguese influence waned.

In the north of these states, and of course further north across their borders, we come upon the Hamitic or Nilo-Hamitic tribes. They mainly inhabit the more open, savannah-like country which gives way ultimately to desert conditions in the Sahara—in contrast to the southern areas which formerly were dense forest lands with swamps near the rivers. This northern zone of the Guinea, Ivory and Gold Coasts, and Nigeria, is occupied by the Moslem Fulani and Hausa peoples, of whom the former have Emirates and the latter have kingdoms.

The Fulani people, who are found from eastern Senegal to Chad, Northern Nigeria and the northern Cameroons, are Hamitic in speech and are probably to some extent of Hamitic (that is, Cushitic or Ethiopic) racial origin. Actually it might be better to describe them as Nilo-Hamitics, for they have absorbed much Negroid blood in the process of overrunning and conquering the Negroid tribes who formerly inhabited these parts. Some would even say that the Fulani were originally Caucasoid rather than Hamitic (that is, Cushitic). However, if the suggestion is correct that the Ethiopic stock is an ancient racial breed formed from a Caucasoid-Australoid cross, the Fulani have Caucasoid blood in any case.

The Fulani speak a language which is related to that of the Negroids as far west as Senegal (such as the Wolofs), as well as to the Bantu languages and Hamitic, but it is usual to call it Hamitic. Probably the Fulani were originally pastoralists, as many still are. They retain the probably original traits of the stock, such as non-Negroid hair, thin lips, straight noses and lightish skin. This latter character could suggest that, even if they were of Hamitic or Cushitic origin, a Caucasoid back cross also occurred at some stage—perhaps from Berber or Arab sources.

Besides the migratory pastoralists there are the partly settled Fulani who have almost given up nomadism but occasionally return to it. Finally there are the settled Fulani. However, very often they may be nothing more than Fulanised Negroes, since they are clearly much more Negroid than the nomadic Fulani.

It would seem, therefore, that both racially and linguistically the Fulani show assimilation of Negroid and Hamitic elements. As regards their speech, the Fulani seem to provide another instance of the blending of Sudanic with Hamitic to produce a language with Bantu affinities. The Bantu parallels of the Nuba language may also come from some contact between the Sudanic and neighbouring Hamitic languages, as they extend from the eastern Sudan towards the Nile.

Besides the Fulani, the Hauso also inhabit these northern parts. They speak a Hamitic language, and are a people of mixed origin who were conquered by the Fulani. Despite the diversity of origins of those speaking Hausa, the over-all type is Negroid. However, as they are less prognathous and have narrower noses than the typical Negroes, it is clear that they have genes from non-Negroid stocks such as the Hamitics or Ethiopics. In addition some of them at any rate have Caucasoid genes, as some look like dark and slightly Negrotised Arabs.

A point which should be noted in general is that the more Negroid strains appear to be more muscular than such stocks as the Hausa which have admixtures of Hamitic or Caucasoid blood.

The principal settlements of the Hausa are at Sokoto, Kano, Katsina and Zaria, where they have Muslem Emirates. According to tradition, their kings are descended from the kings of Baghdad, and this would suggest some Caucasoid element at least in their royal ranks. It should be remembered that the influence of both the Caucasoid stock and the Hamitic racial breed on the ethnology of West Africa has been of considerable significance.

In attempting to understand the ethnology of Africa it should be realised that the Cappoids (probably Bushmen) occupied what is now the Sahara, and south of them from Senegal to the Nile were the Sudanic Negroids. With the occurrence of desiccation in the Sahara, and the southward movement of Caucasoids from the Mediterranean and the north west Atlantic coast of Africa, the Bushmen were trapped, both in West Africa and further eastwards in the Sudan, between the Caucasoids and the Sudanic Negroid block—with which in the end they mingled. This gave some of the Negroes their particular traits—steatopygia, epicanthic folds, short stature, yellowish coppery skin colour, and mesati-cephaly.

The oncoming Hamitic speaking Caucasoids, such as Moors, Berbers and Tuaregs, overran the northern Negroid areas at the same time as Hamitic speaking Ethiopics or Cushites moved in from the east and overran the Negroids immediately south of the arid zone. This led to the Hamitisation of the northern areas of West Africa, and the addition of Caucasoid as well as Hamitic or Ethiopic genes. The result of this in some areas has been the evolution of Sudanic languages with certain resemblances to Bantu. This suggests that the Bantu languages may have arisen from similar conditions which occurred when the population explosion sent the Negroids on their way from the Congo to Ethiopia, before they were driven south on the eastern side of Africa where they became the Bantu proper.

Not without significance from the end of the fifteenth century onwards was the arrival of the Europeans, who built forts and castles all along the Guinea, Slave, Ivory and Gold Coasts. This not only stimulated the development of the civilisations of the native states which had emerged in such places as Ashante, Dahomey, Ife, Benin and Nupe, but brought additional Caucasoid genes to these areas. As a result Caucasoid genes are present in the populations of this region, particularly amongst people in positions of leadership or in classes which are beginning to form élites. Although the figures are guesswork it seems not improbable that the populations of these coastal areas may be genetically as much as 10 per cent Caucasoid, $2\frac{1}{2}$ per cent Cappoid and probably also about $2\frac{1}{2}$ per cent Hamitic. In other words they may be about 85 per cent pure Negroid.

