

**THE BLACK MAN'S PART
IN THE WAR**



By
SIR HARRY H. JOHNSTON

LONDON
SIMPKIN, MARSHALL, HAMILTON, KENT & CO., LTD.

4996A(2)

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AN ACCOUNT OF THE DARK-SKINNED POPULATION
OF THE BRITISH EMPIRE; HOW IT IS AND WILL
BE AFFECTED BY THE GREAT WAR; AND THE
SHARE IT HAS TAKEN IN WAGING THAT WAR

BY

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COLONISATION OF AFRICA"; "THE NEGRO IN THE NEW WORLD," ETC.

SIMPKIN, MARSHALL, HAMILTON,
KENT & CO., LTD., 4 STATIONERS'
HALL COURT : : LONDON, E.C.4

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First published 1917

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CHAPTER I

THE ETHNOLOGY OF THE CASE

THE United Kingdom of Great Britain and Ireland rules more or less directly some 44,700,000 Africans, about 1,700,000 Afamericans in the West Indies, Honduras and Guiana, and about 338,000 Oceanic Negroes, Melanesians and Polynesians in the Pacific archipelagoes. And in addition the Daughter Nation of the South African Union governs another 4,000,000 of Bantu Negroes, Hottentots and half-breeds; lastly, the Commonwealth of Australia and the Dominion of New Zealand are responsible for the safe-keeping and welfare of about 400,000 Papuans, 150,000 Australoids, and 100,000 Polynesians, Melanesians and Micronesians.

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This approximate total of our dark-skinned peoples, mainly of Negro or Negroid race—for the Negro sub-species of Man actually has inhabited for ages the Pacific archipelagoes, and was introduced two and three hundred years ago by our forefathers into America—amounts to 51,388,000; all but 4,650,000 of whom are more or less directly under the control of the Colonial and Foreign Offices in London. Of course this contingent of coloured British subjects compares poorly in numerical value with the nearly 325,000,000 of British Asiatics in India, Indo-China, China, Malaysia, Ceylon, the Persian Gulf and Arabia; but it is not much inferior in numbers to the 61,700,000 of the governing White race, in the United Kingdom, Canada, South Africa, Australia and New Zealand. No other comparison is possible. The total wealth of the British Whites is almost immeasurable . . . perhaps, capitalised, £85,400,000,000, as against a hypothetical £300,000,000 owned by our Negro and Negroid populations. The physical strength and well-being of the Whites is superior in the average to that of the Blacks and Browns; and of course their education is far more universal and advanced.

When all these circumstances are taken into consideration it will be found that the Negro, Negroid and Polynesian have played a part in the war quite proportionate to their oppor-

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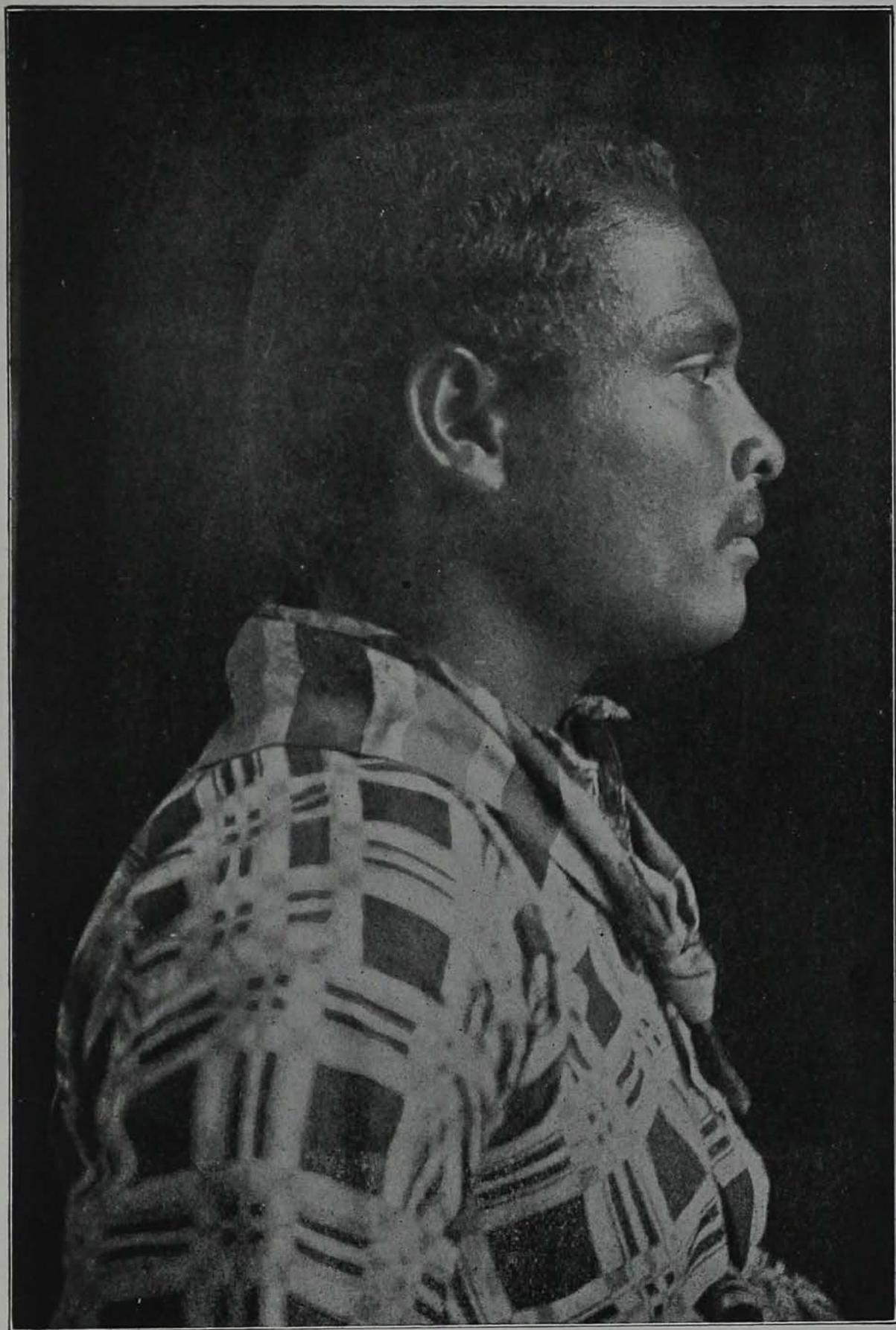
tunities and means; and actually would have done much more to help the Allies against the Central Powers had they not been restrained for one reason and another by their white guardians, advisers or administrators.

It is the object of this little book to set forth to those who do not know, or are careless of the knowledge, the Black Man's loyalty to the British Empire in this dire struggle; the sympathy he has shown, the great services he has rendered already; and the much greater extent to which he might be employed as an adjunct to our White and Yellow manpower: but, *per contra*, the obligation that lies on us after the war to recognise and affirm his rights as a citizen of the Empire. British Asia will have as much as Africa (or more) to do in closing the great conflict and in helping to set the world right again. It may be advisable for some writer who knows his India, his Malaysia and Ceylon to tell the White peoples of the Empire what has been the fighting worth of the Indian troops in France, in Palestine, Mesopotamia and East Africa; and what sacrifices for the common cause have been made by coloured British subjects in Ceylon, in the Malay Peninsula and even in distant Borneo; besides the handsome financial contributions to war funds or war charities from the Chinese in Hong-Kong.

But my intention in the present book is to

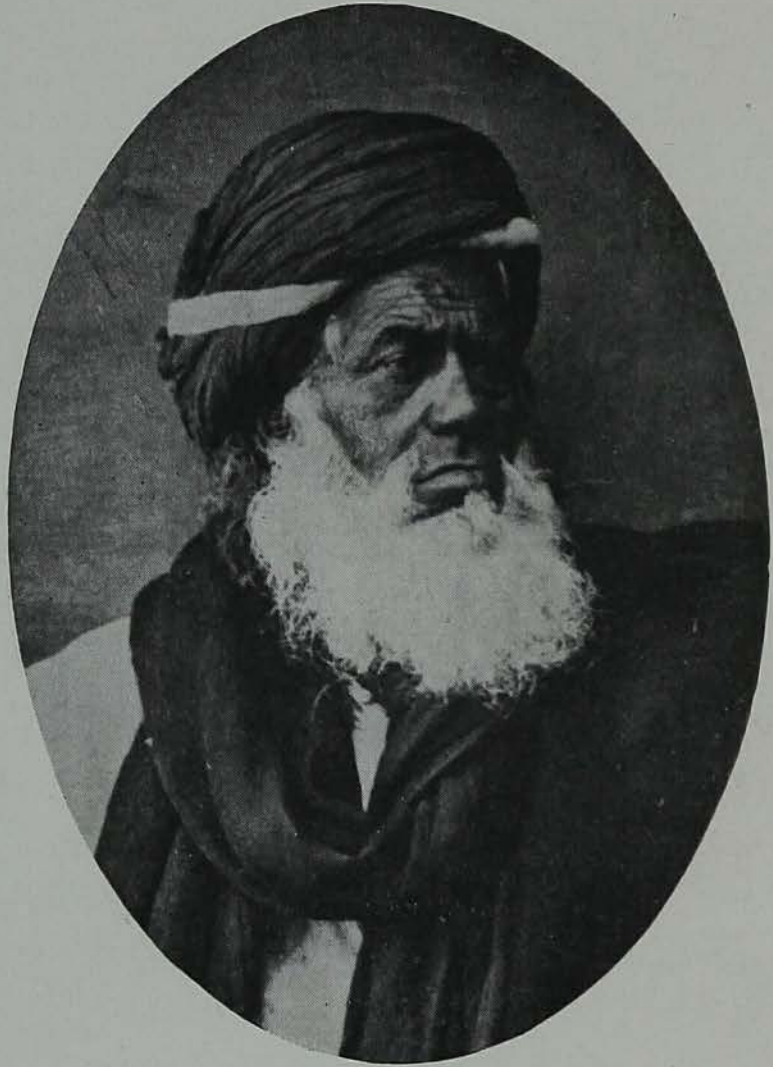
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deal only with the Black Man's part in the struggle, associating in this survey, with the Negro and Negroid of Africa and Tropical America, the Oceanic Negroes, the Australoids, the Melanesians and the Polynesians of Australasia. And further to enforce the principle that the dark-skinned races of every degree of civilisation have come to the assistance of the British (and Belgian and French) White peoples *because* our recent treatment of them has, in the main, won their sympathy and even their gratitude; because they are intelligent enough to perceive that we are fighting on the side of liberty for all mankind. Perhaps the most important (though it is the most neglected) study that should enter into the Imperial education of the British people is Ethnology, or the Science of Races. Every British boy and girl, every white, brown, and black child and student, above all those who are likely to rise to play a part, small or great in the affairs of State, should before all things be versed in a knowledge of the different races of man living at the present day. If this education were imparted in its simplest form to school-children as a subject of elementary tuition, if it were the incentive to scholarships, the cause of degrees at universities, the winner of many marks in Government examinations, we should not repeat the grievous mistakes recorded in our past colonial history and our



Royal Anthropological Institute.

A POLYNESIAN.
(Tonga Archipelago.)



AN EGYPTIAN FELLAH.

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foreign policy, our trade precepts and our warfare.

Let us, therefore, deal first with the Ethnology of these dark-skinned races before appraising their part in the War.

I foresee from several directions an objection to my title, in that it may seem to lay undue emphasis on the colour of the Negro or the Negroid. The Polynesian is often quite light in tint, for he is an amalgam of some ancient form of wandering white man, which mingled with the brown Malay and the black and brown Oceanic negroes and Melanesians. Then again, many of the Negroes and Negroids of the West Indies, South Africa and the Sudan are far from being black, are perhaps best described as 'yellow' in their tint of colouring. Still the scope of my book is principally concerned with the Negro, and the Negro may be described in rough classification as 'black,' just as we call Europeans and their descendants in Asia, Africa, America and Australasia, the 'White' race. Millions of Negroes in Africa, Oceania and America are not of the coal-black tint which characterises some African tribes taken to be typical of the sub-species; they are chocolate-brown, brownish yellow, even reddish yellow in skin colour; just as millions of 'White' people are not really white, but of a cream complexion or yellowish tint. And probably to an inhabitant of

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another planet the bleached colour of the European—due in the main to ages of clothing—might be far less attractive than the bronze, the warm sepia of the Negro. But in rough-and-ready classification we speak of the 'Black' Man when we allude to the aboriginal Australian, Papuan, or Melanesian, or the Negroes of the Old and New Worlds; of the 'White' Man when we mean the European sub-species (many of whose varieties are quite dark in skin-colour); of the 'Red' Man as indicating the Amerindian, the 'Brown' Man in referring to the average Indian and Malay, and the Yellow Man as a covering phrase for the Chinese, Siamese and their Mongolian relations.

The Negro has no cause to be ashamed of wearing "the burnished livery of the Sun," as far-seeing Shakespeare so aptly puts it. He was more or less restricted in his range to the warm belt of the world, firstly by the recurrent Ice Ages and next by the hostility of the White and Yellow peoples, who had struggled through the last of the Glacial periods and emerged enormously strengthened by their endurance. Meanwhile the Negro and the Australoid lived naked in the Tropics for such an immensely long time that no doubt under the effect of sun-heat their skins—originally yellow, as in the ancestral Man from whom we are all descended—grew deeper in tone, till in the equatorial regions where great moisture

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was combined with great heat they became really black in maturity. Negro babies, however, are still born reddish yellow in skin colour, and the women who are a little more protected from the sun are less dark than the men. Where, as in America and the civilised parts of Africa, the 'Black' man has lived for generations accustomed to be fully clothed, he is already lighter in complexion. So also is it with the Australoid.

In addition to the care of 37,700,000 Negroes and Negroids in Africa, we of the United Kingdom are answerable for the destinies and good government of 11,000,000 Egyptians, who though 'Africans' are not to be classified as Negroes, though there is much evidence of ancient and modern intermixture with the Negro in the features and skin colour of the ten millions of peasant cultivators. We have recently realised by objects of early Egyptian art, that the pristine people of Lower Egypt were Negro pygmies, but more like the pygmies of Papua or New Guinea than the Congo pygmies of to-day. The Egyptian upper classes are practically a white people recruited originally from Eastern and Southern Europe, Asia Minor and Syria, and scarcely descended from the wonderful Ancient Egyptian stock. This with much Arab, Nubian and Negro infusion still lingers in the ten millions of cultivators and herdsmen.

CHAPTER II

BRITISH WEST AFRICA

"A great impression was made upon both sections of the Nigerian public by the departure of the Negro Nigerian contingent for the War in East Africa. These men were going some 5,000 miles from their homes to fight for the Empire. They had already done splendid work in the Cameroons. Their loyalty even attracted attention and comment from the French Press in the adjoining protectorate of Dahomé" (West Africa, March 18, 1917).

THE thirty-seven millions of Negroes who have been born in or been brought under the British Empire have their strongest contingent in Nigeria, Southern and Northern. Here they muster over sixteen millions. Of these there are about five million Negroes of very pronounced type, *really* black people, in Southern Nigeria (Lagos and its hinterland, Benin and the Niger delta, Old Calabar and the Cross River),¹ and in the lower Niger lands

¹ As to the rather turbulent people of Southern Nigeria, amongst whom I have known how difficult it is to compose feuds between tribe and tribe, they quickly realised what this War meant to them and to the British Empire generally. A British officer, writing from Southern Nigeria to the *Daily Graphic*, reported how the people of New Calabar and their hereditary enemies, the people of Okrika, had now

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northwards to the State of Nupe. There are perhaps two million Yorubas and allied tribes who are somewhat lighter in skin-colour and occasionally have in them a trace of Northern blood. The Yorubas are a particularly worthy people, valiant in war but of peaceable disposition, keen traders, very cleanly and self-respecting, industrious, and Muhammadan in religion. But the Niger delta negroes already mentioned include the Ibô tribe, which has strong artistic capacities and is very clever and deft in workmanship. The Ibôs are still largely pagan in religion, though a small proportion of them are becoming Christians or Muhammadans. The Old Calabar and Cross River tribes either belong to the bloodthirsty, 'fetish' religions that have so long been the curse of the Ibô tribes, of the old Kingdom of Benin and the mysterious Arô country, or a proportion of them have been converted during the last fifty years to Christianity by English and Scottish missionaries.

sworn blood brotherhood (lest their intertribal quarrels should embarrass us), and had brought in £1,000—each tribe contributing £500—which they begged the local Political Officer to forward as a token of personal loyalty to the King. They wrote letters in broken English saying that they wanted to help in the great War because they were grateful for having such good and kind rulers. The whole division contributed £1,600 for War funds. This means a great deal when one realises what keen, hard-headed traders are the few headmen with money, and how comparatively poor (except in food stuffs) are the mass of the people.

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In the direction of the Cameroons frontier the natives speak Semi-Bantu, or true Bantu languages,¹ and in physical appearance often represent the average 'Bantu' type of figure and physiognomy, being sometimes very pleasant-featured. Cannibalism prevailed in all this Cross River-Ibô district down to quite recent times, yet the people are singularly intelligent, and spring to anything like practical civilisation. The Arô caste, which dwells amongst them, and was chiefly remarkable for the hideous and mysterious religion that it stimulated, is evidently the vestige of some unrecorded invasion from the more northern parts of Nigeria, for in physical type many of the Arôs are Negroid rather than Negro, with finely chiselled features and lighter skins.

The industry and energy of the Egba and Jekri people of Lagos and its hinterland (radiating especially from the partially self-governing State of Abeokuta) are remarkable. The Alake or Chief of Abeokuta paid a visit to the United Kingdom some years ago and

¹ I hope the reader will bear with my foible for mentioning sometimes the type of language spoken, because language study in Africa and Oceania is of such importance in understanding the history and the mentality of these 'backward' peoples, who are as often retrograde as primitive. Certainly many Negro languages seem to contain evidence of a past of greater mind-culture than was evident among Negro peoples a hundred or even fifty years ago, when the White man first began to realise them.

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created a very favourable impression by his intelligence and good-humour. This native ruler and his little country contributed early in the War £500 to our war funds. Abeokuta was the scene of early missionary efforts on the part of the Church Missionary Society, laughed at in the 'forties and 'fifties, but now producing ample results in the way of education, industry and peaceableness.

There still linger in the extraordinary labyrinth of forest and tidal creeks, characteristic of the Niger delta, savage tribes scarcely known to scientific ethnology, almost entirely naked and speaking unclassified languages. But the advance in civilisation of the populous Niger delta ever since it became a British possession at the close of the last century has been very marked. The writer of this little book knew it as far back as 1882, and lived three years amongst its peoples in 1885-88, pursuing his researches often at risk to his life along streams which are now as safe to traders and explorers as the Thames.

