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## THE WHITE NUBA OF JEBEL HARAZA, AND WHITE RACES OF NORTH AFRICA.

By D. NEWBOLD.

### I. INTRODUCTORY—EARLY NOTICES OF WHITE AFRICANS.

The following paper is an attempt to deal with various historical notices and native traditions concerning the existence of "white" races or tribes in North Africa, with especial reference to certain white types recurring among the Nuba inhabitants of Jebel Haraza in Northern Kordofan.

In all references, whether ancient or modern, to "white" tribes alleged to exist among negro, Indian, Arab, or other coloured races, it is always essential to discover at the outset whether the reference in question is to individual albinos (or an albinotic group) in a particular tribe, or to an entire community which is a distinct racial or tribal entity.

In the case of classical and early medieval notices it is not always easy to differentiate, as the study of albinism is even to-day in its infancy, and the majority of these notices merely refer vaguely to native traditions of "white" tribes, existing in *e.g.*, Central Africa, Albania, Ceylon, Brazil, etc. Later reports from more accurate or more credible travellers have usually been confined to the description of isolated albinos, and in spite of periodical announcements of the discovery of a new white race,<sup>(\*)</sup> it is categorically stated in the standard "Monograph on Albinism in Man" by Karl Pearson, E. Nettleship and C. H. Usher that "So far we have not been able to discover any reliable evidence for there now existing or there ever having existed a pure tribe or clan much less a race, of human albinos"<sup>(†)</sup>. It should be noted that the use of the word albino only dates from the Portuguese colonisation of West Africa, and that popular interest in Albinos was not very marked before the end of the eighteenth century, when it received a stimulus from the bringing to Europe of albinotic and pied negroes.

(\*) *E.g.*, the discovery of "white" Indians in Panama on Mr. R.O. Marsh's expedition to the Chilcunaque river. Although frequently described in newspapers and journals in the autumn of 1924 as a new white race, it was discovered that "the so-called white characters are due to albinism and are of no racial significance." (*v. Man*, Nov. 1924 p. 162, giving a note by three members of Section H of the British Assoc. who actually examined three of the "white" children.)

(†) This monograph in four parts is a publication of the Dept. of Applied Maths. University College, London (Drapers Company Research Memoirs, Biometric Series) and for parts of this paper I have drawn on Chap. 2 "Early Notices of the Occurrence of Albinism," and Chap. 3 "Geographical Distribution of Albinism," but only as far as facts are concerned. Inferences and speculations are my own.

I should like to point out here that I have no medical knowledge whatever and have pursued the subject from a purely ethnographical standpoint as distinct from a pathological. The latter aspect, however, cannot, of course be ignored, and it is to be hoped that research will soon bring some measure of agreement among experts on the aetiology of the affection. Until it does the ethnologist is more or less thrown on his own resources.

The early classical notices chiefly refer to Africa. The most noteworthy are those describing the *LEUCAETHIOPE*s who are located in that vague Sub-Saharan region of wild beasts and deformed men, whence the Greek and Roman geographers drew a large part of their legendary marvels. This tribe of "White Ethiopians" appears in the elder Pliny, Pomponius Mela, Agathemerus, and Ptolemy.

Pliny, who was born about A.D. 23, writes in his *Naturalis Historia* (Bk. v, c. 8) "*Interiori autem ambitu Africae ad meridiem versus superque Gaetulos, intervenientibus desertis, primi omnium Libyaegyptii, deinde Leucaethiopes habitant.*"

Mela, who was a contemporary of Pliny, writes (*de situ orbis* Bk. i, ch. 4) "*At super ea quae Libyco mari abluuntur Libyes Aegyptii sunt et Leucaethiopes et natio frequens multiplexque Gaetuli.*"

Ptolemy (floruit 150 A.D.) in Bk. iv, ch. 16 of his *Geography* mentions the *Leucaethiopes* under the *Mons Ryssadius*. This hill is, according to the map in the Nurnberg edition of Ptolemy, on the Equator near the West Coast of Africa.

Agathemerus, a geographer later than Ptolemy, but whose exact date is not known, merely states in his *de Geographia* (Bk. II, Ch. 5) that the *Leucaethiopes* are situated West of Egypt.

Now, although none of the above writers is very precise in his ethnography, with the possible exception of Ptolemy, it is clear from the context of the above-quoted passages, that they all, again excepting Ptolemy, located this race of White Ethiopians somewhere in the Northern Sudan west of the Nile, in that very belt, in fact, stretching west from *Jebel Haraza* to *Wadai*, which belt is still the home of what Berber or Libyan ethnic elements yet survive in the Sudan. This fact, coupled with evidence of archaeology and of native oral and written traditions, proves that by the first century A.D., a blond race, who must have been one of the Libyan peoples, the ancestors of the present Berbers, had pushed their way as far South as, say, Northern *Kordofan* and Northern *Darfur*, and had either established a "white" ethnic island in the sea of blacks inhabiting these latitudes, or had inter-married to such an extent as to modify conspicuously the colouring of the negro tribes with whom they mingled. All this, of course, took place at least seven or eight centuries before the arrival of the Arab.