It will be seen that the ethnology of Africa in many respects is in sharp contrast to that of Europe—where the entry of Negroid genes has been restricted. Only in places like the Algarve in Portugal, where Negroids were settled, and Lisbon and its environs where Goanese (Caucasoid crosses with Indians who themselves were probably Caucasoid-Australoid crosses) are found, have any significant non-Caucasoid stocks infiltrated—apart from certain areas in England and France where Black strains have settled in modern times. In America the results of miscegenation have passed into the Negroid and not into the Caucasoid communities. The Europoids tend in this way to get rid of the results of cross-breeding, and so the main Caucasoid strains remain substantially free from intermixture. The same fate may well befall Black-White miscegenation where it occurs in Europe.

In Africa the Caucasoids have been either Berbers, Arabs or Europeans, and have invariably played an aggressive part as conquerors, traders or explorers. The Hamites have also performed a similar rôle. The Negroids have thus become widely crossed with other stocks, while their own aggression against the Cappoids has resulted in their having absorbed some of that strain. Probably the most striking difference between Europe and Africa is that non-Caucasoids are unusual in Europe but non-Negroid traits are quite common over wide areas in Africa

In assessing the Negroid content of African populations it is essential not to be confused by colour—since the Hamites are also black—but to concentrate on truly Negroid features such as the tendency towards a bulging forehead combined with prognathism, thick everted lips, broad flat nostrils, and a close mat-like formation of the hair. It is also essential to distinguish between steatopygia proper and merely big bulk and fat hips and buttocks, although so many use this term to describe the latter. In some places Negro women in the richer classes are still fattened deliberately—even if not as forcibly as the wives of a king in Uganda who were fattened until they could not stand and were beaten if they refused food! All women, especially from middle age onwards, who feed well and do not take exercise become fat-thighed—as is often seen in Mediterranean countries. But the almost shelf-like projection of the buttocks properly described as steatopygia appears in girls before they become fat. This is a common feature of the Bantu, as might be expected in view of their absorption of so much Cappoid blood, but it is not anything like so evident in the Negroids of West Africa.

The tendency towards broad skulls in certain parts of Africa is usually attributed to the occurrence of mutations. However, it seems more economical of the facts to attribute it to the Cappoid

blood which has been absorbed. If, as seems likely, the Cappoids arose from an Australoid-Mongoloid cross, with the later addition of some Negroid strains in the Bushmen and some Hamite (Caucasoid-Australoid cross) elements in the Hottentots, this Cappoid blood must have contained brachycephalic elements at an earlier period although these have become greatly reduced by random or natural selection in the Cappoids of our times.

PROFESSOR RENATO BIASUTTI

Renato Biasutti, geographer, ethnologist and anthropologist of world-wide renown, died in Florence after a short illness on the 3rd of March 1965. He was born at San Daniele del Friuli, Udine, on the 22nd of March 1878, and studied in Florence under the guidance of Giovanni Marinelli. He was appointed Professor of Geography at the University of Naples in 1913 and at the University of Florence in 1927. He was a Member of the Accademia dei Lincei—in 1951 he was awarded its National Prize—and a Fellow of many scientific institutions, such as the Societies of Science, Literature and Arts in Naples and Turin, the Geographical Associations of Italy, Berlin and Buenos Aires, and the Anthropological Societies of Florence, Rome and Paris. He was also an Honorary Fellow of the Royal Anthropological Institute of London.

In 1913 he was co-founder of the Committee for Human Paleontological Research, which in 1927 became the Italian Institute of Human Paleontology.

Outstanding among his studies in physical and morphological geography were *Le Salse dell'Appennino Setentrionale* (1907) and *Morfologia e Idrografia della Terra d'Otranto* (1911). Although temporarily laid aside, these studies re-emerged in the wide synthetical outlook of *Il Paesaggio Terrestre* (1947, 1962).

Still in the sphere of physical geography, Biasutti devoted his particular attention to the aspects of this science most closely connected with the life of mankind, very early writing two concise notes on quaternary phenomena (1911), and subsequently publishing studies, notes and reviews on the evolution of the Hominidae (1912), the prehistoric utilisation of caves (1930) and the earth's occupation by mankind (1943).

Another more specific aspect of the relation between man and the earth was taken into consideration by Biasutti in three studies on agricultural settlement in Italy (1932) and in Tuscany (1938, 1952). These studies made him the leader of a school.

The problem in which Renato Biasutti was most deeply interested from the beginning of his scientific activity, however, was the question of man considered from the standpoint of his physical and cultural variations.

As a Fellow of the Italian Society for Anthropology, Ethnology and Comparative Psychology (from 1903), and Paolo Mantegazza's assistant,