In the region between the Upper Cross River and the Middle Benue there is the remarkable tribe known as Munshi. It had a bad reputation down to the last two or three years for its raids on neighbouring tribes and its cannibalism. But one or two wisely conducted punitive—yet explanatory—expeditions have made a great difference to this

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virile people who are rapidly becoming civilised by the presence in their midst of officials and missionaries. They speak a language which is exceedingly interesting because of its relationships with the Bantu family.

To the west and east of the Munshi there are other tribes quite unrelated in language and somewhat different in physique, but usually of higher civilisation. Such are the Juku, who were Muhammadanised some time in the nineteenth century and dress like the Muhammadans of the Sudan. In the region immediately south of the Benue and north of the Cameroons frontier there are powerful Muhammadan chiefs usually of mixed Fula descent whose districts were originally part of the great Fula Empire in Central Africa. But there are also other Semi-Bantu tribes allied linguistically to the Munshi and the people of the Cross River, and to the Semi-Bantu of Northern Nigeria. These are similar in physiognomy to the Zulu and the Bantu tribes of Central Africa. They mostly incline to nakedness, are of vigorous physique and industrious agriculturists.

North of the Benue we come to a country which—as you proceed northward—becomes better suited to nomadism or to the shepherd's life, as the rain supply grows less and less abundant. Still in such a district as the Bauchi Mountains there are many industrious

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agricultural tribes, the so-called 'pagans' of Bauchi. Some of these people speak Semi-Bantu languages and bring us by this and that deduction to the original home of the Bantu language family, which has exercised during the last two thousand years such an enormous influence over Central and Southern Africa. The Bauchi pagans are either wholly naked or nearly so, but everywhere north of the Benue in Nigeria Proper we are never out of sight of clothed people belonging to the Muhammadan religion, and often Negroids in racial characteristics rather than Negroes.

At the same time throughout Nigeria—the limits of which on most lines of classification are Lake Chad and the Shari on the east, the forest region of West Africa on the south, the Sahara Desert on the north, and Senegambia on the west—we have a very large population of Negroes that are vaguely classified as 'Sudanic,' and are represented typically by the tribes speaking the Hausa language. These Sudanese Negroes, who furnish us with the majority of our invaluable Hausa and Sudanese troops, are usually tall and well-made, but with a tendency to prominent cheek-bones and flat noses. The men are better-looking than the women. They differ little in physical appearance from the Sudanese tribes of the Bahr-al-Ghazal, as far east as the Nile provinces of Uganda, and westwards they stretch

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over the grass lands south of the Niger Bend till they mingle with the coast peoples of Senegal, from which indeed they cannot be sharply distinguished in physical appearance. The many tribes that now use Hausa as their home-speech or their trade language have diverse characteristics in culture, but they are being gradually welded into a homogeneous type by Muhammadanism, the Hausa language, and what might be termed Arabian culture. This last in some way assimilates the inner regions of the Niger basin and the Sudan with Arabia and India.

The Hausa tongue was probably formed about three thousand years ago, more or less, by the coming across the Sahara Desert and into Eastern Nigeria of bands of Egyptians or Libyans—or both—who brought with them languages allied either to the Hamitic speech of Egypt and the Red Sea coastlands, or to the Libyan language of North Africa. The Northern tongues, very distantly akin to the Semitic languages of Arabia and Syria, fused with the indigenous Negro speech-types, one of which may have been Semi-Bantu; and from out of the mingling was formed the compromise language—'Hausa'—with sex distinctions (foreign as a rule to the Negro languages), and many features that recall unmistakably the languages of the half-white people of Northern and North-eastern Africa.

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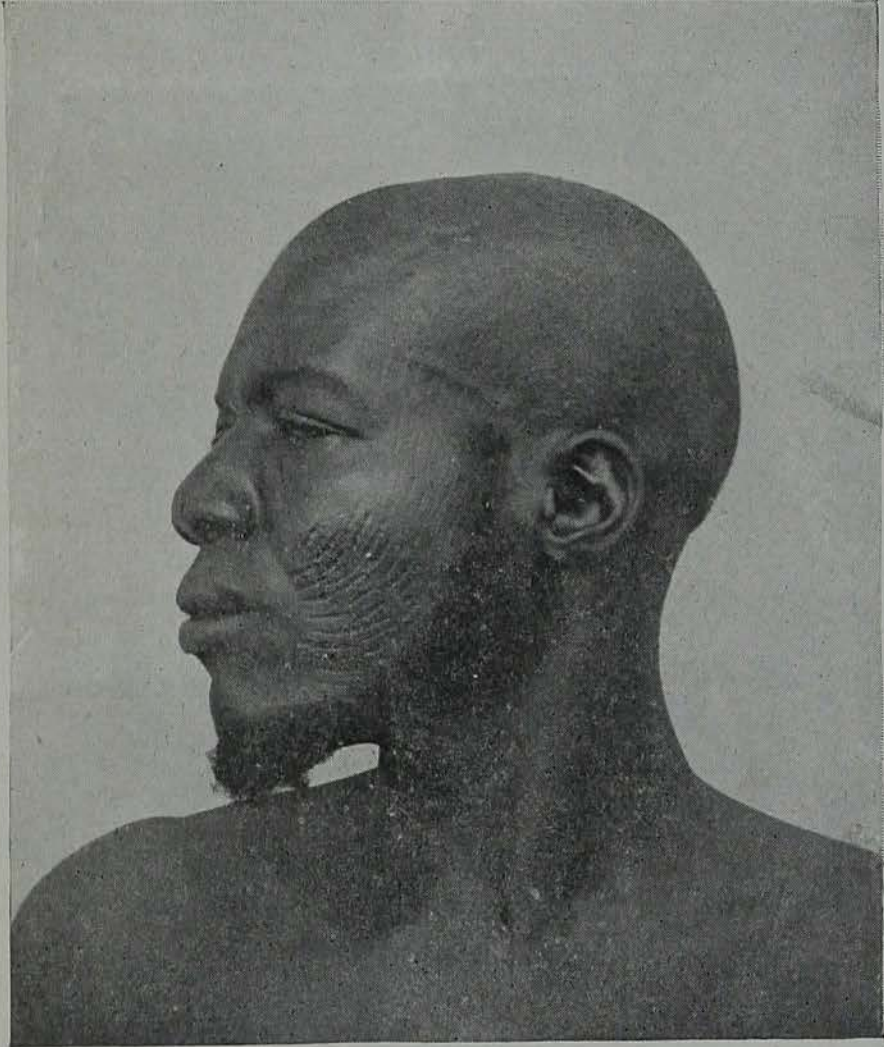
Hausa was probably as quickly made as were the Romance languages during the decline of the Roman Empire, or Hindustani after the Arab, Turkish, and British invasions of India. But once established it became a most powerful medium of intercommunication, and the study of Hausa is of the highest importance to British interests in Africa; for an understanding of this language would enable one to communicate with the natives between Lake Chad on the east and the Senegal-Gambia basins on the west, between Lagos on the south and the Sahara Desert on the north.

These Hausa communities must have grown up and flourished two to three thousand years ago under the first definite 'White' invasion of Central Africa since Neolithic times; and they have been associated with the commerce of the Sudan ever afterwards. Though they had formed kingdoms in Bornu, at Kano, and elsewhere in Eastern and Central Nigeria, the Hausa people were still further united by the preaching of the Muhammadan religion, which they adopted gradually between the tenth and the nineteenth centuries.

To the west of Hausaland is the country of Sokotó, which is inhabited mainly by the Soñghai, a negroid people with a great historical past. They are quite distinct in language from either Fula or Hausa, and are supposed to have reached the Niger from the oasis of

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Agadés in the Sahara. The Soñghai founded a remarkable civilisation on the Upper Niger, but gradually lost their power to the Moors, Mandingos and Fulas. To the east of Hausaland arose the important State of Bornu, where, however, a totally different language was enthroned—the Kanuri, which seems to have been imported from the north, from the interesting Tibu Negroids who occupy many Sahara oases between Tripoli and Lake Chad, and are especially the people of the Tibesti Mountains—that ever-present link or bridge between Mediterranean North Africa and Ethiopian Africa. The Negroids of Tibesti did much to carry an Arab civilisation into Bornu. They founded dynasties which endured for centuries. The last but one of these arose about the time of the Crusades, but in the early nineteenth century had become very enfeebled. It was, however, greatly revered by the people, though it had very little power. About a hundred years ago there came on the scene a religious teacher who was partly of Arab and partly of Kanem or Tibu descent, and therefore much like a White man in features though of darker complexion. He was revered as a holy man and known as the Sheikh Muhammad-al-Amin. He became Prime Minister to the effete King of Bornu, because he alone seemed able to resist the attacks of the Fula conquerors



A HAUSA OF NIGERIA.



Capt. C. H. Foulkes, R.E.

A FULA OF NIGERIA.

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from the west. In course of time Muhammad-al-Amin was the real ruler of Bornu, and received with the greatest friendliness and hospitality the first British expedition which crossed the Sahara Desert. (It had been sent thither by the British Government, who wished to open up a trade between the Mediterranean and the heart of Africa.) The family of Sheikh Muhammad-al-Amin became, in the middle of the nineteenth century, the recognised rulers of Bornu, but this new dynasty was upset and driven into exile by the Mahdist rebellion in the Egyptian Sudan. One of the eminently gratifying results of the subsequent British conquest of Nigeria—which, so far as fighting went, was largely a struggle with the Mahdism of the Sudan—was the restoration to the throne of his great-grandfather of Sheikh Bukar Garbai, so that Bornu is once again a self-respecting principality under British tutelage. The gratitude felt for this by the present representative of the Kanemi dynasty is referred to in the Blue Book published by the Colonial Office in April 1915. The Emir of Bornu was one of the readiest of African subsidiary rulers to recognise the justice of our cause. Though not a rich man, he had already proffered to the Governor-General a sum of £4,000 to be devoted to education, but when war broke out he asked that £3,200 of this might be given to our War funds. In

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addition he sent horses, donkeys, bullocks and corn and a large force of native porters to assist our Nigerian troops in the Cameroons.

The Hausa States between Bornu and the middle Niger have probably furnished us with twenty to thirty thousand admirable soldiers for employment in this War against Germany. With such troops and others we have conquered and occupied half Togoland, and with them, in alliance with the French and their Senegalese troops, we have conducted an extremely difficult, arduous, but successful campaign against the German forces in the Cameroons. And at the time this book is being written there are important contingents of Hausas on their way to finish the struggle in German East Africa.

Beside the Kanuri of Bornu, and the Hausa-speaking folk who probably number six millions within British limits in Northern Nigeria, there are another three millions of Negro tribes, including the people of Nupe, Bauchi, the Kaduna basin and Borgu. Some of these, as already mentioned, speak languages of Bantu affinities, exceedingly interesting in their relationships both with small clusters of languages in Senegambia on the one hand, or with the great Bantu family south of the Benue and Northern Congo. Others again use isolated languages not easy to put into any one of the great divisions of African speech; and all

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of these North Nigerian Negro tribes are agriculturists in preference to the herdsman's life, and in contrast with the more nomadic Arabs, Fulas, Kanembu and Tuareg.

One of the most important race elements in British and French Nigeria is the Fūl, or, as it is generally rendered, the 'Fula' type. The Fulas have played a leading part in nineteenth-century Nigeria. They are nothing but a ruling caste, there, as well as in Western and Central Nigeria. In British Nigeria they may not exceed in numbers—those that are of pure lineage—a quarter of a million. The pure-blood Fula is very like an Arab in appearance, with, however, an occasional suggestion in features of the Mediterranean European or the Pharaonic Egyptian. Their origin is as yet an unsolved mystery, but the probable explanation seems to be that they are descended from a semi-White race that formerly inhabited Northern Africa, especially Morocco, and that they were driven into the Sahara Desert by the immigration into North Africa of the Hamitic peoples from the direction of Egypt, or the Iberians from Spain. They were certainly established two to three thousand years ago in Senegambia and on the upper Niger. Originally they were herdsmen, more concerned with the keeping of cattle, sheep and goats than with agriculture or mining industries. Their history, as far as it can

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be established by traditions and archæology, is oldest in the countries south of the Central Niger; in what is called the Niger Bend. Here, they always regarded themselves as greatly superior to the Negroes amongst whom they dwelt, and until the nineteenth century kept themselves pure from intermixture of blood.

The language they speak is another puzzle, because it is, though exceedingly refined and developed, a Negro language so far as any of its affinities can be understood. It even has very distant resemblances to the Bantu group, and is obviously related at the present day to Negro languages that are spoken north of Ashanti and Togoland. Although the Fulas in their physical appearance and customs suggest repeatedly resemblances to the Berbers of North Africa or to the Ancient Egyptians, they have no trace whatever of this Northern influence in their language, except of course in the many words they have borrowed in recent times from Arabic. They began to be converted to the religion of Islam by the first Arab and Moorish pioneers in Western Nigeria in the tenth and eleventh centuries. Some of the cattle-keeping Fulas, however, of the country of Borgu (north of Yorubaland) and of the regions south of Lake Chad have remained pagans almost down to the present date.

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But during the eighteenth century all the Fula tribes in French West Africa had become not only Muhammadans, but very earnest-minded Muhammadans, desirous of spreading this religion in all directions. In fact, for religious reasons they rose against the old Moorish rule on the Niger and the kingdoms established by the Mandingos, and in a short time conquered the whole valley of the upper and middle Niger down to its confluence with the Benue River. They subdued also Hausaland, with its capital at Kano, and extended their rule south of the Benue River to the hinterland of the Cameroons. Their rulers tried to open up communications with Lagos and Badagry so as to have a seaport on the Atlantic. Eastwards their influence and their colonies extended into Darfur and the Egyptian Sudan. They had long been acquainted with Egypt by the religious pilgrimage to Mekka which passed that way. Many of them adopted Arabic as a second language, and wrote a good deal of literature in Arabic. They tried, but failed, to conquer the Kingdom of Bornu, their failure being in some degree attributable to British help rendered to Bornu and to the obstinate valour of the family of the Kanem Sheikh of Bornu, whose descendant, the Emir, has just been referred to.

During the nineteenth century, however, the

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ruling caste of Fulas not only mingled very much with the Hausas and Nupes (so that they became in appearance more Negro than Negroid), but they engaged very deeply in the slave trade, and devastated many countries of the Western Sudan in their slave raids. They were not originally well disposed towards a British protectorate over Nigeria, just as they similarly fought hard against French overlordship. But when this was shown to be the only solution of Nigerian troubles, they accepted it with a good grace; and directly the War opened they declared emphatically that they wished to support the British Government with all the means at their disposal, and in no way to embarrass us by allowing any local questions or disturbances to divert our troops from first of all repelling German invasions of Nigeria, and secondly, carrying out a counter invasion of the Cameroons.¹

Togoland, which lies between the British Gold Coast and French Dahomé, was speedily conquered and occupied by the British and French forces a month after the declaration of

¹ A tribute, indeed, ought to be paid to the loyalty of all the tribes in British Nigeria, both Muhammadan and pagan, and this notwithstanding the very active propaganda of the enemy among our Muhammadan troops. Appeals printed in Arabic, and alleged to emanate from the Sultan of Constantinople, were distributed throughout Northern Nigeria and the Northern Cameroons, usually enclosed in bottles and attached to trees, but the attempts to influence Fula, Hausa, Soñghai or Kanemi were utterly futile.

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war, the whole mass of the natives being overwhelmingly on the side of the Allies. Ethnically—that is to say, according to the character of its native populations—this region belongs about two-thirds to Dahomé and one-third to the Gold Coast. The region destined to be British is that which lies more or less within the watershed of the great Volta River.¹

¹ One chief of Western Togoland had asked in 1886 to be taken under British protection, and having been given a British flag just before his territory was arbitrarily brought within the German sphere of influence, he retained and hid the flag. This fact was discovered by the Germans, who exiled him to the Cameroons. There he was eventually released when the Allied forces captured Duala, and he was enabled to return to his country. Soon after doing so, he addressed to the Governor-General of the Gold Coast the following letter :

“ I, the Head Chief, Dagadu, of Kpandu, have given here £50, and my village young men have also assisted me with cash £51 10s. (to total £101 10s.), being a fund to help the English Government towards the Imperial War between England, France, Russia, and Germany, Austria-Hungary and Turkey. It was my willing to give more than what I have done above, but on account of the Germans, and owing to their bad treatment giving, most of my village young men have removed from this land and entered into another calling for daily bread : also my land is very poor to-day. May God Almighty bless Great Britain to master the victory. I congratulate the Local and the Imperial Government and the District Political Officer, Mr. R. S. Rattray, who is treating us here very well and gentle. May he live long ! And Mr. J. T. Furley, who is a best and good gentleman. May he live long ! May God bless the English Government and prolong their power to be second to none. God save the King.

“ Yours obediently,

“ HEAD CHIEF, DAGADU OF KPANDU.”

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Over the eastern portion the bloodthirsty Kings of Dahomé at one time exercised authority—more or less; but the chiefs and peoples of the Western part had long been accustomed to regard the British power as their suzerain when Germany in the 'eighties of the last century more or less forcibly took possession of their territory. These tribes of Western Togoland belong in language either to the Semi-Bantu group or to that of the 'Si' languages (Mo-si, Gurun-si, etc.) characteristic of the Northern Territories of the Gold Coast.

The peoples of the Gold Coast, a large and important British possession having an area of over 80,000 square miles, and divided into three administrative regions, the Gold Coast Proper, the province of Ashanti, and the Northern Territories, are of three stocks in regard to language division. There are the Gã people of the south-east often called 'Accras'; the Fanti-Ashanti congeries, whose languages belong to the Agni family and have far-off affinities with the Semi-Bantu; Dagomba, a group north of Ashanti in the Northern Territories, whose speech belongs to the 'Si' family, which, together with the Teme language in the border regions of Northern Togoland, has perhaps distant affinities with the Fula tongue, being governed mainly by suffixes and not by prefixes. The tribes of

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the Northern Territories are Muhammadan, and are a specially vigorous blend of Negro and Negroid. For many centuries they have been in touch with the Negroid peoples of the Niger Basin, with Hausa, Fula and Mandingo, and an occasional wandering Arab or Moor, and have thus attained to a well-marked Muhammadan civilisation. Their towns are clean, their houses and mosques mostly built of sun-dried clay, they keep large herds of cattle, goats and sheep, and use horses. Their country is an open parkland or region of grassy downs, and is perhaps healthier than the great forest region farther south.