We cannot entirely rule out of court the theory that there may have been some negro tribe, which included a sufficient number of albinos for the legend of White Ethiopians to have arisen, but this is extremely unlikely, as, although the ancients had no real knowledge of albinism, Pliny himself elsewhere discriminates between individual albinos and light-coloured races. (\*)

(\*) *Hist. Nat.* Bk. vii, Ch. 2, about certain Albanians born "*glauca oculorum acie, ex pueritia statim canos, qui noctu plusquam interdum cernant.*"

Another point that lends colour to the conclusion that the Leucaethiopes were simply a Berber wedge into Negroland is that they are placed by Pliny and Mela next the Libyaegyptii. It is generally agreed that these latter occupied the great oases of the Libyan Desert, Dakhla, Kharga, etc., and were, as their name denotes, a blend of invading Libyans, the Tehenu and Tamahu of the Egyptian monuments, with the Nile dwellers. The Tamahu, who, we know, had relations with the Northern Sudan as far back as B.C. 2500, obviously supplied the light pigment of the Leucaethiopes.

It may be argued that neither the ancient Libyans nor the medieval Berbers, their descendants, were white in the true sense of the word, but we must remember that the word white was used by olive-complexioned Greeks and Romans, and in contrast to the real black of the Sudanese negroes. It is widely held now that there were two waves of Libyans in ancient times, the first brun, and the second blond, and Oric Bates states(\*) that the earlier representations of Libyans on the Egyptian monuments show men of darker complexions than the later, which portray blond men with red hair and blue eyes. This is corroborated by classical descriptions of "fair" Libyans.

As regards the Berbers of the present day, fair types with blue eyes and fair hair are frequent among the inhabitants of the Aures massif in Algeria, where MacIver and Wilkin found boys who were stated to be indistinguishable in features and colouring from ordinary English school-boys.(†)

This blond xanthochroid element has undoubtedly persisted in the Libyan race from the dawn of history to the present day, and we need not have recourse as many distinguished archaeologists have felt impelled, to

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(\*) The Eastern Libyans, p. 40. He also quotes authorities who hold that the word Tehenu itself means "fair."

(†) Libyan Notes (1901) p. 29. Hilton-Simpson more recently has borne witness to the number of light-skinned fair-haired blue-eyed types among these hill-communities, Roland Dixon in the Racial History of Man (1923) estimates the blond element in Tunis and Algeria as forming 10 per cent. to 12 per cent. of the total Berber population. For full anthropometrical details the curious are referred to the large monograph "Recherches anthropologiques dans la Berberie Orientale" Bertholon and Chantre (1913) Vol. I, p. 932.

Pelasgians, Greeks, Northmen, Vandals, etc., to explain its origin. (\*) For our present purpose it is sufficient to acknowledge the existence of this white element in North Africa as immemorial, and to realise that it pushed south in sporadic and spasmodic streams from very early times, leaving its mark on the Southern fringe of the Sahara and Libyan Desert from the West Coast of Africa to the Nile with outlying pockets as far south as the Herero and Ovambo. (†)

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(\*) Sir H. H. Johnston (*Geogr. Journ.*, July, 1919) states that in Neolithic times there were recurring migrations of Mediterranean white men from Algeria and Morocco to Senegambia. This is probably true, but these "white" were the blond Libyans mentioned above and not as he asserts "Pelasgians" from Crete and Tripoli. He quotes (*Opening up of Africa*, p. 97 and G. J. above) the discoveries of German archaeologists in the Cameroons in 1914, and adduces linguistic arguments re the origin of the Bantu and semi-Bantu speech-forms. The Greeks and Romans have been repeatedly made responsible for the fair colouring of some of the Berber types, and this fallacy, though long exploded, still persists (cf. statement by Scudamore Jarvis in *Blackwood's*, Jan. 1918—"By Light Car to Mt. Iskander"—that the Siwans are descended from Romans and Greeks.) The Vandal theory, though demolished by Broca as far back as 1856, is also still adduced by reputable anthropologists. It is to the effect that the "fair-skins" of N. Africa are due to the Vandals, who to the number of 80,000 males, sailed in May A.D. 428 to Africa from Andalusia under the leadership of the limping bastard Genseric, who took Rome 20 years later. The Vandals only remained in Africa 100 years and were concentrated round Carthage, whence they sent Viking expeditions along the Mediterranean coast. They were decimated by wars, vice and malaria, and disappear entirely from history after their defeat by Justinian's general Belisarius at the battle of Tricamarum in 533 A.D. It is highly unlikely that the short occupation of a strip of North Africa by these Teutonic corsairs made any tangible impression on the ethnology of Barbary. In fact the historian Procopius, who accompanied the victorious Belisarius, and wrote the "*de Bello Vandalico*" tells us that there were fair-skinned Libyans existing at the time of the Vandal invasion. Seylax, incidentally, writing in 508 B.C., mentions "blond and beautiful Libyans."

It is unnecessary to comment on the speculation that the Berber blue-eyes and fair hair owe their existence to the marauding expeditions of the Scandinavian Vikings to the Barbary coast.

A good and brief summary of the theories respecting the origin of these Berbers will be found in pp. 242 seq. of G. F. Scott Elliott's "*Pre-historic Man and His Story*" (1915). His surmise that they were allied to the original Aurignacians of late Palaeolithic times suggests a viewpoint worth elaboration.

It is discussed more fully in Note XI of the Appendix to Prof. H. F. Osborn's "*Men of the Old Stone Age*" (3rd Ed., 1918). The note is entitled "*Palaeolithic History of North Western Africa and Southern Spain*" and gives a good account of the Capsian flint industry and Art. Note V of the same Appendix gives interesting facts about the light pigmentation of the medieval Berber or "Guanchu" inhabitants of the Canary Islands.

(†) v. Prof. E. H. L. Schwarz' paper "*The origin of the Hereros and Ovambo*" in *Geogr. Journ.* for July 1919. The Professor states that they are partially of Berber origin and that their light types come from Vandal admixture, as does their custom of wearing a helmet-coiffure and of painting their skins pink. Sir Harry Johnston in a following note refutes the Vandal theory and ascribes the white types to three centuries of Portuguese infiltration. This may be true, but if Dr. Schwarz' theory of Berber origin is correct—as his theory of Vandal admixture is certainly incorrect—then this would be sufficient to account for the white types.

2. EXISTING TRIBE-NAMES, ETC., AND TRIBAL TRADITIONS. (\*)

When we turn to the native traditions, spoken and written, of North-central Africa, we find a mass of tribe-names containing the connotation of "white," and a good many legends of the white ancestry of various tribes. In studying these traditions there are two stumbling-blocks of which we must beware. The first is that in many cases the tribal appellation probably does not apply to complexion at all. For example, two sections of the great Arab tribe of Kababish are known as Awaida Beidha and Awaida Zurrug, *i.e.*, the "white" and "dark" Awaida, from the original colour of their camels. Again we have the White and Black Esa in Somaliland: here there is certainly no difference in the complexion of the two tribes, although it is not clear to what the adjectives refer. (†) In Egypt we have Gawazi Beid and Gawazi Homr, Fayum bedouin. In Europe the classic historical example is the differentiation by the medieval Irish chroniclers between the Danish and Norwegian invaders, the "Blue Norsemen" and the "White Norsemen." (‡) It may be to the colour of their armour that the epithets applied, but it was obviously not to their skins.

The second stumbling-block is that many of the native words, which are translated "red" or "white," referring to complexions, connote colours very different from those understood by the English terms. For instance H. R. Palmer states (§) that *Kimi* and *Ja* which denote "red" in Kanuri and Hausa respectively, are used to describe a skin colour lighter than *Bul* and *Fari* the corresponding words for "white." To anyone versed in the bewildering language of colours applied by the present Arab inhabitants of the Northern Sudan to the colour range of the human skin or animals' coats (*e.g.*, *azraq*, *akhdar*, *akhrash*, *aghbash*, *adbas*, etc.), this warning will hardly be necessary.

On the whole, however, it is safe to assume that the great majority of descriptive colour epithets applied by the tribes in question to each other are intended to imply either an unusually light-coloured skin and complexion, or, alternatively, a "white" ancestry.

(\*) In writing this Section I am indebted for several points, especially the BUL-theory, to Mr. H.R. Palmer's article "The Fulas and their Language," in the *Journal of the African Society*, Jan. 1923. Many, however of the examples, and the majority of the conclusions are my own.

(†) See Drake-Brockmann "British Somaliland" p. 77. He here states that it may be a geographical division, the Black Esa being called so from the basalt outcrops of their habitat, and the White Esa from the light sandy surface of theirs. This seems to me very improbable, but the point is immaterial.

(‡) The actual terms used by the annalists are Finn-gaill and Dubh-gaill, *i.e.* White and Black Foreigners. The latter survives as the second element in the names MacDougall and MacDowell.

(§) *Op. cit.*, p. 124.

Now there are many names in the Chad Basin beginning with BUL-, as has been noticed by Mr. Palmer. He contends that this is the same root as PUL-, to which, in the words PEILH, POUL, etc. (all variants of the tribal name of the congeries known as *Fulas* or *Fellata*), popular idea ascribes the meaning "white" or "red." BUL itself is the Kanuri word for "white." Kanuri is the language of Bornu in Northern Nigeria, and Bornu is probably the key-region of Africa with regard to the age-long southward movements of the Berber peoples. The people of Bornu are called *Berberi* by the Hausa, which is a striking corroboration of their northern origin. (\*) Among tribes of northern Wadai are BULTAWA, BULGADA and BULALA, (†) and there is also a Tibbu tribe of Southern Borku called BULZEDA. The BULALA are particularly interesting as we can trace their history back for 750 years. They now inhabit the region round the Fitri lagoon, (‡) between Lake Chad and Abeshr, about the latitude of El Obeid. They went to war with the Mais (chiefs) of Kanem in A.D. 1176. They are identical with the old tribe known as *Kai* or *Kiyi*, spoken of in the Bornu M. S. S. as *اهل درق* — "the people with the shields of oryx skin." H. R. Palmer quotes a Bornu MS. as follows:—"Abdullahi Bikur, nephew of Umme Jilme, first Moslem Mai of Kanem, defeated the Kai-Bulala in their country of Kabila" and states that the present Kanuri say that Kabila was a town near a well called Kabar on the Abeshr-Dongola road. A Wadaian told Mr. Palmer that the site is a rock East of Ennedi, and five days' camel journey north of Mazrub. (§) The only possible site in this barren desert, which can be identified with it is Teigo waterhole (not to be confounded with Teiga plateau) (Long. 25° 30'; Lat. 17° 30'). About 130 miles due North of Teigo lies Ain el Kiyeh, hitherto unvisited by a European. Though not mentioned by Mr. Palmer, it is obvious that this remote oasis takes its name from the Kiyeh or Bulala. The importance of this connection cannot be over-estimated when we remember that the whole of these deserts are the traditional home of the "Anag," (=) the name given by the Kordofan Arabs to the Berber aborigines, and that native tradition holds that the "Anag" were a white race.