The Ashanti and allied tribes are emphatically peoples of the forest, but the rocks and streams are rich in gold, and it was the rumours of this gold which long ago attracted to the northern part of Ashanti the enterprising Negroids, Arabs, and Moors of the Sudan, so that this region became rumoured to Europe as the rich gold-bearing country of Wangara years before any adventurous European navigator found his way by sea to the Gold Coast.

The Gold Coast Proper (often known as 'The Colony'), south of the Pra River, is inhabited by tribes closely related to the Ashanti in race and language, all of whom were somewhat superior, when first discovered by Europeans, to the savage and cannibal Negroes of the Ivory Coast or of Dahomé. This arose,

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no doubt, from the commerce in gold dust. The gold dust was carried at first through Ashanti to the Northern Territories, where it was exchanged for the trade goods of the Mediterranean brought thither by Negroid merchants either from Egypt or from Tripoli. The result was that the glass beads from Italy and Egypt of 2,000 years ago or more actually found their way across the Sahara and through Nigeria to the Gold Coast, where they were greatly treasured by chieftains, in whose graves they were buried. These glass beads and 'aggri' beads of porcelain are found here and there through the forested regions of the West Coast, from Yoruba to Liberia.

Ashanti sprang into public notice early in the nineteenth century. Its wealth in gold, the savage customs of its monarch, and the fact that the Ashanti people were in touch with the Hausas on the north and thus might furnish information regarding the unknown course of the Niger and the fate of Mungo Park, induced the British Government more than a hundred years ago to send missions to that country, and envoys who concluded treaties. When, after the general settlement of the Napoleonic Wars, we took over a portion of the Dutch Gold Coast, we inherited a long quarrel which had arisen over the slave trade between the Dutch and the Ashanti King. A

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military defence of our settlements was rendered necessary, and in the course of it the British Governor of the Gold Coast lost his life and the Ashanti warriors were with difficulty repelled from our coast possessions. As years went on they grew more and more overbearing towards the Fanti people under our protection, and at last we were compelled to embark on the Second Ashanti War, in which Sir Garnet Wolseley won his laurels and succeeded in reaching and burning Kumasi the capital.

But the Ashanti were not conquered finally until the two further expeditions of 1896 and 1900. In 1901 their country became a British province, and from that time onwards they have not only been peaceable, but have increased in numbers and made very great progress in civilisation and industry. A number of them are now enlisted in British fighting forces, and have probably taken part in the campaign against the Germans in the Cameroons.

There are many chiefs in the Gold Coast Colony, quite a number of local dynasties respectable in antiquity and jealously preserving their genealogies. Not a few amongst their modern representatives are educated gentlemen, able to speak English with aptitude and even elegance, and quite alive to the importance of science and good government. They are taking an ever-increasing part in

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the councils of their country. At one time the Gold Coast Colony was chiefly celebrated for its gold, and the output of gold from both the Gold Coast and Ashanti is still considerable. This was the first gold that came within the control of the British Empire by the establishment of forts on this coast in the reign of Charles II. who coined his guineas from this 'Guinea' gold. ('Guiné' was the Portuguese rendering of a great native centre of civilisation—Jenne or Ghana—on the Upper Niger, applied in course of time to much of the West African coastlands).

But the modern Gold Coast is wealthier and more celebrated in regard to its output of cocoa, which in quality ranks with the best grades of tropical America. Some forty or fifty years ago missionaries introduced the cultivation of the cacao shrub into this region. Similar experiments with it had been tried with moderate success in Fernando Pô and the Cameroons. After hanging fire as such introductions often do for a number of years, the industry suddenly began to prosper. Gradually it was realised that the soil and climate of the Gold Coast exactly suited the cacao species, which is a very 'pernickety' shrub not easy to please. Moreover, thanks to missionary impulse and the encouragement—somewhat late in the day—of the British Government, the cultivation of cacao became a really native

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industry. The Germans pushed cacao cultivation with energy as soon as they took over the Cameroons, but they pursued this enterprise from quite a different point of view—the old ‘plantation’ basis, that is to say, the Germans were to acquire the land, more or less forcibly and for nothing, and the natives were to work it for them at a low wage. In this way it was designed that all the profits of cacao cultivation should go to the European.

By accident or design—probably owing to the influence of the missionaries—quite a different plan was adopted in the Gold Coast. There the natives’ rights to the land were sedulously observed, and they were encouraged to undertake the cultivation of cacao as their own industry, and to sell the produce to the European. This has proved a most profitable and happy arrangement. As the land belongs to the native, and the profits of his industry come to him without any intermediary, he plants cacao industriously, tends it carefully, and waxes wealthy over its sale to the European. On the other hand, in this way the British cocoa market has a splendid field of production which cannot be interfered with by any foreign nation or taxed to our disadvantage.¹ There is no need to send out

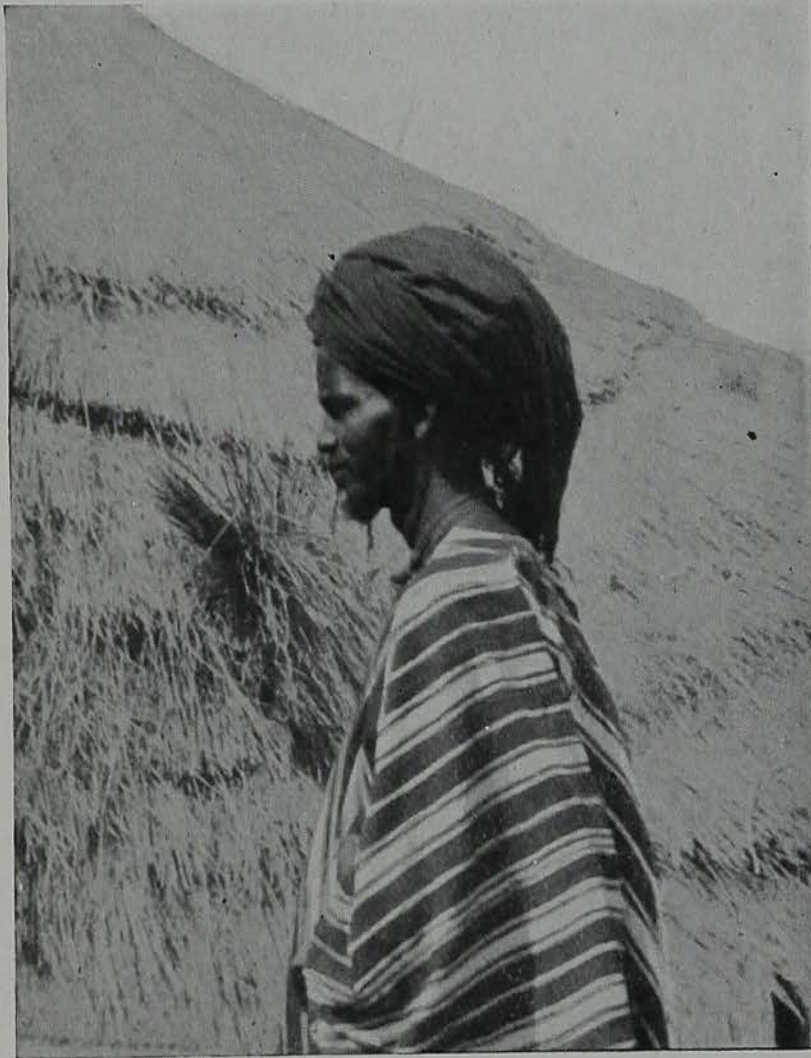
¹ The following figures and comparisons are instructive: Between 1904 and 1912 about the same area—fifty to a hundred square miles in all—was under cacao plantations in the Cameroons and in the Gold Coast Colony. The plantations

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European planters at great expense, and perhaps loss of life (from the undoubted unhealthiness of the climate). The native, on his part, appreciates increasingly the supreme advantages of impartial law and uninterrupted order. The man who plants is sure to reap, so that the cacao industry has probably made him more loyal to the British Empire than he ever was before.

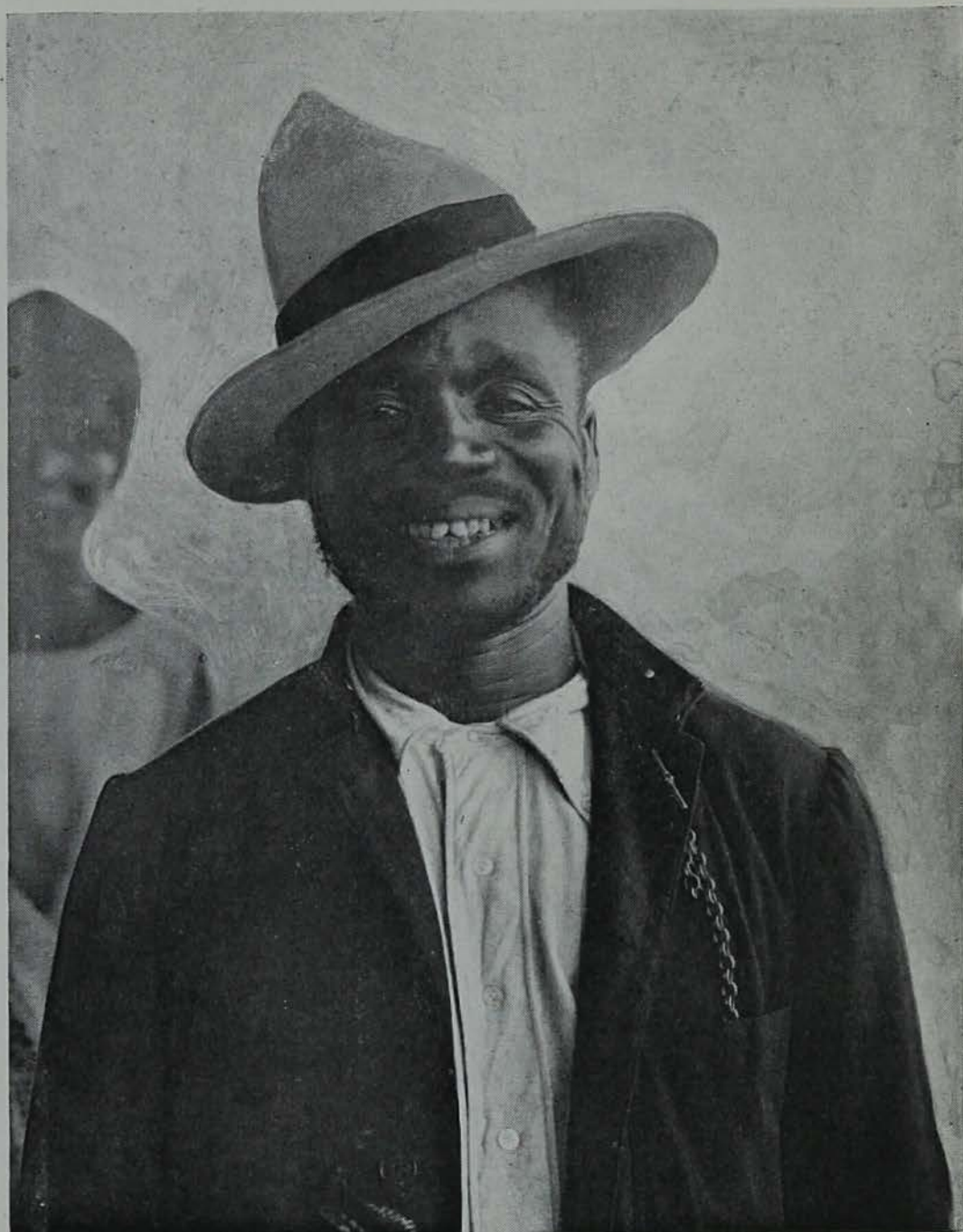
There is, however, one small disadvantage arising from his wealth: he has more money to spend on poisonous alcohol. Most unhappily in Southern Nigeria, in Togoland, in the Gold Coast and Ashanti (but not in the Northern Territories), in the coast regions of Sierra Leone and the Gambia, the British Government still allows the importation, unchecked as to quantity, of distilled spirits and more or less poisonous liqueurs and brandied wines. It does so partly because it derives from the import duties and licences levied on this alcohol a considerable annual sum in revenue which is applied to the cost of administering and defending the West African colonies. It is, in fact, an indirect method of taxing the native, and is excused on that head, as it is supposed to cause less trouble than the

in the Cameroons belonged to White men, and were run by White overseers and native labour. The Gold Coast plantations belonged to Natives, and were entirely run by natives. In 1912 the Cameroons exported 3,500 tons of cacao beans and the Gold Coast 38,000 tons!



Capt. W. Stanley.

A FULA OF THE GAMBIA.



Sir H. H. Johnston.

A KRUBOY OF SIERRA LEONE.

(Though the Kru race comes from Liberia, there is a large colony of them in Freetown, Sierra Leone.)

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collection of a direct tax necessary to meet the expenses of annual administration, development and defence. But it is a false economy, and in reality the West African coast would be far more prosperous and productive of revenue if the importation or manufacture of distilled alcohol were prohibited. Outside the areas I have specified we rigorously exclude alcohol from native consumption, or at least we are supposed to do so, though it is feared there is a good deal of leakage of distilled spirits amongst the natives of Northern Nigeria, who are becoming increasingly addicted to them.

To a certain extent, fortunately, the natives (who are progressing in education and intelligence) are now aware of the extent to which alcohol cripples them in their competition with the European. There are nowadays many native doctors of approved education and good degrees in West Africa, and they realise that the abuse of distilled alcohol tends, for example, greatly to lessen fertility in both men and women, with the result that the increase amongst these semi-civilised or civilised tribes is becoming arrested, and they are even tending to decrease in numbers in comparison with the sound and healthy teetotal Muhammadan peoples of the interior. Alcoholism, moreover, induces a great lack of resistance to local germ-diseases; in short, alcohol is likely to kill off the coast peoples

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before very long if its introduction is not sternly arrested or unless, if it be still imported by the desire of the British Government, the sensible native refuses to touch it.

But neither absorption in cacao planting nor in gold mining prevented in any way the negroes of the Gold Coast from realising to the full what this struggle imported to the British Empire as a whole. No African territory showed itself more loyal to the British connection than did the people of the Gold Coast, Ashanti, and the Northern Territories beyond. Some of these tribes had only known us as rulers twenty years or less; others as conquerors twenty years or more; others as the peace-keepers on their coast for a hundred years. But all these peoples seem to have quickly realised the situation (no doubt through the proximity of Togoland), and have either enlisted in our fighting forces or contributed to our State funds or our charities from their savings. The *Government Gazette* of the Gold Coast in September 1915 published a whole series—too long to quote—of gallant actions by non-commissioned officers and privates in the Gold Coast regiment of the West African frontier force in the Cameroons campaign. Some of the actions certainly would have been rewarded by the Victoria Cross had they been attributed to Europeans.

The natives in the historical old town of

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Elmina sent in 1915, through their own Aborigines' Protection Society, £450 to the Prince of Wales's Fund; and since then further contributions to that, and still more to the War Loans, have been sent from large centres of native population in the 'Colony.' During the period of the War (so far) no less than seven aeroplanes, at an approximate cost of £1,500 each, have been furnished for the Imperial forces by the Gold Coast natives, who have sent in their contributions with many expressions of good will and a belief that they were supporting their own cause. As recently as February 1917 the Omanhene of Akim Abuakwa reviewed the course of the war in a pithy and accurate speech at a Government council meeting, and seconded the motion of the Colonial Secretary that £200,000 of the Colony's funds should be invested in the British War Loan.

In the British colony and protectorate of Sierra Leone there is for its area of 31,000 square miles a great diversity of tribes and languages.

Along the south-east coast of the colony and the frontiers of Liberia we have vestiges of the Bulom peoples (the original natives of Sierra Leone proper, the old name of which was Bulom-bel), who speak an interesting language that is Semi-Bantu. There are also

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small outlying colonies of the Gora folk of Western Liberia, whose speech is quite isolated in its relationships. North of the Gora is the large—nation, it might almost be called, of the Mende, whose language affiliates them with the great Mandingo congeries and with the Vai people across the Liberian frontier. North and north-east of the Mende group are the Kisi, who extend more or less over the region of the Niger sources on French territory. The Kisi are still very wild and warlike, are cannibals and pagans. Their language has relationships with the Semi-Bantu, but does not belong to that group. West of the Mende and the tribes related to the Kisi there is perhaps the most important section of the Sierra Leone peoples, the Temne. Their language is a very interesting member of the far-stretching Semi-Bantu group. They are mostly Muhammadans, and generally are of paler skin than the coast negroes and of more refined features. Another very interesting tribe are the Limba, emphatically cattle-keeping and likewise Muhammadan. Their language is distinct from that of the Semi-Bantu, and probably belongs to a group found elsewhere in Senegal.

There are also a great many Mandingoes of Mandingo speech (Madiña), and the Mandingo family is notably represented in Sierra Leone near the coast by the Susus. All these branches

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of the original Mandingo people are Muhammadan in religion, and very often one meets amongst them faces which are negroid rather than negro, with almost the features of an Arab and a pale skin colour. The Mandingo congeries of peoples is one of the most important from every point of view in West Africa. It is analogous in its love of peaceful trade, its industry, its enterprise, its cleanliness and a practical Muhammadan civilisation with these features in the Hausas. The Mandingoes are, in fact, the commercial travellers (very often under the name of 'Dyula') of Western Africa. Where they leave off on the east the Hausas begin. The Mandingoes are met with a good deal in the British Gambia colony, as well as in Sierra Leone and Northern Liberia, but the bulk of them inhabit the French territory of Senegambia, and extend thence to the Upper Niger. The Mandingoes were between the eleventh and seventeenth centuries associated with the very powerful 'Melle' empire in West Africa, which may have been created in Western Nigeria 2,000 years ago or more, and which got into touch with Roman Morocco and Algeria. The Mandingoes began to be converted to Islam in the tenth century, and under the influence of the Arabs and Berbers their kingdom or kingdoms were strengthened. In fact, until the Moorish conquest of the seventeenth century they and

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the Soñghai were really the ruling peoples of Western Nigeria, and in close contact with the Tuareg of the desert. These Tuareg, or Berbers, which occasionally figure amongst the peoples of British Nigeria, and whose traders early in the present War announced themselves on the side of Great Britain and against the Turkish power in Tripoli, belong to the White man sub-species. They are descended from Berber tribes of Tunis and Algeria who were driven out into the desert by the Carthaginians and the Romans, and eventually colonised all or most of the Sahara oases and habitable regions. They became converted to Muhammadanism in the eighth and ninth centuries, mingled very much with the Arabs, and under the name of 'Moors' repeatedly invaded Spain. They often joined hands with the Fula aristocracy, with the Soñghai, and with the Mandingo tribes; and together with these elements they kept Europe at bay over the slave trade down to the last quarter of the nineteenth century.