We have now brought the chain of evidence to within the borders of the Sudan, but before we consider the actual names and traditions in the Sudan itself, the westward extension of the BUL- prefix should be noticed

(\*) F. W. H. Migeod "Thro' Nigeria to Lake Chad" (1924) p. 106.

(†) H. R. Palmer op. cit., p. 123 also see in M. Bruneau de Laborie's account of his journey across the Libyan Desert in *La Geographie* of May, 1924 mention of a tribe in Kufra Oasis called "Boulaba." Whether these are confused with Bulala or are a separate tribe, I do not know.

(‡) Migeod op. cit. p. 101.

(§) Palmer "A Bornu Mahram and the pre-Tunjur rulers of Wadai" "Sudan Notes and Records," Dec., 1922.

(=) See my "A Desert Odyssey of 1,000 miles," Sudan Notes and Records," July 1924, p. 82.

in the history of the BOLAWA tribe. These people now live between Lake Chad and the Benue river. Their facial marks are allied to those of the Kanuri, and an old chronicle of the tribes states that their ancestors were troglodytes and that they came from the North.\* This would seem to point to the Libyo-Berber builders of the underground dwellings in Jebel Gharian, Tripoli. In any case it is an interesting case of a negroid race with Berber affinities and the BUL- prefix.

In the Sudan itself, we find no lack either of names or of legends, enshrining the "white" tradition. In Northern Darfur Mr. A. J. Arkell, Assistant District Commissioner, Kuttum, was told by Musa Um Ruddus the Fur Shartai (Chief) of Jebel Si that the red-brick palace of Shau Dorshid, N.E. of Kuttum, whose ruins have been described in this journal(†) by Mr. MacMichael, was built by a white race "the ancestors of the English." Although this last comment was probably due to the desire to please, the "white" tradition remains. The pre-historic legendary predecessors of the Fur in these parts are the *To-Ra*, a mythical giant race, called after the monitor lizard (= To in Fur).(‡) It would be interesting to know if these aborigines were supposed to be white like their giant contemporaries the Anag.

Jebel Meidob in Northern Darfur is the centre of the key-region of early Berber immigrations into the Sudan as its myriads of stone cairns show, and it is interesting to note that the Meidobis call themselves *Tiddi*, which is "white" in the Berti language.(§) The district in which Jebel Meidob stands is full of names prefixed by BUL-, e.g.(=)

*Bulger*, near Duani Well, Northern Meidob.

*Bulgi*, a jebel, one of the two main peaks of Jebel Si.

*Bildanga* Well, 10 miles S.W. of Kuttum.

*Buldung*

*Bulgero*, a sub-section of the Gimr tribe, who lie S.W.

of the Zaghawa.

*Bulongo*, S.W. of Kuttum.

*Bulda*, a jebel south of Kuttum, etc., etc.

The two names Bildanga and Buldung are especially interesting as

(\*) Hanns Vischer "Across the Sahara" (1910), p. 39.

(†) "The Tungur-Fur of Dar Furnung" "Sudan Notes and Records," Jan., 1920.

(‡) MacMichael "History of the Arabs of the Sudan," Vol. I, p. 93.

(§) Ditto., V I. I, p. 64. This may, of course, be a coincidence, as may be the likeness to the tribal name "Teda" (or Tibbu).

(=) I am indebted to Mr. A. J. Arkell for the majority of these place-names.



*Danga* is the Sudan-Arabic word in these parts for a brick or stone building. (\*) Mr. Arkell tells me that he has heard it used of the stone sangars built by the Camel Corps at Bir Natrun and also of the Senussi houses at Kufra Oasis.

It is also noteworthy that this region of Northern Darfur shows many place-names which perpetuate the ethnic root BERBER. There is a Jebel Berberi west of Kutum (Sheet 53 H, 1.250,000), another of same name more to the south, Long. 22°, 33'. Lat. 13° 37', a hill called Berberi between Fasher and Mellit, a section of the Bedayat tribe called Birriabra (cf. Bera-bra—Berber), etc. (†) I cannot here go into the question of the origin or distribution of the root BERBER but there is certainly evidence of its existence in the Nile Valley from early times and there is no cause for surprise at its appearance in Darfur. If, as I hope I am proving, the Berbers left evidence of their colour there and in Kordofan, and certainly relics of their language, (‡) and of their art, (§) then it is not unreasonable to suppose that they left some trace of their name.