The Gambia colony which was founded by Great Britain in the seventeenth century is of very small area, and confined to mere strips on either side of the Lower Gambia River. These strips are mainly inhabited by Mandingo people,¹ but south of the Gambia Estuary

¹ A native of the Gambia, a full-blooded Negro of Mandingo race in the West African frontier force, was recommended in January, 1916, for the Distinguished Conduct Medal by his

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this little colony possesses a portion of the interesting Fulup tribe. These Fulup or Felup people inhabit British, French and Portuguese territory in Senegambia, and speak one of the most remarkable of the Semi-Bantu languages—remarkable because it is the farthest west that any language of these affinities has penetrated. In appearance they are downright West Coast negroes, with very black skin and exaggerated Negro facial features. But they are an industrious and peaceable folk, though making stout warriors when they enlist, as they do in large numbers under the French flag. From this tribe are derived many of the far-famed Senegalese soldiers now fighting so bravely in France.

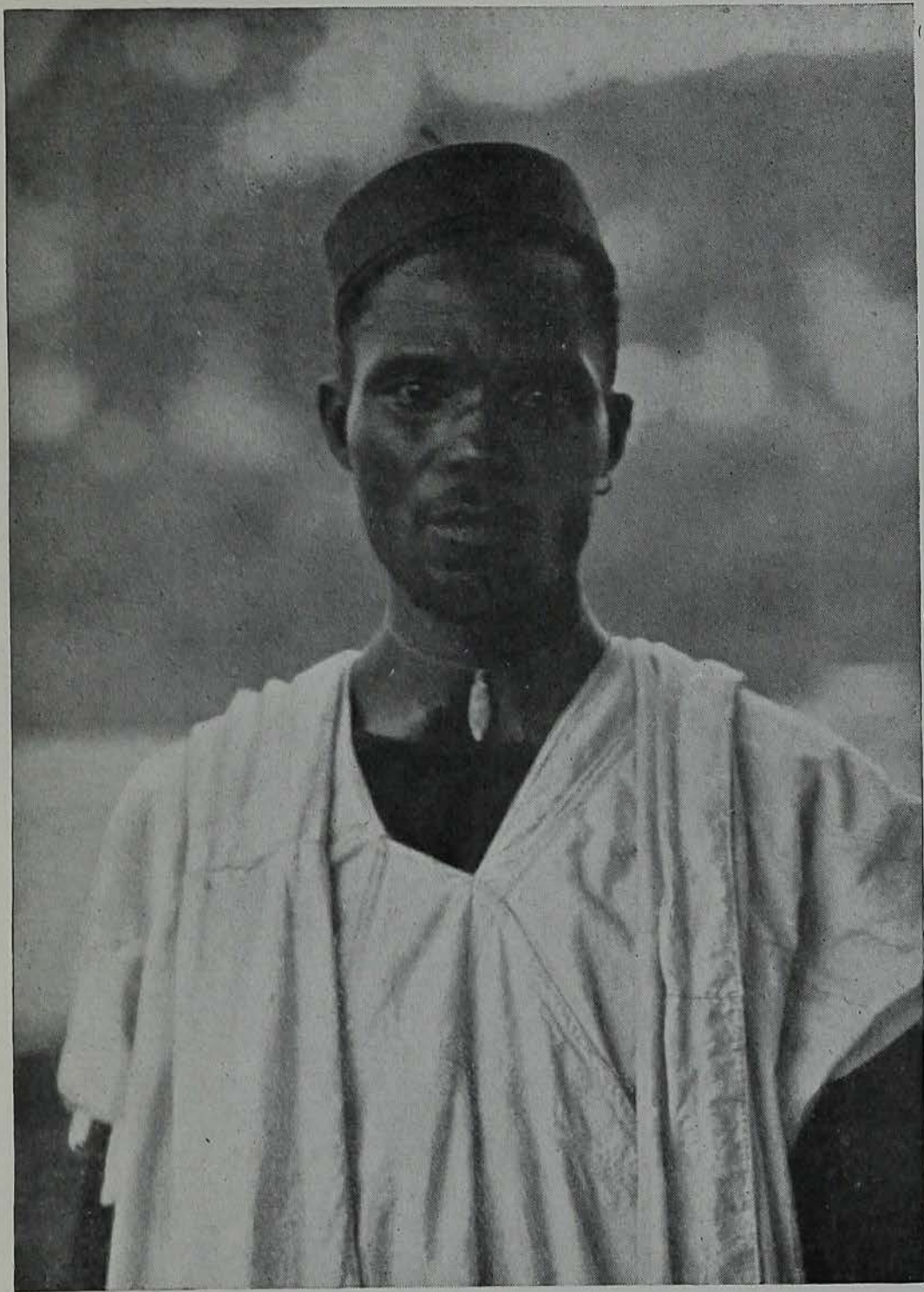
In the town of Bathurst, the capital of British Gambia, there is a large, English-speaking Negro population similar to that of Freetown, Sierra Leone, descended from freed slaves of all types landed at these ports.¹

Commanding Officer, General C. M. Dobell. This followed an action in the Cameroons, when the Sergeant-Major (Ebrima Jalu) was in command of one of the hottest parts of the firing line, after Lieutenant Markham Rose had been killed. Although deprived of the support of any European for several hours, he displayed the greatest coolness in controlling his men and directing the fire of the guns.

¹ These 'colonial negroes' of Bathurst contributed on their own initiative £319 to British War charities early in the war; *The Times* of April 11, 1917, notes that Negro school-children of Freetown, Sierra Leone, subscribed in 1916 £69 8s. 5d. to our funds for disabled and blinded soldiers and sailors.

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This mixed English-speaking Negro population of Sierra Leone and the Gambia is of great importance to us because of its aptitude for office work and for commerce. Numbers of its young men and women go out as clerks, school-teachers, missionaries, carpenters, masons, store-keepers, all over British West Africa, as well as into Liberia, where their knowledge of the English language ensures them a good reception. It is these 'S'a Leone' people that occasionally are the cause of trouble in our somewhat autocratically governed Northern Nigeria. They come from a colony which is in many respects a model African possession, where we manage to administer the law without fear or favour, racially or individually, and where the Black man has a considerable say in his own country's affairs. In Nigeria—especially north of the Benue and east of the Niger—they find a region more like India, of great native States and Muhammadan feudatories, who readily support the British Government on the understanding that there is not too much freedom of speech or action on the part of the masses. There are many difficult problems in Muhammadan Nigeria as there are in India, and the 'S'a Leone' people must not imagine that they can be solved in a few years by even the largest-minded British Governor-General. But it is a great mistake to underrate the value



Sir H. H. Johnston.

A MANDINGO OF THE SIERRA LEONE HINTERLAND.



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as British subjects of the English-speaking Sierra Leone and Gambia people, who identify themselves in heart-whole fashion with the British Empire, an Empire whose captains and missionaries rescued their forefathers from the most cruel form of the slave trade, educated them and gave them opportunities to live prosperously and peacefully. Wherever they go they are champions of the British flag and disseminators of the English language, besides being entirely bound up with the spread of British commerce. Many of them have attained a high degree of education, almost absurdly versed (thanks or otherwise to the old-fashioned education of their day) in the classics, and profoundly acquainted with the masterpieces of English literature. But others of the new generation have realised the importance of science: they have become interested in African philology, they are collectors in African natural history, excellent photographers, accurate surveyors, architects, first-class doctors and surgeons. I think there is a great future before them, and properly directed they may be the cement, the binding together of a vast British Empire in West and West-Central Africa. They enlist sometimes in our West African army, though as a rule their preference is for unwarlike pursuits; yet from them have come strangely brave soldier leaders in African history, several of

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whom distinguished themselves in the Belgian struggle against the Arab slave-traders in the Congo Basin in 1892-3.

Not only were the Gold Coast, the Gambia and the Nigerian contingents given the highest praise for their gallantry, their uncomplainingness, their persistency in the great campaign in the Cameroons, but similar official praise was accorded to the Negro seamen of the Nigerian marine. Referring to the Nigerian Marine, the *Morning Post* relates two noble exploits in the transport of big guns over hundreds of miles of territory by river and road. One 95-centimetre French gun was taken to Garua, a distance of over 200 miles, during the dry season, whilst a British naval twelve-pounder was also taken hundreds of miles by the Benue River. The native troops behaved with the greatest pluck, gallantry and devotion, and although they fought for the first time against European-led troops and were subjected to heavy machine-gun fire, they displayed great gallantry during a three days' bombardment from dynamite and "jam-tin" grenades, and, despite casualties, they held on to the hills with the utmost tenacity. The same may be said of the Senegalese troops, for in one fight a force of several hundred Germans under 150 White officers was driven off with the loss of 25 Europeans and 195 natives killed,

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and the machine-guns, stores and ammunition captured by a much smaller French force.

Although this little book deals mainly with the 'British' Black Man's part in the War, I cannot resist an occasional allusion to the rôle that has been played in this struggle by the black troops raised by the French in West Africa—the celebrated 'Sénégalais'—Wolofs, Mandingos, Sarakhulés, Bambaras, Bosons, Tukulörs, Fulbe, Dyola (Fulup), Moors of the Senegal, Soñghai, Mosi, Dahomeans, and scarcely known tribes of innermost Senegambia. I was invited in 1915 by the French Government to study this black army as it lay in camps and hospitals along the eastern front of France and on the Mediterranean littoral. From the field of battle all the evidence went to show it was perfectly disciplined; it was brave, but not ferocious. Away from the scene of fighting it was sober and perfectly well-behaved; criminality or impudence virtually did not exist among its component thousands. There was no mistake about the enthusiasm for the French cause, and this could only have been created by years of sympathetic French rule in West Africa, *and the knowledge of German methods with the black man, which has been slowly, quietly, permeating Negro Africa.* But there is no need on my part to praise the Sénégalais for their part in the European war. English, American

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and French war correspondents have already done so. I might, however, close this reference to them by an excerpt from one of the few really vivid and truthful accounts of the German invasion of France: *My Home on the Field of Honour*, by Elisabeth Huard, the American wife of a French officer:

“It would be useless to describe the horrors that I witnessed, or try to do justice to the heroic way those first glorious wounded of this lengthy war accepted their fate. I cannot, however, resist mentioning the endurance of a big black *Sénégalais* who won the admiration of both doctors and neighbours by refusing morphine or cocaine, and insisting on having the seven bullets that were lodged in his neck and throat withdrawn thus—never uttering a murmur. . . . When it was over, and we finally laid him back on his pillow, the tears were rolling down his cheeks, and he squeezed my hand in his big black paw and then gently drew it to his lips. . . .”

CHAPTER III

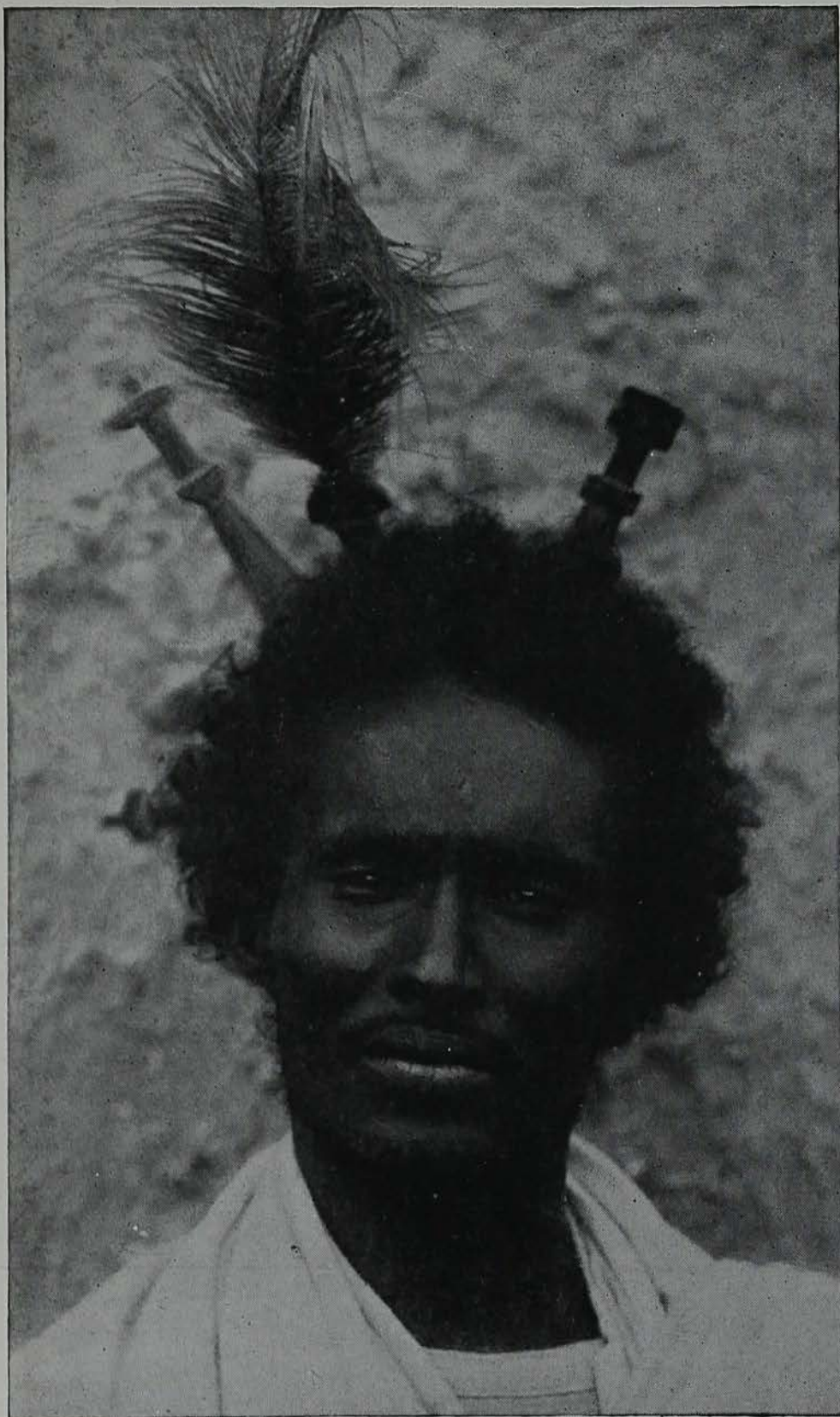
BRITISH EAST AFRICA

THE Islands of Zanzibar and Pemba have played some part, more or less, in the history of East African development for the last 2,000 years, but Zanzibar has been specially prominent in our annals during the nineteenth century. From 1862 onwards it became the seat of a recognised independent Arab sultanate. Its aristocracy consisted of Arabs originally derived from South-west and South-east Arabia, with a certain ancient Persian intermingling. Its higher commerce was chiefly in the hands of British Indian merchants, both of the Hindu and Muhammadan religions. Its working-class—originally slaves to the Arabs and Indians—was the Bantu negro, the far-famed Swahili people. But a certain proportion of these workers were derived from the Komoro Islands and had an element of the Malagasy race. There are also, in the modern Zanzibari population, many hybrids between the Arab and the Negro, the Arab and Malagasy, the Hindu and the Baluch, and these

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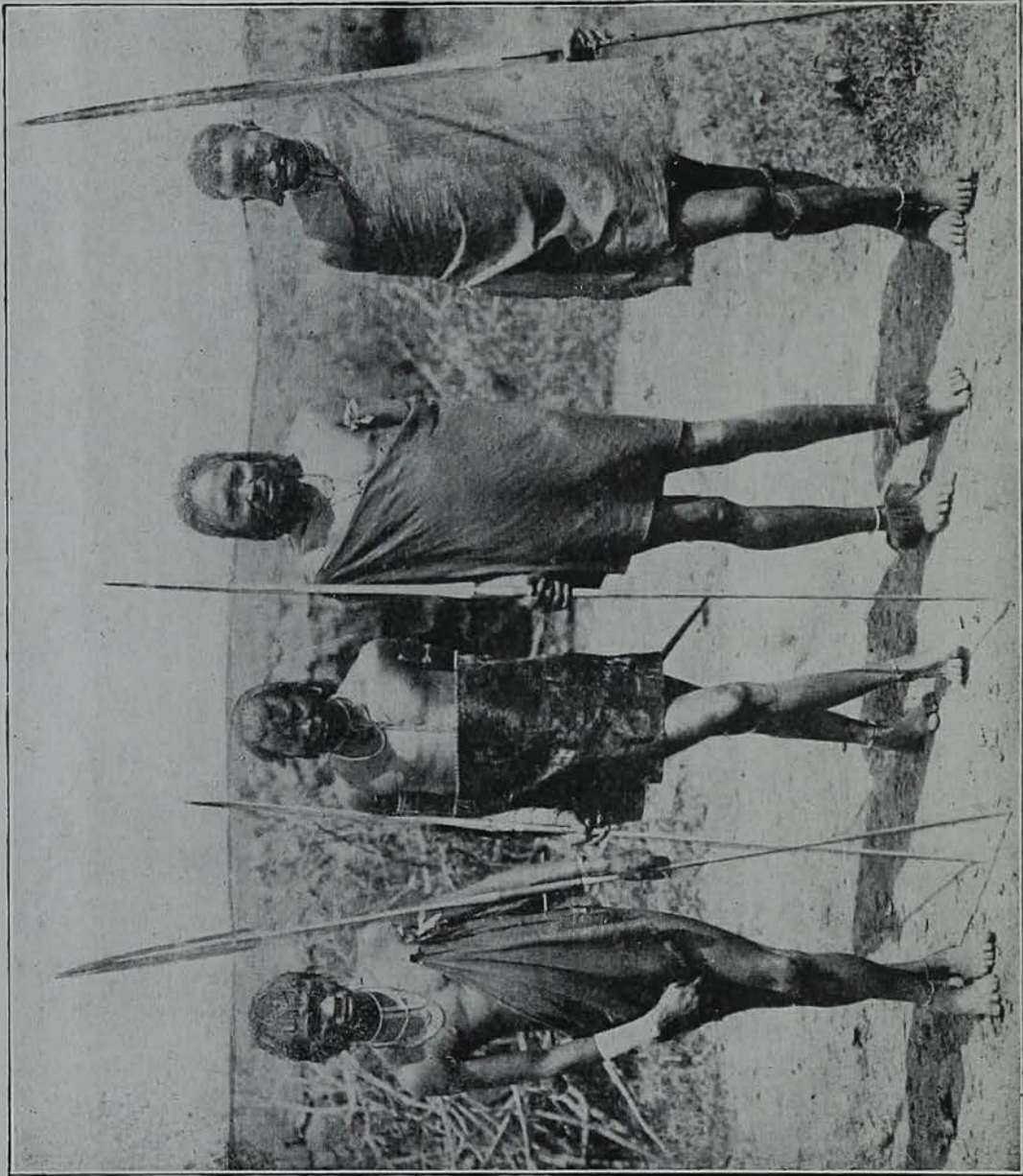
crosses again have blended with the Negro. In fact in Zanzibar there is every gradation of race between the handsome, white-skinned, fully-bearded Arab (further ennobled, it might be, by descent from a Circassian mother), and the black-skinned, large-lipped, flat-nosed, woolly-headed, bulky Negro from Unyamwezi; or there have even been examples of the Congo Pigmies brought to the coast as curiosities by the Arab slave-traders. But the general 'complexion' of Zanzibar is Arab. The houses of the Arabs are usually substantial buildings of Saracenic architecture and beautifully carved, massive, wooden doors. Combined with the appearance of Southern Arabian towns, there is much in the way of domestic animals and vegetation which recalls India, yet, owing to the moist climate, the flora of Zanzibar has also West African features. Altogether it is an island of quite unusual beauty and interest to those who have had any training in natural science. It has been loyal to the British connection for many years, was the germ of the British East African Empire, and has since 1914 subscribed handsomely from its revenue to war funds and loan.