### 3. THE ALBINOS OF JEBEL HARAZA.

We have now cleared the ground to a certain extent as regards evidence of dilution of the colour, language, place-names, etc., of the northern fringe of the negro belt in pre-Arab times by Berber immigration. Let us now examine the actual occurrence of albinism at Jebel Haraza, a historic and attractive mountain mass in Northern Kordofan, now inhabited by Arabized Nubas. (=) Here there are two boys of a pure pink and white colour, and there are rumours of a third, a spotted man. The strain is said to be an old one, and most of the older inhabitants of the mountain, when questioned, will say that the boys are throw-backs to the aboriginal Anag race, who, as mentioned above, are credited with a white skin. This legend is not confined to Jebel Haraza. At Jebel Katul, another hill-community of Nuba, under 100 miles to the south-west, there is a belief, retailed graphically to me by the aged omda, Sheikh Tamaragha Doka, who is over 100 years old, and whose fame as a genealogist and repository of tribal lore is widespread, that when the first Nuba came from the Nile in their westward migration, they found on the top of Jebel Katul three large, venerable, white-skinned, and bearded old ladies who were in the last stages of collapse and were just able to indicate to the thirsty newcomers where the water-holes in the rocks were before they died. It is believed that they were the last survivors of the Anag inhabitants of Katul, the remainder having died of famine or migrated.

(\*) I do not know the derivation.

(†) These also come from Mr. Arkell.

(‡) See my "Some Links with the Anag at Jebel Haraza" "Sudan Notes and Records," July, 1924.

(§) e.g., rock-pictures discovered in Kordofan and Dongola.

(=) See my "Some links, etc.," and MacMichael's "Tribes . . . Kordofan," Chap. 6.

The story at Jebel Haraza also mentions three white women as being the last of the Anag there, and their ruined houses are pointed out in the old stone village that lies under Jebel el Azib, one of the spurs of the mountain. These women were the ancestresses of the white strain which has appeared periodically in the ruling clan of the Doalib since time immemorial, as it is said. Sheikh Derdeiri Mohammed Khalifa, the aged fiki of the Tigania tarika or sect, whose learning and religious influence are undisputed in Northern Kordofan and who is himself a member of the Doalib family, told me that when he was a boy 60 years ago, he saw several old men with white skins at Jebel Haraza and that there have always been one or more white people in the mountain for a very long time.

The existence of the two white boys is mentioned in MacMichael's " Tribes of Northern and Central Kordofan," (p. 90), and it might be worth while to supplement his short reference. The elder boy is Mohammed Ghabush son of Taha Dolib, the brother of the old omda, Ibrahim Dolib, lord of the jebel, and reputed to be even older than the Sheikh Tamaragha Doka mentioned above. Taha is a good deal younger than Ibrahim. The boy's mother was Um Aina, a Nubawia woman and sister of Sheikh Belal Muqariba, sheikh of one of the Haraza villages. The boy was born in 1895 or 1896. After the re-conquest of Omdurman, Egyptian soldiers saw the mother there carrying the white baby in the crook of her arm and accused her of having been the concubine of a Turkish Officer. The boy is now pink-skinned and flaxen-haired. He has brown-grey eyes of a faded colour and looked unhealthy. He obviously suffered from photophobia and stated that in the hot weather his skin peeled in the sun. It was even then (February) rather corrugated and rough. The circumstances of my first meeting with him were unfavourable to examination as he was brought to me for trial in an affray case where he and his brothers had caught a boy attempting to commit adultery with their sister, and had beaten him badly. Mohammed Ghabush, the albino, had tried to knife him, and after I had delivered sentence on him he turned sulky and it was impossible to ask him to strip or get him to submit to examination. I photographed him but the result is not worth reproducing. Unfortunately I had not read Karl Pearson's work on Albinism at that time and did not know for what points to look, but there should be no difficulty in getting the youth in to El Obeid Hospital for a scientific examination. Mohammed Ghabush's father and mother are both quite dark, his father being much darker than the average Dolabi. There was a younger sister, of normal dark colour, who died in childhood.

The other albino boy was not seen by me. He is said to be pink-skinned and yellow-haired like Mohammed Ghabush. His name is Ali Hammad and his father is Hammad wad Dolib, a member of the same family as

Taha Dolib, father of Mohammed Ghabush, and his mother is called El Radiya, a woman of the Asadab clan of the Haraza Nuba. His age is probably about 14 (1924). He lives at Khor el Tundub village on the East side of Jebel Haraza, and it is said that his skin is also apt to "gall" in the hot sun.

With the exception of a spotted or piebald man said also to be at Jebel Haraza, I heard of no other albinos, but diligent questioning would probably either reveal more or at least elicit some more interesting facts.

These albinos are called locally *hur*—a name used for the Turks, as Mr. MacMichael points out, in Asia as well as here. Hur is, of course, the same word as Houri, the name for the beautiful damsels of the Mohammedan paradise (\*), and is from the Arabic حور (= to be shining white, to have eyes of intense white and black).(†)

It is probably not fortuitous that these two boys are both sons of Doalib fathers. In fact, I was told by credible informants from among the Haraza villagers that no albino had been known who had not either a mother or father from this clan. It is necessary, in order to appreciate the full significance of this, to understand something of the divisions and origin of the Northern Nuba of Kordofan. Fairly full details can be found in Chapter VI of MacMichael's "Tribes of Northern and Central Kordofan," but the Northern connections of the clans are not sufficiently stressed. It must be understood that the Nuba of Jebels Haraza, Um Durraq, Abu Hadid, Katul and the Kaja hills are, as a racial group, now quite distinct from the Southern Nuba of Kordofan and the Nuba Mountains Province. The past affinities of these two groups are obscure and the whole question of relationship of the present Nuba and the ancient Nubians (viz., the riparian inhabitants in dynastic and classical times of the Nile lands between Assuan and Khartum) is exceedingly difficult. But we can be assured of one thing, that the Libyan invasion and occupation of ancient Nubia left a Hamitic strain in the negroid inhabitants of those regions which has persisted down to the present day, both in the present tribes of Halfa and Dongola, e.g., the Berabra, and in the various groups of emigrants from the river to the West, among whom the villagers of

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(\*) "Banat El Hur" is the usual expression for "Mermaids" who are said to be small and white. See J. W. Crowfoot "Angels of the Nile," "Sudan Notes and Records," July, 1919.