To the north-west of Zanzibar lies the great protectorate of British East Africa, the 'Mombasa' coast, which stretches between the Uмба River and the country of Usambara on



Carl Hagenbeck.

A SOMALI OF EQUATORIAL EAST AFRICA.



Sir H. H. Johnston.

MASAI SPEARMEN.

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the south, and the Juba River and Somaliland on the north. The protectorate extends interiorwards to the shores of the Victoria Nyanza and the frontier of Uganda. The native population of British East Africa is something between 4,000,000 and 5,000,000. It is very diversified in racial characteristics, languages, and history. In the coast belt we have typical Bantu negroes like the Swahili of Zanzibar, who have been to a great extent Muhammadanised. These are vestiges at some places of ancient Persian colonists, who have left their traits in the handsome faces and light skins of the town population. Many Arabs also have been settled on this Mombasa coast for upwards of 2,000 years. There have been Arab dynasties here that have refused to make common cause with the Arab dynasty of Zanzibar. There were even settled on this coast at one time colonies of Spanish Moors,¹ who certainly accentuated and refined the Muhammadan civilisation, already influenced by Southern Persia. So that there arose on the Mombasa coast and its islands more than one wave of Muhammadan civilisation which created a literature and a love of art and beauty. The influence of this civilisation, both before and subsequent to the rise of the

¹ An amalgam remarkable for its mental and physical vigour, and one which powerfully influenced North and Negro Africa in the seventeenth and eighteenth centuries.

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Muhammadan religion, extended down the East African coast to the verge of Zululand, and probably created the mining industry and civilisation of Zimbabwe. One feature of this was the round tower which was the early form of minaret of the Muhammadan mosques. It was evidently in existence in East Africa before it was adapted to Muhammadan purposes.

The north-east part of British East Africa is inhabited by unruly Somali tribes. Farther inland comes on the scene the great Gala race, lighter-skinned, handsomer and more Caucasian in features than the southern Somali. The Somali are fanatical Muhammadans, but most of the Gala are classified as pagans, though it would be more appropriate to call them deists, believing in one great God of the Sky. Farther inland towards Lake Rudolf we come to other tribes that are rather more Somali than Gala, and along all this northern fringe there are nomad hunters allied to the Masai, and originating no doubt like them in an ancient mingling between the Hamite and the Negro. On the slopes of the great snow mountains Kenya and Kilimanjaro, and on much of the high plateau land between, there are again Bantu negroes. Those of Kilimanjaro, who are almost certain to become British subjects before long, were visited by me in 1884. Then and subsequently I have

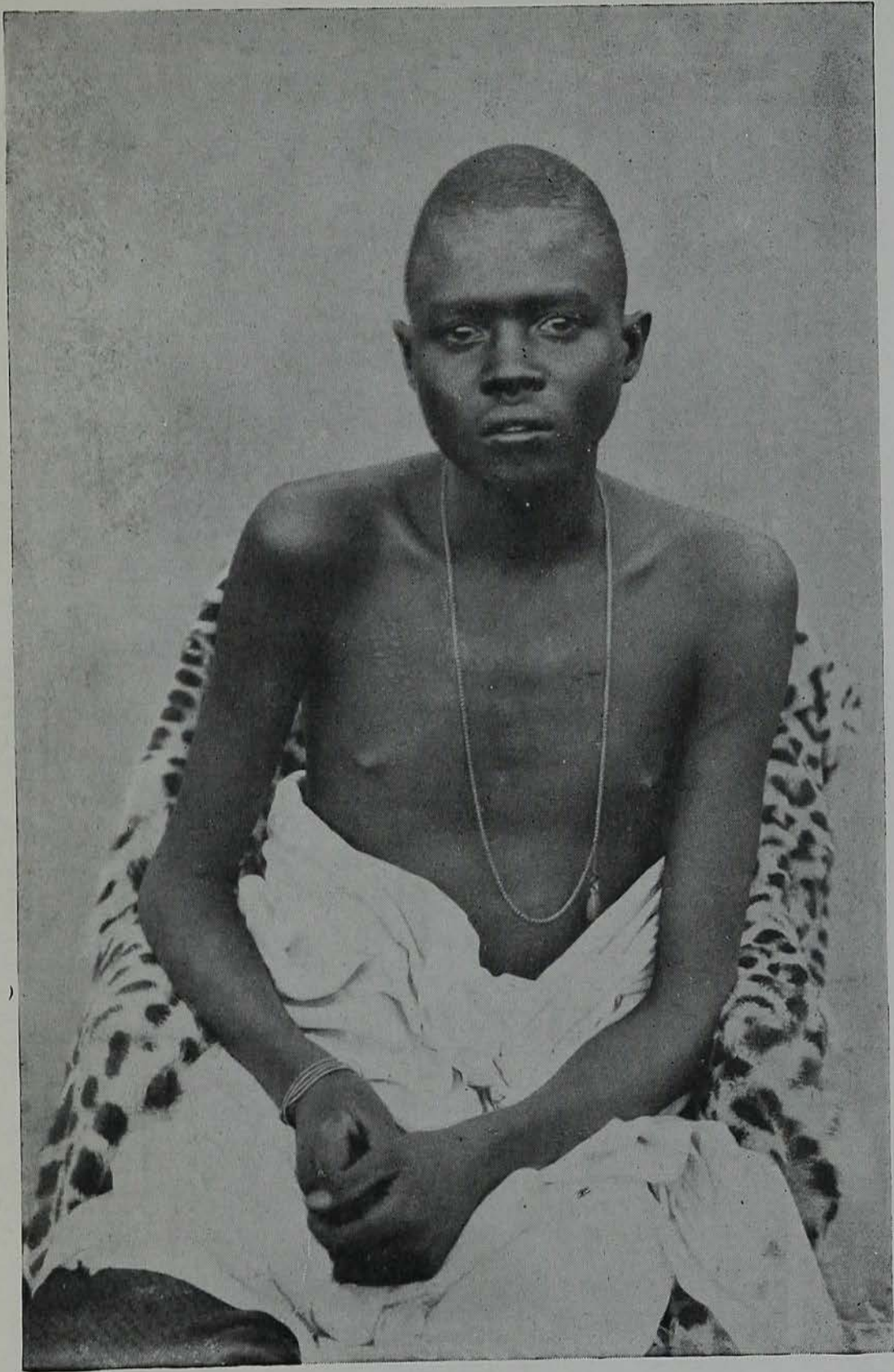
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studied their languages and dialects carefully. These are of profound interest, because they are evidently very ancient and of long establishment on their present site. Their word-roots are almost equally related to the Bantu of Western Africa as well as to those of the east. Most of these Bantu peoples of inner Eastern Africa—Chaga, Kikuyu—have been influenced in their costume, weapons and customs by the Masai. The east coast regions of the Victoria Nyanza are chiefly peopled by another section of the Bantu group, but in between there are bands of Masai and of other Nilotic Negroes of the Nandi sub-group. In the north-west of British East Africa we have the Bantu Kavirondo and a people allied to them in bodily appearance, but speaking a Nilotic language.

The Masai perhaps stand out as the most striking and interesting native race in British East Africa. They came originally from the region of the Mountain Nile, and their language belongs to the Nilotic family, as does that of the Nandi. The Masai, the Nandi, the Turkana, and other East African tribes of Nilotic speech have a general physical resemblance in that they are distinctly Negroid rather than Negro. Their facial features are more refined than those of the True Negro, and their skin-colour is chocolate-brown rather than black. In height, however, they pass to the most

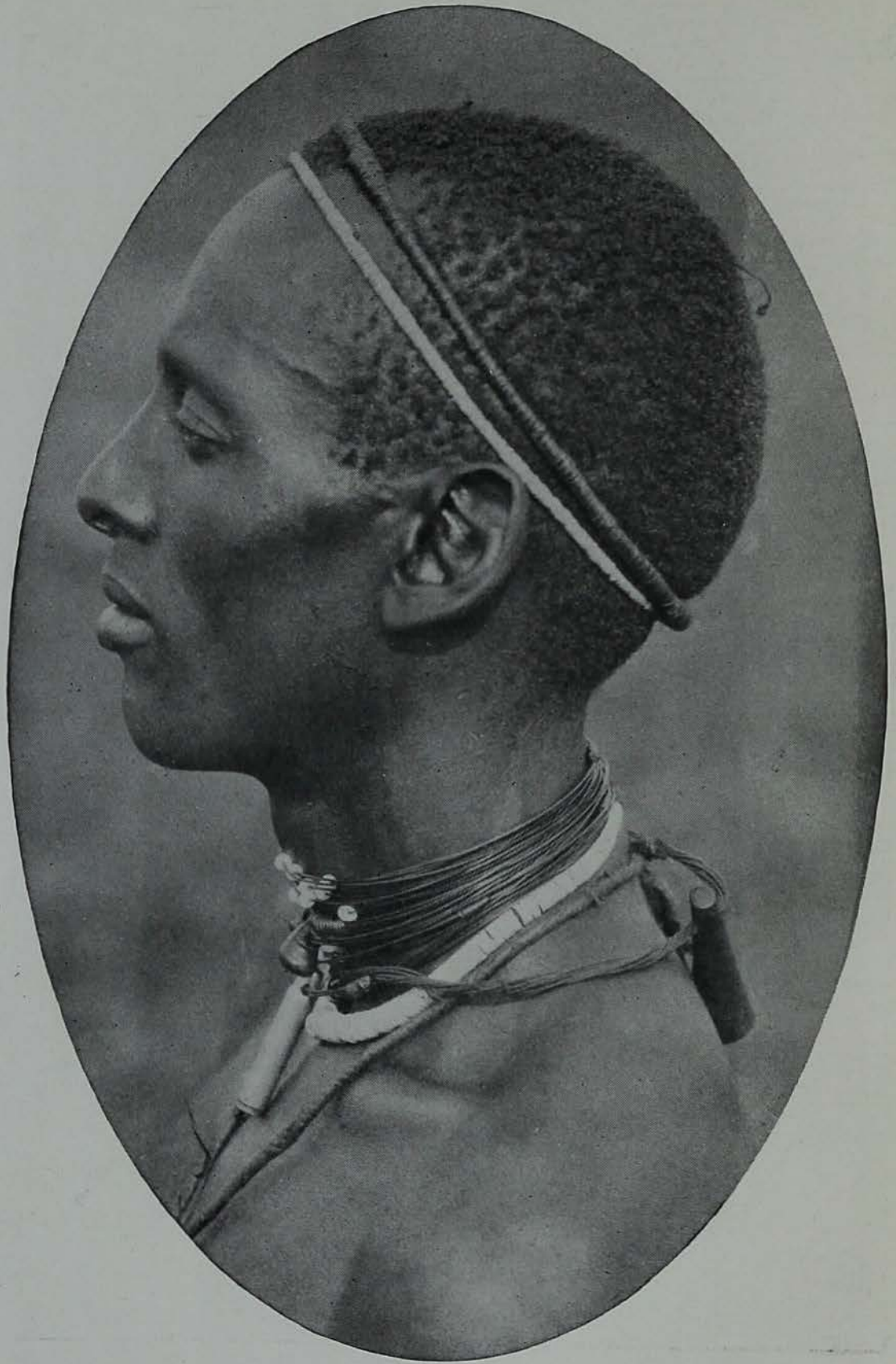
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curious extremes. The Turkana and some of the Suk people are the tallest in the world, with an average probably of over six feet for adults. On the other hand, many of the Suk and of the Dorobo and Nandi peoples are quite dwarfish. The average Masai is a tall and beautifully shaped man. The greater part of the Masai nation many years ago deserted agriculture and gave itself up to a wandering and predatory existence with great herds of cattle. They created an absolute reign of terror in Eastern Bantu Africa, and their raids extended from about two degrees north of the Equator to seven degrees south, but they offered comparatively little opposition to the British occupation of East Africa. They abode chiefly by the precepts of a legend that one of their medicine-men-chiefs had predicted the coming of the White man and had counselled those who might come after him to accept the White man's rule. Unfortunately, the White man when he came introduced several diseases that were especially fatal to the Masai people, and at the same time their cattle were attacked by rinderpest. Therefore at the present day they are probably fewer in numbers than they were when I first entered East Africa in 1884. But there are signs that this splendid people has begun to revive again. It is rapidly becoming civilised, and it furnishes us with some of the best of



Sir H. H. Johnston.

A NATIVE OF UGANDA.



A HIMA OF UGANDA.

Sir H. H. Johnston.

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our East African soldiers and guides. Several Masai have specially distinguished themselves in the war against the Germans in East Africa.

Uganda is one of the best examples we can quote of the benefits of good European rule in Africa. The Protectorate is inhabited mainly by Negroes of the Bantu type of language. These range in physique, however (as elsewhere in Bantu Africa), from tall, handsome, pale-skinned Negroids, with long, woolly hair and an Egyptian cast of features, to short-legged, long-armed, black-skinned pygmies. But the average of a million or so are just tall, well-made, dark-skinned, pleasant-featured Negroes. In the north of the Uganda Protectorate we have the typical Sudanese Negro in language and race, known as the Madi; and several large and distinct tribes of Nilotic Negroes—the Acholi, the Aluru, the Bari and Lotuka. The Bari are Sudanese Negroes in appearance, while the Lotuka resemble the Masai, the languages of both of them belonging to the Masai group. The Lotuka (or Latuka, as they are incorrectly termed) are one of the finest races physically in Africa, almost giants, with magnificent muscular development and handsome faces. The Madi are like Sudanese Negroes in general, tall, well-made, but with high cheek-bones and black skin.

The Baganda and Basoga are distinguishable

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from the other peoples of the Protectorate by their appreciation of clothing, whereas most of the Nilotic negroes go about absolutely naked. This nudity is met with amongst the men of the aristocratic Bahima caste. These Bahima, or Bayima, are present in Buganda, Bunyoro, Ankole and Mpororo. In appearance they are very like Galas, with reddish-brown skins and handsome, almost Pharaonic face features. They speak a very archaic form of Bantu language, but are obviously immigrants from the north, who came there with their long-horned Egyptian cattle and brought some faint echo of Ancient Egyptian civilisation with them. They founded dynasties over the black Forest Negroes, Pygmies and Nilotes, most of which endure to this day. The Kingdom of Buganda was ruled over by a very remarkable sovereign of Hima origin, when first entered by Speke, Grant and Stanley. This man, Mutesa, impressed by Stanley's speeches, invited Christian missionaries to his country, and although he died before they could be well established, his action changed the course of Buganda history. It led, unfortunately, to a conflict between Muhammadans and Christians, and obliged the intervention of the British Government in the closing years of the nineteenth century. But the ultimate results have been highly satisfactory. The bulk of the Baganda people

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are Christian, either Catholic or Anglican. They have their own King, a grandson of Mutesa, whose dynasty goes back by tradition to the fifteenth century. They have their Parliament and a considerable measure of self-government. Their rights to the land, moreover, have been properly defined and guaranteed; consequently they have shown a loyalty, an affection for the British Government hardly to be met with in equal fervour elsewhere in Tropical Africa. Large numbers of the Baganda have enlisted in the King's African Rifles, and they have been undaunted in the conflict against the Germans both on their own borders and farther to the east and south.

Somaliland is a British protectorate in North-east Africa immediately opposite the south-west projection of Arabia. It was taken over by the British Government from that of the Sudan when the Mahdist's revolt caused the complete break-up of Egyptian rule in Tropical Africa. We were obliged to interfere in the affairs of Somaliland, because that region was immediately opposite Aden, and supplied Aden with much of its provisions. There was also an increasing commerce of value between Somaliland, British Arabia and British India. The coast Somalis being well acquainted with us at Aden, where many of them came to work for good wages, were well

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disposed to our protectorate, but the Somalis of the hinterland resented it. They were fanatical Muhammadans, and they were also robbers and raiders who could not bear the idea of a Pax Britannica, which might prevent them from exercising the right of the strongest. These tribal disturbances, no doubt, had been going on for centuries, but our presence on the coast forced us to suppress them in order to prevent the settled coast peoples from constant injury. This intervention led to expensive and difficult campaigns, conducted, it is to be feared, on quite wrong principles. Had we spent even less money than these campaigns cost us on building a railway from the coast to certain trade centres in the interior, we should probably in that way have pacified the interior tribes far more efficiently, for we should have given them something to think about and the means of a profitable livelihood.

The inhabitants of British Somaliland belong almost entirely to the Somali race, which is a half-way blend between the Negro and the White man, with some Arab and Abyssinian intermixture. The Somalis are distinctly a handsome people, not so tall as the Nilotes and Masai, but of good average stature, well-shaped bodies, inclining, however, to lankiness, and faces that in features and outline are almost ideally handsome. But their skin-

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colour is so dark that in some examples they are positively black-skinned. They do not bear the best reputation for unswerving loyalty and discipline as soldiers, but nevertheless they are such a clever people, so highly intelligent and so attractive in personality, that they are recruited in increasing numbers in our armed forces as police or as soldiers. They are spreading very much as overseers and caravan leaders in British East Africa. There is distinctly a future before them because of this high grade of mental intelligence and handsome physique. They are a very proud people, but are gradually settling down under our rule in a satisfactory manner, and we cannot possibly afford to lose British Somaliland from amongst the territories of the British Empire, because the Somali may become a really valuable instrument in the opening-up of British East Africa.