(†) Eyes of white and black were considered the acme of Arabian beauty: of the Arabic description of Balkis "The Queen of Sheba" (Eng. tr. by E. Powys Matheris p. 8):—"This Queen was the flower of all Arabian flowers. Her face was sorcery . . . and there were two long eyes upon it of black and white, sorceries also, diamond and golden: antelope eyes where the black pastured upon the white, in the shadow of the curved swords of the lashes."

Jebel Haraza are to be counted. This is confirmed by linguistic evidence.(\*)

The clans of the Nuba at present inhabiting Jebel Haraza and its attendant jebels Um Durraq and Abu Hadid are *Doalib, Shabergo, Matara, Buqqara, Duggaga, Beringirri, Udungia, Dagaros, Asadab, Derham* and *Kerrak*. The *Doalib* are the ruling clan. They are traditionally alleged to have migrated from the river at the beginning of the XVIIIth century but it is obvious that there were Westward migrations of riverain peoples long before this. The genealogy of the clan is shown on pages 92-94 of MacMichael's "Tribes . . . of Kordofan." Browne in Appendix II to his "Travels in Africa, etc." (1799) says: "The inhabitants of Harraza are idolaters of mixed complexion, but mostly of a reddish hue . . . neither Arabs nor Mohammedans." Even now the clan of the *Doalib* are easily distinguishable from the other clans by their lighter complexion.

The *Shabergo* are found chiefly at Jebel Katul and the Kaja jebels to the West of Haraza but they too came from the river and in fact their descendants are still living there and ceremonial visits are still kept up, I was told, between the two colonies. Their sub-clans are interesting. They are *Um Shaiulungul, Um Degeilum, El Humr, and Um Beraia*. The names of the first two are etymologically akin to several Birged place-names in Darfur and to many names of rocks, rock-wells, hamlets, etc., in Haraza itself and the other Northern hills. *El Humr*, "the red men" is interesting in view of the subject of this paper and especially when we learn that they are the "ahl naqqara" or ruling family of the *Shabergo*, just as the "reddish" *Doalib* are the ruling clan of the whole group. This seems to confirm the theory of Libyo-Berber colour and Libyo-Berber predominance going hand-in-hand. As though to clinch the Berber origin of the *Shabergo* beyond a doubt, we find that in Tripoli one section of the Hassa tribe is called *Awlad Shabergta*.(†) This looks remarkably like *Shabergo* with the Berber -ta suffix. It might, however, be nothing more than coincidence were it not for other facts relating to the Hassa tribe which lend colour to the connection. One is that the name of the tribe recalls the HES of the Egyptian monuments, a small Libyan tribe, who appear temp. Rameses III as occupying much the same position in Cyrenaica as the Hassa do now.(‡) Such a long survival of place-names is not unknown in North Africa and it is noteworthy that another of the three chief sections

(\*) See "Some links with the Anag at Jebel Haraza" "Sudan Notes and Records," July, 1924; "Nubian Elements in Darfur" by H. A. MacMichael, "Sudan Notes and Records," January, 1918; "A History of Arabs of the Sudan," by H. A. MacMichael, "Sudan Notes and Records," Vol. I, Chap. 4; "The Nilotic Languages" G. W. Murray, J.R.A.I., Vol. L, 1920, p. 327.

(†) Admiralty Handbook of Libya, p. 48.

(‡) Oric Bates "The Eastern Libyans," p. 47.

of the tribe is called Awlad Bakayet. This name recalls the BEKEN of the hieroglyphics, another Cyrenaican tribe which joined in the Libyan attack on the Delta in circa 1200 B.C. The BEKEN are supposed by Oric Bates (\*) to be the ancestors of the Βάκαλες of Herodotus and Ptolemy. Ptolemy places a Βακαλιτις in the Sudan deserts West of the Nile, and MacMichael suggests that Jebel Bakalai near Soderi in Northern Kordofan may possibly be a survival of this name.(†) It seems more than likely. Another significant fact, connected with the Hassa tribe, in favour of the above speculations is that a sub-division, the Aial Ferjani, is marked by fair hair and blue eyes.(‡) We thus have geographical, historical, and colour connections between the Shabergo of Jebel Haraza and the Awlad Shabergta of Tripoli fairly strongly established. Individually the threads may be weak, but collectively they are, I think, sufficiently strong to hold together the argument.

Most of the other Nuba clans can boast some sort of Berber connection. The Buqqara, who form a large proportion of J. Haraza have a section named after the Fezara the great Arabo-Berber tribe of medieval Africa, and another the Nefa'ab, which recall the same sections of the Ja'alín and Shaigia riverain tribes. The Fezara section has the Rigl el Ghorab (Crow's foot) brand on their camels, which recalls the brand of the Tunjur tribe of Darfur and Wadai and the tribal marks of the Orfella tribe of Tripoli. The Derham clan also has this brand in two of its sections, Salim and Hammad, and it should be noted that the Derham figure in the Haraza genealogy sent me by the Fiki Abd el Hadi,(§) as being descended from the aboriginal "Anag." The Udungia can claim a wadi of their name in Ennedi. The Matara have the selukab or hoe-shaped camel brand, which like the rigl el ghorab has parallels among the tribal marks found by the Beechey brothers in Tripoli. For the Dugaga, Dagaros, Asadab, Beringirri, and Kerrak clans I have not yet found any Berber connections, but the last-named has the Berber -ak termination and may be derived from Kur, which is the Birged word for a mountain and which occurs as part of many non-Arab place-names in North Kordofan and Darfur.

In any case I think that there is sufficient evidence to show that these Nuba clans betray the Libyo-Berber elements in their origin, and that in the case of the Doalib these elements preponderate to the extent of throwing-up an actual "white" type every few generations.

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(\*) Op cit., p. 48.

(†) "History of the Arabs of the Sudan," Vol. I, p. 33. There are precedents for the transfer of tribal names from Cyrenaica to the Sudan, marking tribal migrations, e.g., the Mimaces of Ptolemy (= modern Mima) and the Astacuri, and several others.

(‡) Admiralty Handbook of Libya, p. 48. It does, not I think, invalidate the argument that the Hassa are described therein as an Arab tribe. Most of the Cyrenaican Arab tribes have a strong infusion of Berber, though the Arab tends to predominate.

(§) See "Sudan Notes and Records," July, 1924, p. 127.

There are, however, two other theories which could account for the persistent albinism at Jebel Haraza, and which deserve notice before we accept the argument of Berber origin. One is that the white types are merely the product of in-breeding in an isolated mountain community. Sergi, in the "Mediterranean Race" (1901) was one of the first to ascribe an African origin to the xanthochrooid Berbers, claiming that their light pigment was due to their mountain environment, *e.g.*, the Atlas communities. Sergi quoted statistical evidence from an Italian military anthropometrist in support. The theory is conclusively, to my mind, refuted by Oric Bates.\* But it is only fair to bear it in mind, especially when we remember the frequency of blondness noted by Hilton Simpson among the Shawia Berbers of the Aurés massif in Algeria. The most natural conclusion is that the white types both at Haraza and in the Atlas are due to the blond element in the Berber race originally, and that their particular persistence in these particular places may be due to the "insularising" influence of a mountain environment.

The second theory is that the succession of white types is simply an example of hereditary albinism due to the same causes that produce the affection in other races Chinese, Indians, etc., and not to any Berber ancestry. It would be easier to decide this question if we knew anything about the causes which actually produce albinism, but unfortunately we know very little. It is probably a structural defect, which we know to be hereditary, but its origin is unknown. At the same time while we are consequently free to attribute its presence at Jebel Haraza to white ethnic elements there are other cases in Africa where this would not apply. The classic instance of chronic albinism in Africa is the albinotic group among the Loango in the French Congo. These white negroes were first mentioned by Battet in 1589 and have since been noticed by half-a-dozen travellers ranging from Isaac Vossius in 1666 and Ludolf, who in his *Hist. Aethiop. Commentarium* of 1691 describes them as retainers at the court of the King of the Loango, to Leighton Wilson (1856) and E. Pechuel-Loesche (1907). Vossius gives a full and interesting account of them in his "*De Leucoaethiopibus ultra Nili Fontes versus Austrum habitantibus.*" He is noteworthy as being the first writer to discard the "White Moor" tradition, and to show some conception of true albinism. He is, however, wrong in treating it as an endemic disease.

Although not entirely inconceivable, it is highly improbable that the albino negroes of the Loango have any admixture of Berber blood, and we can only attribute their occurrence to the same unknown causes that produce a similar lack of pigment in other parts of the world. The Loango

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(\* The Eastern Libyans, p. 41.)

group, however, is peculiarly interesting as having persisted continuously for at least 350 years. It is, therefore, analogous in this respect to the Haraza group, which it has always apparently exceeded in numbers.

I know of no other district in the Northern Sudan, which has an albinotic history like Haraza, (\*) but just over the Southern border we have cases of albinism in the Belgian Congo mentioned by Alexander Boyd and Schweinfurth. The latter in his "Heart of Africa" states (†) that the albinos among the Monbuttos, who live near the Sudan Frontier, number 5 per cent. of the population, and that fair hair is common in the tribe.