The Anglo-Egyptian Sudan will probably before long be definitely annexed to the British Empire instead of as at present being a kind of Anglo-Egyptian protectorate administered under the Foreign Office. It was an almost unknown land to any form of White man, Arab as well as European, before the end of the first quarter of the nineteenth century. It was then opened up to knowledge by expeditions from Egypt, directed by the White ruler

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of Egypt, Muhammad Ali, with a view principally to its forming a recruiting ground for slaves and soldiers. But these exploring expeditions in steamers were largely officered by Europeans, and at last the exploration and governing of the Egyptian Sudan was an enterprise conducted mainly by Britons, Frenchmen, Germans, Austrians, Swiss, Belgians, Dutch and Americans. This great empire, of which the foundations were eagerly but flimsily laid by veritable heroes amongst pioneers, came to a crashing fall with the Arab revolt under the Mahdi and Khalifa, which was signalised by the death of Gordon. Lord Kitchener and Sir Reginald Wingate reconquered the Sudan for a British-protected Egypt fifteen to twenty years ago.

This region of enormous area is nowadays thinly peopled, partly on account of the deserts of the north, but principally because of the former slave raids and tribal massacres. Nevertheless its fortunes are distinctly on the up-grade, and its population is increasing by leaps and bounds. It consists on the north of Arabs and an earlier Hamitic population allied to the Gala and Somali, and also the Nubian Negroes so celebrated in Egyptian history. The Nubian Negroes belong in appearance to the Sudanic group, and some of their tribes in Kordofan speak prefix languages which have a faint resemblance to the Semi-

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Bantu. South of the half-and-half white men, the Arab and Hamite tribes of the Nile Valley, we come to the tall, naked Nilote Negroes. These are the Shiluk, Nuer, Dinka and allied tribes that range between the Abyssinian frontier on the east and the vicinity of the Chad watershed on the west. Indeed, the remarkable Buduma islanders of Lake Chad (under British rule) are perhaps distantly allied to the Nilotes. The Nilotic race is famous for keeping immense herds of cattle, and in physique is remarkable for the disproportionately long legs of their men and women. They extend on the eastern side of the Nile right down into the Uganda Protectorate, but west of the Nile they merge into the Sudanic Negro, who furnishes perhaps at the present time the bulk of the Sudan population, in the region known as Bahr-al-Ghazal. The tribes of the Bahr-al-Ghazal for the most part are of the average Sudanic type, tall—even very tall in some cases—black-skinned, well-proportioned, but with high-cheekboned faces, protruding lips and retreating brows—a magnificent fighting people, loyally devoted to those who engage them. The British Sudanese troops are so well known that it is hardly necessary to expatiate here on their good qualities. They have been a fertile source of recruitment in the reconquest, the policing, settlement

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and cultivation of the Sudan; and have materially contributed in addition to maintain law and order in Egypt. They are probably at the present time fighting for us on the frontiers of Palestine. But amongst these average tall Sudanic people are occasionally to be seen tribes that are quite pigmy in stature and occasionally of reddish-brown skin. Then again, there is a rather square-headed aristocratic caste amongst the Mangbettu and Makarka.

These Makarka (or Nyam-nyam as they are called, from a Semi-Bantu word-root meaning 'meat-meat') have scarcely yet been weaned from cannibalism. They are the descendants, no doubt, of some northern race of Negroids which founded families of ruling chiefs in the southern part of the Bahr-al-Ghazal and the Central Sudan. They are very intelligent, admirable craftsmen, and now that they are controlled as regards cannibalism and cruelty, they are likely to be a potent force in the development of the Southern Sudan, of the very heart of Africa. There are also on the southern fringe of the Bahr-al-Ghazal tribes of fine physique that speak Bantu languages and are related to the peoples of the Northern Congo.

On the Red Sea coast of the Sudan, as in South-eastern Egypt, there are still dwelling peoples that were known to the Romans and

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the Ancient Egyptians. These are the 'Fuzzy-wuzzies,' rendered celebrated by the Sudan campaigns of the 'eighties and Rudyard Kipling's verses. They are a handsome folk, for the most part, with mops of crinkly hair which is midway between the Negro wool and the smooth hair of the Ancient Egyptian. They speak languages related to the Gala and Somali and more distantly to Ancient Egyptian and the Libyan speech of North Africa.

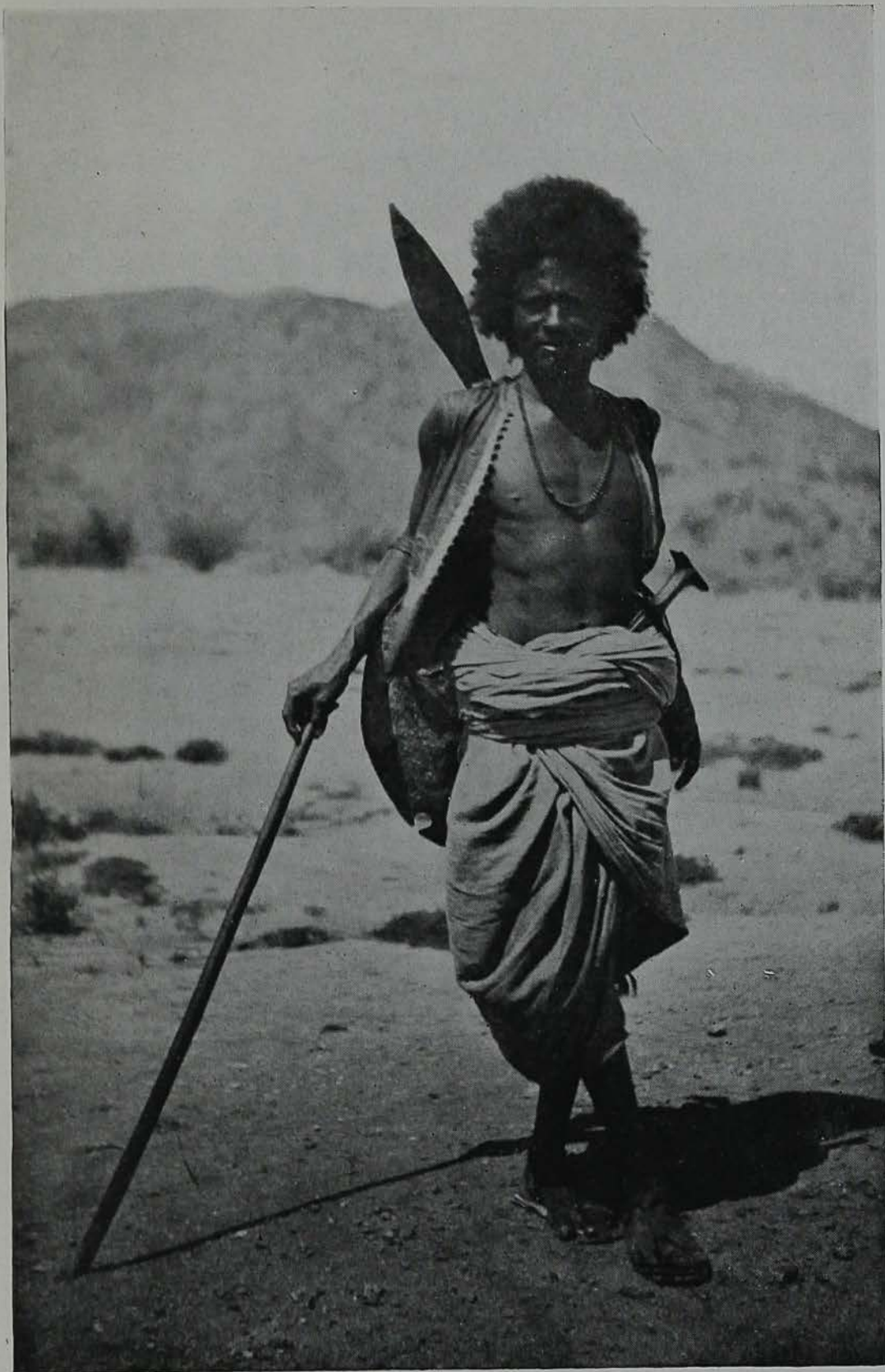
As to Egypt Proper, it is inhabited in the main by a rather composite race of somewhat dark skin with the facial features of the European, which I have already described in the opening chapter.

Egypt has made enormous progress in prosperity and increase of population under the British control which began in 1882. The country is now recognised as a semi-independent kingdom or sultanate under British protection and with its foreign relations controlled by us. No doubt in course of time Egypt will be virtually independent of foreign interference, and will rise to the position of an ally of the British Empire and a member of its Confederation. And while this is going on we shall concentrate our efforts on the peninsula of Sinai, which should be annexed altogether, seeing that it has very little native population

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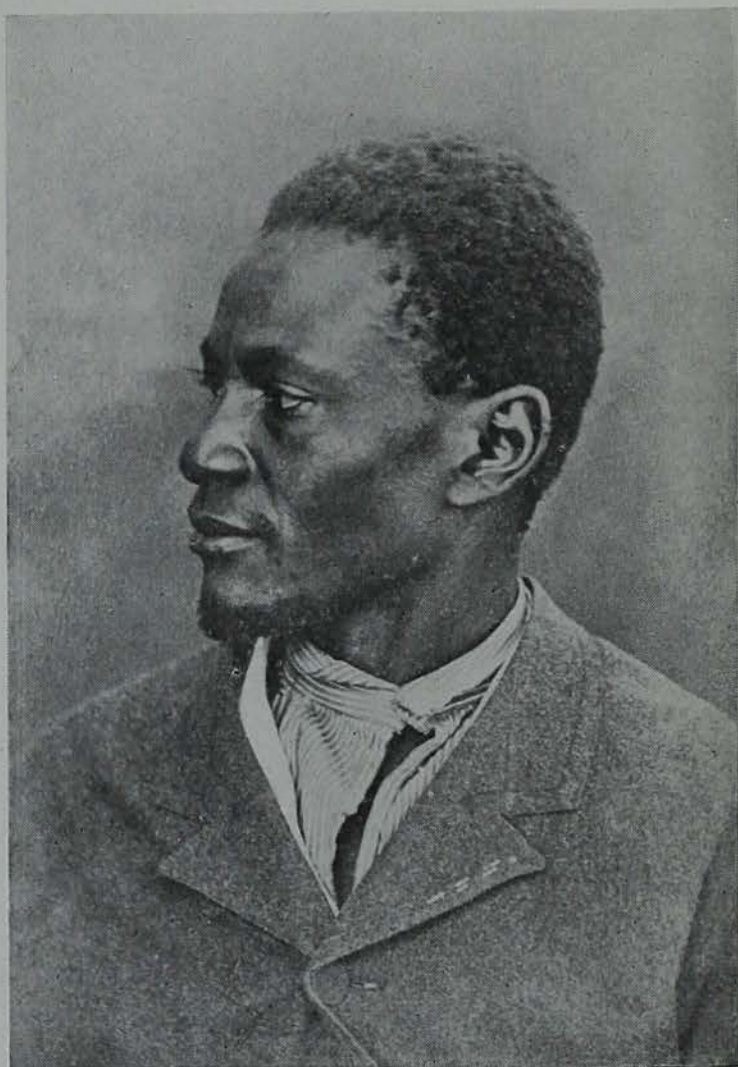
of its own. We shall then sink wells and develop its water supplies and endeavour (as it is healthy) to make it the main residence for a large British garrison to safeguard the Suez Canal and the wasp-waist of the Empire.

At the opposite end of the British sphere in Eastern Africa is Nyasaland, nowadays a little Protectorate or Crown Colony of 40,000 square miles, but once the nucleus of a great domain named British Central Africa, a domain and a name which will probably be revived when the Rhodesian question is settled. Nyasaland was founded by the research work of Dr. Livingstone, supplemented after a short interval of years by the courageous and persistent efforts of Scottish and English missionaries and traders who interposed between the great East African Slave Trade and the much-harassed natives of the area between the north end of Lake Nyasa and the Zambezi valley. It was in this region that the hardest fighting against the slave-raiding Arabs took place, except perchance two or three battles on the Upper Congo. We had not only to fight the Arabs from the Zanzibar coast—they were the leaders and organisers—but powerful Muhammadanised negro tribes who had found it profitable to join hands with the Arabs or who had been subsidised by them. One such tribe was the Yao, first made known



Leo Weinthal, F.R.G.S.

A HAMITE OF THE NILE VALLEY



W. C. Palgrave.
AN OMU-HERERO.
(South-west Africa).

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as a hostile force in Livingstone's day. But curiously enough the Yao once mastered in the campaigns of 1891-6, soon after became the ally of the British. They furnish now, together with the Atonga and Angoni tribes, quite half the valuable East African troops which are known as the King's African Rifles—under British officers, of course.

As to the Angoni, they are the remains of predatory Zulu invaders who broke into Nyasaland in the distressful first half of the nineteenth century. They subjugated the inhabitants of south-west Nyasaland, and eventually founded three little states which in course of time accepted British overlordship. Most of the so-called Angoni were really Anyanja, native to Nyasaland, but the aristocracy is chiefly of Zulu descent. They furnish excellent soldiers and non-commissioned officers for the King's African Rifles, and for the analogous Police Force of the adjoining territory of Northern Rhodesia.

Nyasaland does as well out of cotton, tobacco and coffee as the Gold Coast out of cacao. There are prosperous colonies of White missionaries, planters and merchants on the mountains, where the climate ordinarily is delightful; but the land settlement has been one that contented the natives, and nowhere in Africa, except perhaps Uganda, have we a more loyal negro population. The Nyasaland

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native forces have fought most gallantly against the Germans, who made several determined attempts to invade the country, but who never got very far across the border. The Nyasaland troops, under Colonel Northey, are far into German territory, and have done nearly half the work of subduing it under General Smuts's directions.

The *Bulawayo Chronicle* told of the heroism of an Angoni sergeant in the Northern Rhodesia Police during the early fighting on the Anglo-German frontier in East Africa. An officer and five negro soldiers had been killed, and many more wounded in a surprise attack by the Germans, who were in considerable force. But the Germans received a severe drubbing from our Negro soldiers. Being in great force, they were able to get their killed and wounded away, but the white officer who was killed, fell in long grass. The Negro sergeant stood over the body, firing with his rifle, and calling to his comrades not to let the 'bwana' fall into the enemy's hands. He stood his ground under heavy fire, and eventually got the officer back under cover. That officer was a Belgian, and although twice wounded had refused to leave the firing-line. The native sergeant in question was recommended for the D.C.M. The newspaper correspondent reporting the incident, added, "I have heard of men with dusky skins being pure-white

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inside, and I have certainly had proof of that on more than one occasion on this border.”

German East Africa, inhabited by negroes speaking languages akin to those of British East Africa and Nyasaland, and like them dominated by but one *lingua franca*—the well-known Swahili—is so associated in its past history with Nyasaland, like Nyasaland was first opened up by Arabs who brought to it good as well as harm, that it is difficult to think of it from a native's point of view as having a different political future. Still more is it difficult, after all that has happened, to contemplate its being restored to German control after the Great War.

During the years which have elapsed since 1884 when Germany first manifested her desire to become a colonial power, she was given a fair field with the rest of colonising Europe to show what she could do as a ruler over non-European peoples, mainly of the Negro stock. It was by no means assumed that she would be unfair to them, cruel to them, or unable to do with them at least as well as we have done. And in the early days of her colonial enterprise there is no doubt that many Germans whole-heartedly espoused the cause of the natives. In common fairness it must not be forgotten how gallantly von Wissmann comported himself in his struggle

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against the African slave trade. I knew von Wissmann well, and worked alongside him in Central Africa. He really wished first and foremost to rid East Africa of the Arab slave-trading and raiding and to raise the condition of the negroes. He had, indeed, no base objects in view, and was so disinterested that he was quite as much concerned with British as with German success in these directions. He and his immediate successors actually placed at my disposal considerable German forces to enable me to get the better once and for all of the Arab slave-raiding Sultans between Nyasa and Tanganyika. There have been one or two excellent German Governors in East Africa as in the Pacific, but little by little the military spirit of Prussia predominated, and more and more clearly was it shown (though we were not always able to obtain the information until War broke out) that the dominating spirit in Germany cared *nothing* for the rights or liberties of the coloured peoples. Everything, every resource in the territories which have been brought under the German flag, was to be subordinated to the interests of White Germany.

The general cry of the natives in German East Africa since the victories of the allied troops has been, "Watu wa kumi-na-tano wametoka; wasirudi." "The people of '15' have departed; may they never return."

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The '15' refers to the lowest number of lashes with hippopotamus hide which were administered by the Germans for minor offences. The natives would regard with terror any possibility of the return of the Germans. In one district where a small British column temporarily occupied the country and were welcomed by the natives, the latter were massacred when the Germans returned.

In South-west Africa we found that the Germans had reduced the Herero tribe since 1906 by nearly 40,000 men, women and children. In addition, since war broke out, thousands of women and children of the Herero, Ovambo and Hottentots had been driven into a waterless desert or interned on barren rocks on the sea-coast, there to die of thirst and hunger.

CHAPTER IV

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Now let us turn to a review of the native peoples in South-central and Southern Africa. Southern Africa from the south end of Tanganyika and the Congo frontier to the Cape of Good Hope is administered at present by the British and Portuguese Governments. The British possessions are under three forms of control. First of all beginning in the south, there is the Union of South Africa (Cape Colony, Orange State, Natal and Transvaal combined). The Union—a Daughter nation similar to Australia, New Zealand and Canada—rules over more than 4,000,000 Negroes and Negroids in Cape Colony, Natal, the Transvaal, the Orange State, Southern Bechuanaland and South-west Africa. In Cape Colony Negroes and Negroids have some measure of suffrage, some civic rights, but in the rest of the Union territories at present there are no civic rights defined for men of colour or Negroes, though some of the latter are still administered more or less under their own chiefs. The most

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considerable Negro population is probably in Cape Colony, the eastern districts of which are thickly peopled by the Bantu Kafir. A few Hottentots and still fewer Bushmen still linger within the area of Cape Colony and the adjoining districts of what was German Southwest Africa, but they cease to count as a racial element. Many of the Hottentots have become fused in what is now called the 'Cape Boy' type or the 'Cape Coloured Men.' This is a class which should by no means be overlooked in our survey of the coloured peoples. Sneered at at first, as are most racial hybrids, it is as rapidly pushing its way to the front as the coloured people (mulattoes, octoroons, etc.) are in North America. It is compounded of crossings between the British, Dutch and German White men, Hottentot and Kafir women, Makua slaves from Moçambique, and Malays from the Dutch East Indies. The men and women of this class are usually tall and of good physique, yellow-skinned and with black, wavy hair, but with a little Asiatic as well as much European blood in their veins. They are mostly town-dwellers, and carry on all the work and avocations of a lower middle-class town element, but they are often to be met with as overseers on country estates, and in fact in every walk of life. Their language of intercourse is usually English, sometimes degenerating slightly into a dialect. Numbers

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of these people become very well educated, though they have generally had to seek their superior education outside South Africa, for, amazing to relate, and a vivid disgrace to British rule, there is no University throughout the length and breadth of British Africa which may be attended by men of colour, unless we include the scarcely developed College at Khartum. The missionary colleges in South or West Africa have not the power to grant degrees. Many of these Cape coloured people, however, have been to the United States and some to Germany or Austria, and obtained their degrees there, and such has still more been the case with the ambitious South African Negroes. The Cape Boys, however, are not going to be submerged or overlooked in the future. They have a part of their own to play in the composite culture and civilisation of South Africa. Their rôle in the conquest of German South-west Africa was an important one duly acknowledged by General Botha;¹ and there is a corps of these coloured men hard at work assisting the Allies in France.

In the north-east part of Cape Colony and

¹ The Labour Corps of South African natives in the South-west Africa campaign (40,000 strong) consisted largely of Cape Boys, combined with Transvaal Basuto. It was employed in South Africa on transport, road-making, construction and repairing of railways. The pay of the men ranged from 2s. a day upwards. The experiment was wholly successful, as General Botha testified in the House of Assembly.

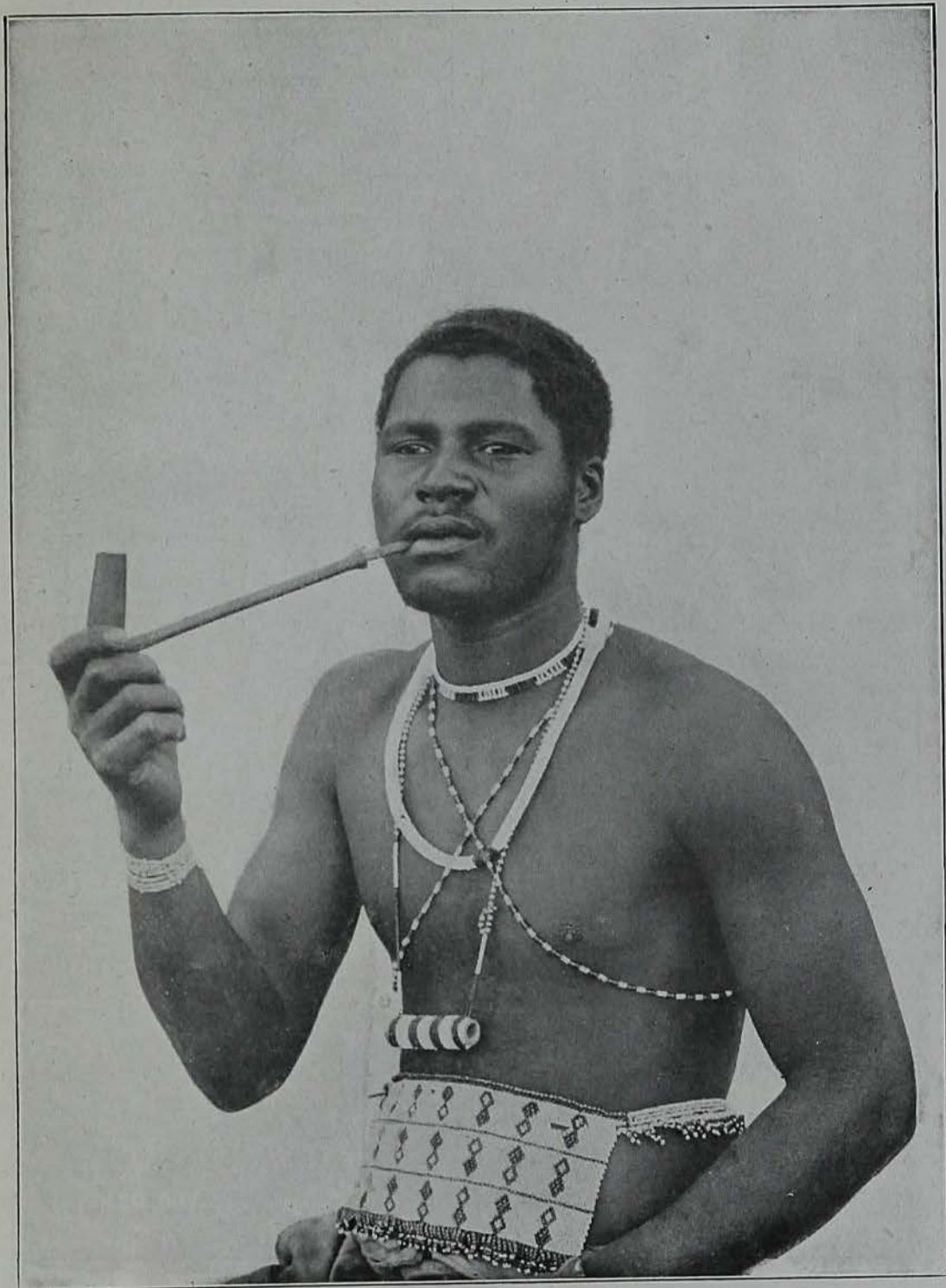
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in the Orange State there are still remains of the Grikwa people who figured so much in South African Colonial history. The Grikwas or 'Bastaards' were the result of a cross between the Boer farmers and Hottentot women. Though often ugly and uncouth in appearance, their intelligence and their energy were truly noteworthy. They really led the way as pioneers in opening up Central South Africa. They were Christians and great helpers of the Christian missions. I understand that they are now tending to fuse with the main stock of the Cape coloured people; but they had a good deal of say in the affairs of German South-west Africa, for the much-written-about 'Hottentots,' who, with extraordinary bravery and resource contested the German claim to occupy this region for something like twenty years, were in reality 'Bastaards,' that is to say, they were not pure-blooded Hottentots, but had an almost equal measure of White blood. In Namakwaland they seem to be increasing in numbers, and will no doubt become an important element in the development of that region. They, too, assisted General Botha in his campaign against the Germans.

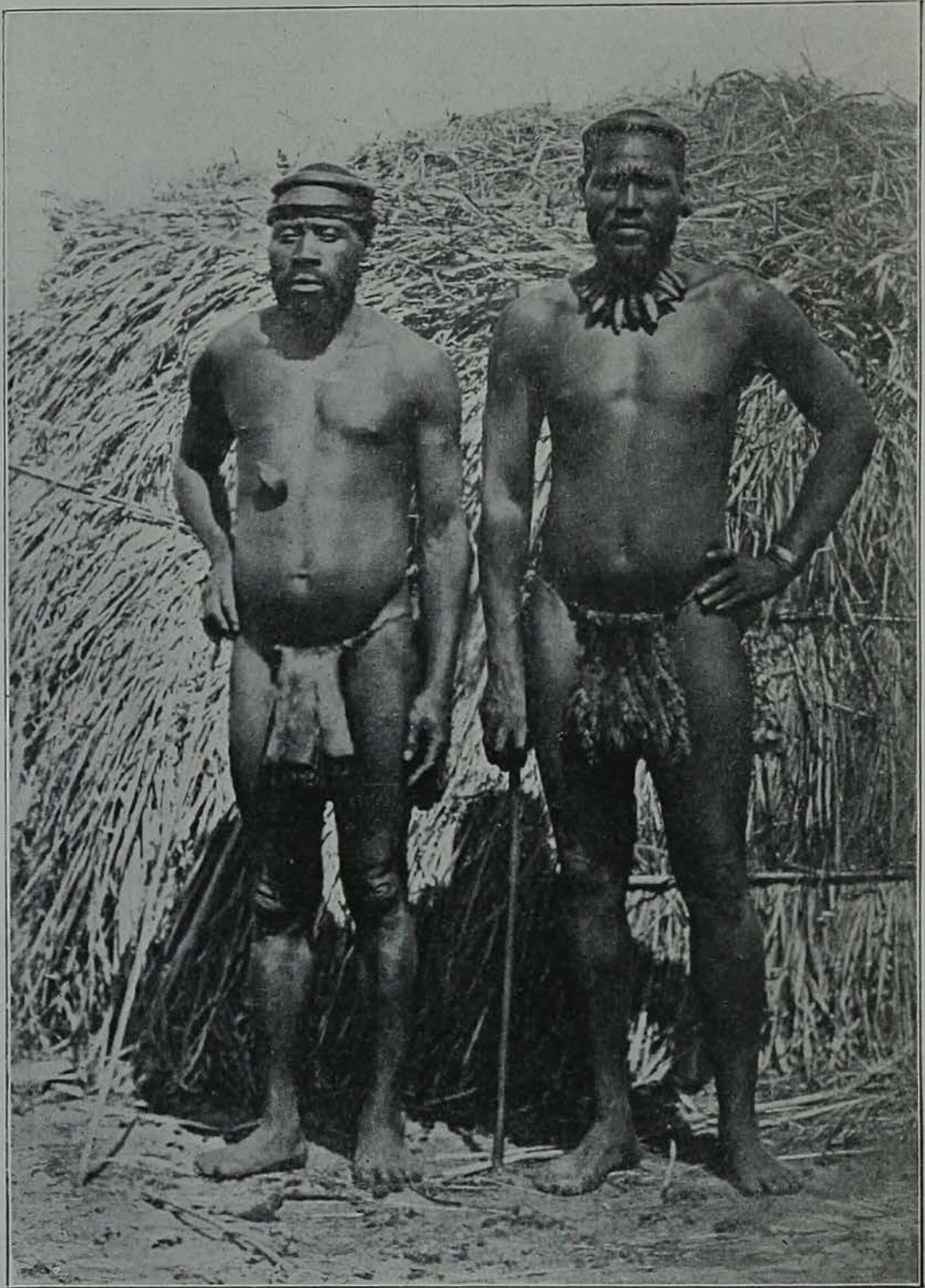
The main mass of the Negroes that are governed under the Union of South Africa consist of Kafirs, Zulus and Bechuana. Where there is a Negro population in the Transvaal it

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belongs in the extreme south-west to the Zulu group (Swazi), and elsewhere to the Bechuana, though it bears a variety of tribal names—Basuto, Bavenda, Bapedi, Ba-gwamba. The distinction is mainly one of language, but as a rule all the Bechuana peoples are paler-skinned and have more Bushman or Hottentot element in them than the Zulu-Kafirs. There is, however, much Bushman blood in the lower classes amongst the Zulus; it is more the chiefs and aristocratic families that exhibit the tall stature and good-looking faces of the typical Zulu. Kafir, of course, is a mere cant name meaning 'heathen,' originally applied to the Bantu by the Arabs on the south-east coast and picked up from them by the Portuguese and the Dutch. It has had to be preserved, however, as there is no other general term to include the many different tribes of one form of language between Zululand and Port Elizabeth. The Kafir peoples of Cape Colony are rapidly becoming completely civilised, as much so, for example, as the negroes in the United States. The work in this direction of the missionary societies has been, one might truly say, colossal, and shows a great disproportion between the slender means in the way of money and the far-reaching results. The Kafirs of Cape Colony have always been singularly and specially devoted to the British Crown, because in earlier days the British



Lent by Leo Wienthal, F.R.G.S.
A CAPE COLONY KAFIR.



Royal Anthropological Institute.
ZULUS OF THE OLDEN TIME.

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Government in London (or, as the Negroes were disposed to call it, "Queen Victoria") repeatedly intervened to save the Kafirs from over-harsh treatment at the hands of the Boer, English, German and Irish colonists.

In the middle of the Union territories will be observed the small enclave of Basutoland. The Basuto are a branch of the Bechuana stock that fled to that African Switzerland for refuge from Zulu and Kafir raids in the early part of the nineteenth century. Their presence there in course of time became not very convenient to either British or Dutch plans of colonisation. Indeed, I think it may be said without indiscretion that one of the numerous directions in which we failed in statesmanship in South African history was in not finding for these refugees a suitable country to occupy farther north than Basutoland. Basutoland was then empty save for a few nomad Bushmen. It is very elevated, and is better suited in its climate to a White race than any other part of South Africa. Theoretically, it would have been far better to have given the ancestors of the Basuto a fertile tract of country at a lower level with a hotter climate, and to have made the Orange River Colony in Basutoland. But in those days—and we are not much better now—we seldom saw beyond the length of our noses owing to the national ignorance (still fostered

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by Government examinations) in regard to Ethnology, Physical Geography, and Meteorology. Basutoland was brought into existence in its present shape, and there it is, a nation rapidly approaching the total of a million of absolute Negroes in the very heart of White South Africa. But the Basuto, on the whole, have been grateful to the British Government, which still directly protects them, for their country is not brought as yet within the rule of the South African Union; and the Suto chiefs have eagerly embraced the opportunity of sending a contingent of auxiliaries to France. In the first batch of native volunteers from Basutoland were sons and brothers of nearly all the ruling chiefs.¹

Altogether the negro peoples within the Union have been most eager to help the British and the South African Dutch in their struggle with the German Empire. Besides contributing to the contingent of about 40,000 workers which greatly assisted General Botha in his conquest of the region between the Orange River and the Kunene, they have even more eagerly contributed a valuable labour force to the war on the French front. They

¹ In the early part of 1917, the Head Chief and people of the Basuto State sent to the High Commissioner for South Africa the following contribution to War funds and supplies: 4,400 cattle, 5,752 sheep and goats, and £21,565 in cash!—the money has been expended on aeroplanes.

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would have enlisted as actual soldiers and have made a dauntless dark-skinned army, which would have become in a short time as disciplined as that of any European state. But there are two elements in Dutch-speaking South Africa. There is that which is represented so splendidly by General Botha and General Smuts, and which fortunately includes the best-educated and most intelligent of the descendants of the Dutch and German colonists. This party realises that there could never be a wholly Dutch South Africa any more than there could have grown up a wholly Dutch State of New York or a Dutch republic in North America. It realises its inherent kinship in language and racial characteristics with the British people, and is resolved to make common cause with them in building up and maintaining a British Empire of liberal institutions. But the other so-called Nationalist section, led by Dr. Hertzog, represents a singularly narrow outlook. These embittered Dutch people know practically nothing of Africa outside the borders of the Orange State, Cape Colony and the Transvaal. In their eyes the Negroes have no rights of any kind whatever. They were the predestined serfs of the White man. This section of the Boers has never forgiven Great Britain the abolition of slavery. When it had slaves, it did not necessarily treat them unkindly,

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provided the slave aspired to no rights of any kind whatever, and was content to dwell on the White man's land and to eat the White man's food. The Hertzogites regard with horror the idea of the franchise ever being allotted to a coloured man as it is to a White man, and with still greater horror the possibilities of the Black people playing a great part in the British Empire, and consequently winning for themselves some day equal respect with any other race. As we know, they tried hard to foster a rebellion which should oust the British and bring in its stead the German power, for they were convinced that the Germans were of like mind with themselves, and would have never agreed to any position but that of disguised slavery in regard to coloured races. This National Party was furious with General Botha for accepting the help of 40,000 coloured men in the excessively arduous and risky task of conquering German South-west Africa. When, however, this was accomplished, and General Botha thought how he might best aid our armies in the gigantic task of driving the Germans out of France and Belgium, he co-operated with our Government in recruiting African auxiliaries for the French front. But in order to pacify Dutch opinion in South Africa, he was obliged to stipulate that they should not come there as soldiers, only as labourers. Fortunately,

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there is immense scope for them and for many other Africans in this direction. By relieving the British soldiers of much non-combative work at the base and just behind the battle line, they free our fighting men for the direct struggle with the Germans.¹

At one time it was feared that these Africans could not stand the cold of a winter in north-east France, but the correspondent quoted below states that whereas the military authorities were prepared to deal with 1,000 hospital patients from the six or seven thousand Kafir-Zulus and Basuto then in France

¹ In March, 1917, the correspondent of the *Newcastle Daily Journal* wrote: "I do not think I have before been so impressed with the sense of why the Allies are winning and are bound to win this War than I was to-day, . . . it was the sight of a double line of South African natives linked up for me to see in one of the many gangs which are already occupied by the South Africa Labour Corps in various parts of the War area. In the ranks of this motionless array, standing rigidly to attention, were splendid-looking Zulus" [a nephew of Cetywayo—the former King of Zululand—and a grandson (son of Dinizulu) are serving in the ranks of one of these battalions], "sturdy Basuto, . . . and deep-chested Pondos—willing volunteers every one of them, who have exchanged their sunny luxuriance for the bitter cheerlessness of this particularly severe winter in order to do their bit towards winning the war. I was told, and quite readily enough believed, that they would very much rather be fighting than digging and carrying; but as that was not to be, they had come overseas to set free White men for the trenches. . . . The success of the step has been so great and so unqualified that the War Office is asking for it to be expanded manifold beyond the original limit."

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between October and February 1916-17, yet the total number of cases due to the inclemency of the climate was only 124.

The military authorities at the base were a little nervous when the first contingents of African auxiliaries arrived in France singing weird versions of British soldiers' songs (especially that which bids farewell to Piccadilly and Leicester Square). They asked a South African administrator who was with the natives, how many guards would be required to stand over them. He replied, "Not one." His method was to put the natives on their honour to show the White man that they knew how to conduct themselves without outside interference, and it was a method which was vindicated by results.

"When their work is over, they smoke or sing together or laboriously copy English words on their slates. They have a simple, childlike trust in the White officers, who talk to them in their own language, and their one desire is to do what they can to help in the war. They dig a ditch or mend a road or build a hut with cheerful willingness" (Percival Phillips, *Daily Graphic*, March, 1917).

King Khama of Bechuanaland (whose territory at present lies outside the scope of the Union Government) alone sent £817 as a contribution to the War funds. His people have zealously guarded every crossing and

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railway bridge of the Rhodesian trunk-line passing through Bechuanaland to Central Africa, the one means of reinforcing and victualling the Rhodesian armies fighting against Germany in Central Africa.

North of the Limpopo and of the limits of Bechuanaland we come to tribes which either belong to the Tonga congeries of Portuguese South-east Africa or to the Karaña stock. The Karaña peoples were known to the early Portuguese explorers as Caranga, and to Livingstone (through the Sechuana corruption) as Kalaka. Their speech is divided into a good many different dialects, and they have a variety of tribal names—such as Mashuna, Maswina, Manyika, Makaraña, Banyai and Mananswa. They are emphatically the people of Southern Rhodesia and their range extends to the Portuguese coast at Beira and Sofala. Their language is one of the most interesting of the whole Bantu family from its far-away relationships. Evidently, the Karaña tribes are the descendants of an early and a most important Bantu migration south of the Zambezi, and in course of time they were evidently the parents of all the other forms of South African Bantu—Zulu and Kafir, Tonga, Venda and Chuana. There was for long a great concentration of Bantu pioneers in what is now Southern Rhodesia, before they were

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able to push their way through the Bushmen and Hottentots to the plateau and coast regions of South Africa. The ancestral Karaña may have been where they are now dwelling in Mashonaland when the first Arab or Phœnician navigators and gold-seekers reached the South-east coast and pushed inland up the Zambezi or the Sabi Rivers. It is thought, therefore, that they had much to do with what is called the Zimbabwe culture. The prompting to these stone buildings, walls, terraces and the mining for gold was obviously introduced from Arabia or North-east Africa, but undoubtedly the Karaña folk caught on to the ideas and cooperated with the strangers who were the first White men of modern type to open up communications with South-east Africa. These White men appeared to the earliest of the Bantu peoples in this region as demigods, and to this day that is the meaning of the most common roots in these languages for 'white man,' though philologists are at first puzzled at finding that the same root may mean 'rain,' 'sky,' 'God,' and 'white man.' But in the minds of these pristine savages 'God' and the 'life-giving, food-producing rain' were one and the same thing, and the wonder-working strangers from afar must be the sons of God or demigods.

About a hundred years ago an extraordinary movement occurred amongst the Zulu of

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Zululand and Natal, a kind of boiling over. They had come into contact with the English and the Dutch White men, and had copied from them ideas of discipline and the organisation of armies. First one well-organised tribe of Zulus preyed on another, and conquered, enslaved, or exterminated its defeated foes. Then they quarrelled amongst themselves, and large bands of fighting Zulus under various leaders quitted the limits of Natal and Zululand, and forced themselves through the northern countries. At first they did little but slay the aborigines, but gradually wearying of slaughter, they spared the women and enslaved the men. In this way there came into existence castes of Zulu warriors who created powerful States in South-central Africa and ruled over them. There were the Zulus of Gazaland, for example, better known as the Abañgoni. They forced their way through Portuguese South-east Africa, across the Zambezi into Western Nyasaland, and later on into North-east Nyasaland and the east coast of Tanganyika. The Matebele Zulus (or, as they called themselves in course of time, Amandebele) were driven out of the Transvaal by the Boers, but they conquered the whole of what is now known as Southern Rhodesia, and the very populous Karaña tribes became their subjects and their serfs. The Matebele for long kept the White man almost at bay,

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only admitting grudgingly a few big-game sportsmen and hunters of elephants. At last the force of events brought them into conflict with the British South Africa Chartered Company, and in two campaigns they were finally subdued.

Much of the fighting arose because the Matebele, though they were willing enough to receive a limited amount of White colonisation, reserved to themselves the right to persecute and enslave the Karaña or Mashuna. There were possibly other reasons less creditable to our philanthropy which made it necessary that the Matebele should be brought under control. Once this was done effectively they not only became reconciled to British rule, but the Karaña tribes, formerly their serfs, have benefited also by the change. They have provided a very large number of carriers, road-makers, etc., in connection with the East African campaign. A regiment of 500 has long been fighting in German East Africa. They might have done even more but for the fact that their labour is very precious to the work which must be carried on in Southern Rhodesia, and perhaps also from their not being quite easy in their minds or altogether satisfied with their present government. The kernel of the trouble lies in the unsettled conditions regarding their land. The Karaña are not like the happy-go-lucky, cattle-keeping,

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roving Matebele; they are dogged, industrious and patient agriculturists, enormously attached to the soil, whereon they and their ancestors have dwelt for a period we may guess at being unusually long for Bantu history—perhaps as much as fifteen or sixteen hundred years. It was not with them as with the native tribes north of the Zambezi, into whose treaties with the South Africa Company or the British Government some provision was made safeguarding native land rights. Apparently, in the rather slap-dash way in which Mashonaland came to be included in the British Empire (the London Government of those days not wishing to take much direct responsibility), no proper agreements were concluded with the Karaña people; they were only entered into with their Matebele masters, and even in that case no clear understanding was arrived at in regard to the ownership of land. This is, therefore, one of the problems awaiting solution after the war: a proper land settlement for both Southern and Northern Rhodesia, one which shall be fair alike to the aborigines, to Negro incomers of a later date like the Matebele, and equally to the White man, who has with his energy, capital and bravery put an end to incessant warfare between tribe and tribe and devastating slavery, and other conditions of life which greatly limited native increase. We want

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fair-play all round, but in this desired equitable arrangement the very patent rights of the long-settled Karaña peoples must be duly considered.

North of the Zambezi there is a very distinct difference in the Bantu languages. Except for the much-thinned-out Zulu warrior caste still existing under the name of Angoni, the character of the people as regards their being settled agriculturists resembles that of the Karaña. The Karaña tribes, however, obviously intermingled to some extent with the ancient Arab pioneers, and here and there they present in their physique a more Negroid than Negro appearance. Nevertheless the Bantu peoples of what used to be known as British Central Africa (and it ought to revert to that title) may be described as typically Bantu, and a very presentable form of Negro on the whole. They are mostly tall, black-skinned, with pleasant faces, the features of which are not too aggressively Negro. Some of them might be termed actually handsome according to our standards. A good-looking type, for example, is the average Mu-ila. The Baila used to be known as the Mashukulumbwe. When their territories were first entered by explorers like F. C. Selous they went virtually naked (like the Zulus were a century ago). But they are now sophisticated and clothed. The railway to the Congo and the

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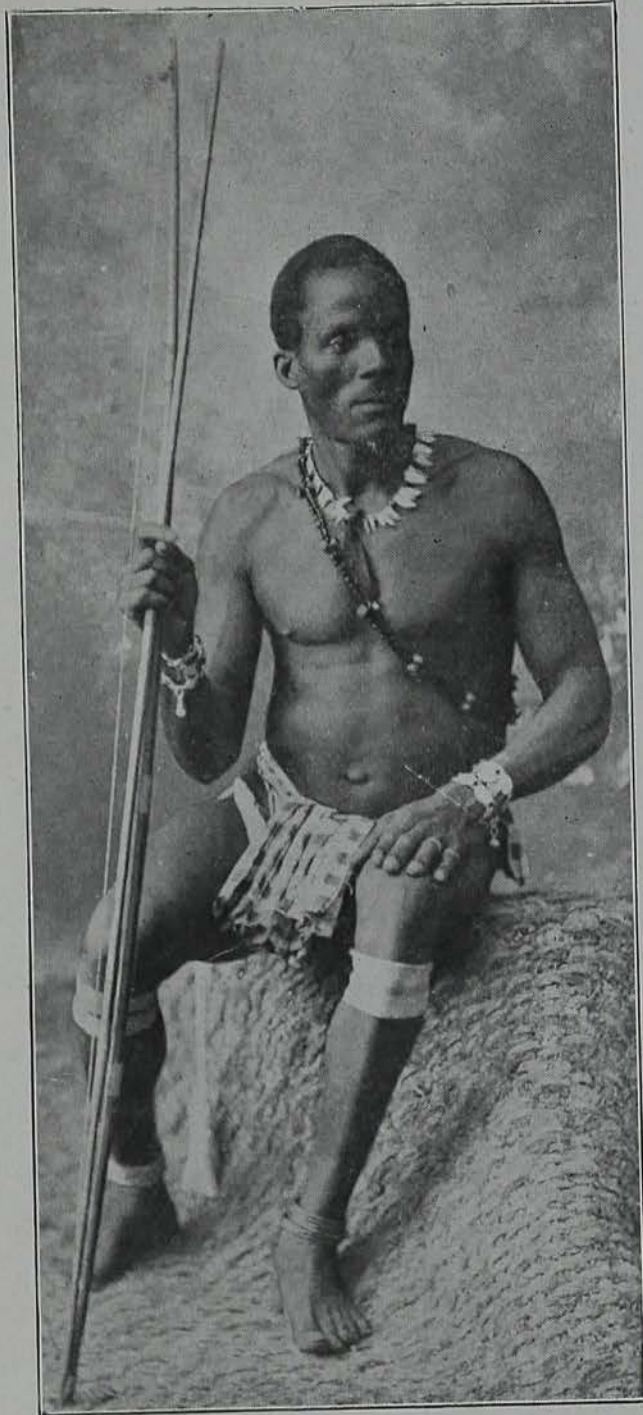
mining work have jointly brought wealth and trade to their not-very-long-ago turbulent country.

Then there is the great Tonga people of many different tribes and dialects (nothing to do with the Tonga of West Nyasa or South-east Africa). There are the Ba-subia of the Upper Zambezi, the Wa-lenje of the Lower Kafue. In westernmost Zambezia there is the important Barotse kingdom. The Barotse of to-day are a much mixed people, for the most part derived from the Aluyi tribe that formerly occupied the country undisturbed. Barotse-land, however, was invaded by a Bechuana people about a hundred years ago, who were possibly forced into a northward migration by the early raids of the Zulus or other inter-tribal disturbances. They were known as the Ba-hurutse (which has been contracted into Barotse). The tradition of their settlement north of the Zambezi drew thither a further invasion of Basuto under Livingstone's friend Sebituane. This Suto or Chuana clan took the name of Makololo. They conquered the whole of Barotseland, and implanted their language there in a way which will probably make it the future speech of Western Zambezia, though it has been a good deal altered and improved in the process. But after Livingstone's second visit to the country, the Aluyi peoples revolted against the Makololo, and

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the present King of Barotseland is probably the third ruler of a revived Luyi dynasty. His father—Lewanika—was present at King Edward VII.'s Coronation and comported himself admirably: he *looked* a Negro King. This fact is marvellous to record, seeing that the Aluyi of Livingstone's day might almost be considered savages. But they were conquered for civilisation by the great French Protestant Mission that originated in South Africa nearly a hundred years ago.

Nearly all British Central Africa north of the Zambezi is comprised under the term "Northern Rhodesia," but its form of government and administration are not quite the same as those of Southern Rhodesia and, from a 'native' point of view, the type of administration is a good one; in fact approximates very much to that of the Crown Colony of Nyasaland alongside. The Zambezi will be a great dividing-line in the future of British South Africa. In Trans-Zambezia there will grow up powerful and numerous white communities; north of the Zambezi germ-diseases, the hot sun, the vigorous native population will tell against white colonisation (except in patches), and we must look chiefly to the Negro race to make "British Central Africa" populous, greatly productive, and very prosperous . . . as Nyasaland is fast becoming.



Dr. van Chappelle.
A BUSH NEGRO OF BRITISH GUIANA.



A BLOND NEGROID.

Sir H. H. Johnston.

CHAPTER V

THE NEGROIDS OF AMERICA AND THE PACIFIC

THERE are approximately 1,700,000 Negroes or Negroids of wholly or partly African descent in the British West Indies, British Guiana, and Honduras. These have long been accustomed to supply us with the West India regiments that have figured in all West African campaigns since the middle of the nineteenth century.¹ The African ancestors of the West Indian Aframericans were for the most part brought from the Gold Coast in the seventeenth and eighteenth centuries, and from Dahomé, Lagos, the Niger Delta and the Congo in the eighteenth and nineteenth centuries. A few no doubt came from Senegambia with a Moorish or a Fula element in them, but nine-tenths of the slaves with whom were peopled the British, Spanish, French, Dutch, Danish West Indies, the Guianas and Honduras, came from West Africa, mainly

¹ The British West Indies have, I believe, sent 10,000 Negro soldiers to our African armies in the war.

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from the Gold Coast, Dahomé and the Niger Delta. In some of the West India islands there has been a mingling with the Carib Indians, with the Spaniard, Frenchman and the Jew, with Frenchmen and Scotchmen, Irishmen and English, besides a few hybrids between Negroes and Chinese, or Indian kulis.

The result is the most extraordinary diversity in human types, in facial features and in colouring. Red hair is common and prominent in Jamaica, though it may be combined with an olive complexion. There are fair-haired, blue-eyed Negroids with ivory or pale-brown skins. There are veritable reincarnations of the old Assyrian (himself a human type which undoubtedly contained an element of Asiatic Negro). These are the result of crossings between the Spanish Jews and the mulattoes of Negro and Scottish parentage; and from the sculptor's and painter's point of view the hybrids are of unquestionable physical beauty.

On the whole the tendency even of the pure Negro in the United States and the West Indies is to grow less dark in skin-colour. Under the influence of clothes and shelter from excessive heat he is returning to his original condition of yellow skin. His hair is getting less kinky; the beard and moustache in the men are more prominent; the figure

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in the women less and less different in its outline from that of the European type. Undoubtedly the Negro in the New World is on the up grade and certainly not degenerating. Moreover, one of the fictions of the ethnology of the mid-nineteenth century is becoming exposed to those who have eyes to see: namely, the theory that direct crosses between such extreme types as the Negro and the White man are only disheartening to the moralist, the politician and the idealist. Certainly the mulattoes one sees in Jamaica are fine specimens in stature and musculature. They are quick-witted and hard-working. The same may be said of the Negroids of the United States.

The coloured population of British Tropical America has in proportion to its slender means (for in the mass it is no better off than the English agricultural labourers) already contributed much to Imperial War funds: about £2,000,000, though this amount may have been collected in shillings and florins. The island of Dominica presented an aeroplane, and all the islands and islets gave freely of their produce—their arrowroot, sugar, limes, tobacco, walking-sticks, and even salted fish, besides sending gifts of money.

One of the facts of ethnology most difficult to explain is the existence in islands to the

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north and east of New Guinea of Oceanic negroes scarcely distinguishable in hair, skin-colour and facial outline from the negroes of Africa. These black, woolly-haired people are chiefly found in the Admiralty Islands, New Britain, New Ireland and the Northern Solomon Islands. Before 1885 they had been indirectly under British control, ever since their islands were discovered by British navigators, so that they have now hailed with almost frantic joy their transference from the German to the British Empire; I hope, lastingly. Similarly, the Papuans of New Guinea—not so markedly Negro and representing a mingling of several other racial strains with that of the Negro—were partly the inhabitants of a German ‘colony’ before the War broke out, but in German as well as in British Papua they have testified in the most unmistakable manner to their relief and joy at deliverance from German rule, and have done much to help our expeditions of conquest.

The eastern half of New Guinea (called in the Australian Administration “Papua”) is inhabited mainly by the Papuan type of Melanesian, which is closely affiliated with the Negro, but has well-marked racial characteristics in the shape of the nose, the extremely abundant fuzzy head-hair. The Papuans are black-skinned for the most part, tall of stature, and

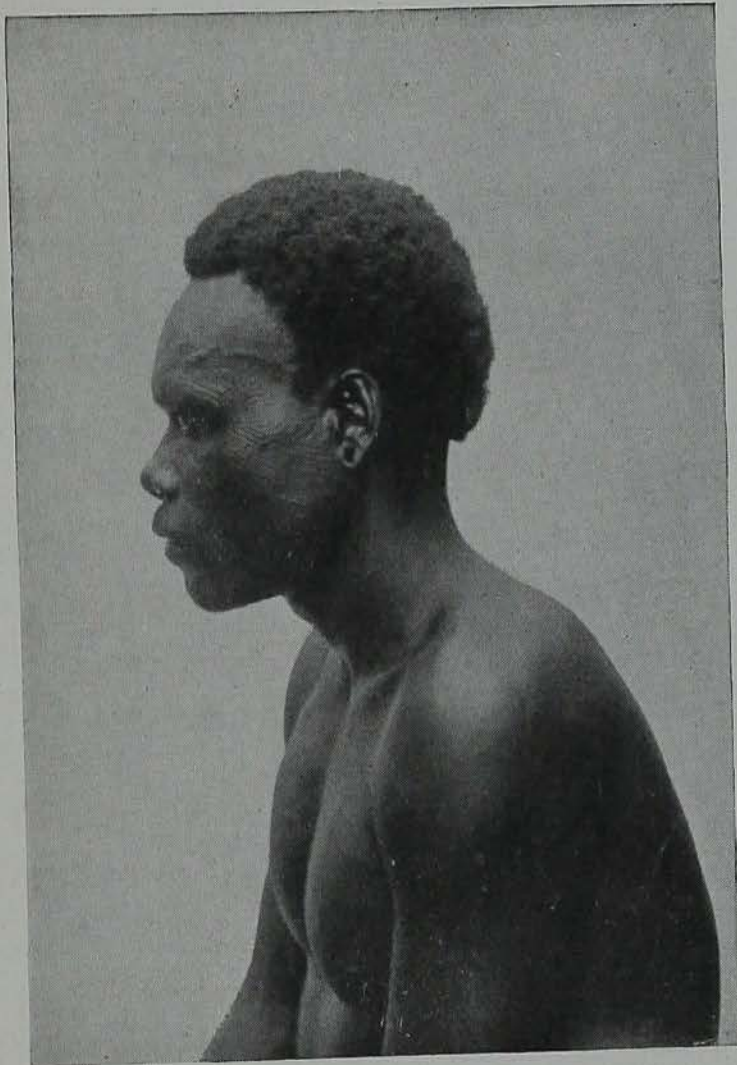
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physically a very fine people. But many of them are still utter savages, cannibals and treacherous. They have not played any great part in the present War, except that those of German New Guinea have considerably helped the British in their occupation of that country, being glad at any cost to get rid of the Germans. But although missionary work has met with many checks and disappointments in Papua, it is gradually gaining a hold over the people. Probably before another twenty years have elapsed the abundant native population of British New Guinea may not be far short of a million in number and have found their proper and useful place in the development of that great island. They are a most valuable labour force, because though New Guinea is rich in many things required by the temperate regions, it is still cursed with germ-diseases and an unhealthy climate for the White man.

A hundred and thirty years ago the Island continent of Australia was only inhabited by black people of a very ancient stock, representing closely the original parent form of *Homo sapiens*, and resembling—there is little doubt—the earliest types of true Man in Britain and France. They were not Negroes, though from them the Negro may have originated. In Tasmania, however, the aboriginal population was of a generalised negro

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type related to the Oceanic negroes of the Solomon and Admiralty Islands and the existing pygmies of New Guinea. The Australian aborigines probably number only 150,000 at the present day, and were not at any time, so far as we can guess, more than two or three millions in number, owing to the difficulties which surrounded human existence in that region before Man had been aided by Science. At one time it seemed as though the Australoids of Australia were to follow in the wake of the Tasmanians and become extinct through harsh treatment and because no place could be found for them in the community. But this state of affairs one may happily note as having ceased. As Australia has progressed towards actual nationhood, her educated and responsible citizens have felt more and more interest in her native fauna and flora and her native human race, the most interesting in some respects that exists at the present day, because it represents the average type of Palæolithic Man that inhabited Eurasia during the interglacial periods. An Australian Society for the Protection and Encouragement of the Aborigines has been founded, and watches very carefully the proceedings of White men in Australia and in Papua. The native Australoid, so far from being useless, is showing himself to be more and more valuable to the general community in certain branches



Royal Anthropological Institute.

AN OCEANIC NEGRO.

(Northern Solomon Islands.)