Assuming then that neither the Loango nor Monbutto albinotic groups have any Berber history, why should not the Haraza albinos owe their origin to whatever other causes brought about these two cases? The answer, I think, lies partly in the traditions of Northern Kordofan Northern Darfur, and Bornu, quoted above, and partly in the specific evidence mentioned by Gerhard Rohlfs and others (and quoted by Karl Pearson, *op. cit.*) of remarkable skin results due to Berber and negro crosses in North Africa. Rohlfs especially mentions the Sheikh of Tama-grut who had a spotted skin, the ground being white, with smaller and larger black spots scattered about like islands. He saw others with dark skins and white spots. "It is clear" says Karl Pearson "that these inter-racial crosses lead to marked pigmentational or other segregational effects." In a further footnote he remarks that the interest of Rohlfs' views lies in the stress that, like Burton and Schweinfurth, he lays on the appearance of blonde and albinotic varieties from the crossing of "der weissen Berber Nord-Afrikas mit den schwarzen Aethiopen des mittlern Afrika," and states that "on the whole there is rather a singular absence of reports as to albinism among the Berbers. It is not till we get to the Southern limit of the Berber tribes, *to the edge where they meet the Sudanese negroes* that the references to Albinism become frequent." This distribution is very noteworthy and it seems undoubted that all cases of albinism in the Berber-negro belt, of which Lake Chad can perhaps be said to be the centre, can be referred aetiologically to the racial miscegenation of the individuals concerned. Thus also can we possibly account for the reports of albinism from Senegal, the Gold Coast, and Liberia.

In Egypt itself, if the above conclusions are correct, albinism should be rare, and we find that this is so. In spite of the medley of ethnic elements

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(\*) I have, however, been told by Dr. Footner, Sudan Medical Service, that he came across some albino cases in Dongola. This exactly where we should expect to find them, as it was in the northern riverain provinces of the Sudan that the Libyan and negroid Nubian mixed. I have also been told of individual albinos seen at Abu Ushar in the Blue Nile Province, and Mikhailab, while Mr. Hillelson tells me that in 1918 he saw an albino near Rufaa at the village of Tambul, who was a Shukri, and had an albino sister, though the other members of the family were normal.

(†) Chapter X, p. 47 of Vol. I.

there from early times, Libyan, Syrian, Arabian, etc., that were infused into the original stock, the pigments of the intrusive races were never so conflicting with those of the resident Nile-dwellers that any striking effects were set up. We have no statistics of albinos in Egypt, as far as I know, beyond the percentage of 1/20,000 that was revealed in medical examination of male adult recruits in the Great War. A few cases of leucoderma have been reported by travellers, *e.g.*, by Sonnini at Assiut at the end of the XVIIIth century, but some difficulty has arisen in knowing exactly what is meant by the various Arabic terms for such skin affections. Sonnini states that the natives call leucoderma "behag" or "bokak" if partial, but "barras" if complete. (\*)

We might have expected some cases from the Oases, especially Kharga and Dakhla, where there was a blend of Libyans and "Nubians" in the time of the Emperor Diocletian, but Hrdlička in his "Natives of Kharga Oasis," says "the presence of albinism is not certain." He saw two cases of brown-skinned children with blue eyes, and a case of leucoderma or patch-albinism in a man of 55. With this inconclusive evidence relating to one of the most interesting areas of Libyo-Berber infiltration we must for the moment rest content.

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### CONCLUSIONS.

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What conclusions then can we draw from the whole matter? It is a question wherein the glamour of finding white skins in a dark continent has often obscured the scientific considerations wherein fact has been buried under fancy, wherein the cautious physician has often humbled the ardent ethnologist. And yet a solid residuum of fantastic fact remains. The pink skins and flaxen curls of the Haraza boys are no myth. The tales of white ancestors are still handed seriously down from father to son over widespread areas. What more natural than these should have a common origin in the intrusion of the "white" races of North Africa into the brown and black belts which lay to the south and furnished a never-ending supply of slaves and ivory, and, not least, adventure? The vast green spaces, the rivers, lakes, and verdant wadis of this belt tempted the light-skinned conquerors, merchants, and marauders to stay and escape the arduous return journey across the barren deserts to their fertile littoral.

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(\*) I find in Steingass بهق = leprosy, white scab. بغث = white spotted with black or vice versa. بقع = to be spotted white and black. ابرق = piebald. برص = white leprosy.



Monsieur M. Delafosse, the veteran administrator-ethnologist of French North Africa, delivered in February, 1922, a stirring lecture(\*) to the Société de Géographie de France on " Les populations noires de l'Afrique " in which he remarked " Une zone de transition s'intercale entre le Soudan et le Sahara : c'est cette zone que nous appelons le Sahel, d'un mot arabe signifiant 'rivage.' Bien entendu, il s'agit du rivage du désert. Le Sahel est habité par des Noirs, mais ceux-ci s'y soudent, par degrés, successifs ou brusques, avec les populations de race blanche de l'Afrique du Nord, arabes et arabo-berbères. On y trouve aussi des peuplades qui tiennent de l'une et de l'autre race, comme les Toubou du Tibesti et du Borku . . . La région sahéenne est, par excellence, le pays des pasteurs. Les Maures et les Touareg y viennent . . . et accentuent ainsi les occasions de contact entre Blancs et Noirs. Ce contact a existé depuis des siècles et sans doute des milliers d'années, tant par suite des nécessités de la vie pastorale que par l'effet de l'attraction que l'or et les esclaves du Soudan ont exercée, dès le plus haute antiquité, sur les populations entreprenantes de l'Afrique méditerranéenne . . . "

To the vivid description of the Berber-Negro mosaic contained in this lecture one has only to add as a natural corollary the "white" skins, the "white" traditions, the "white" tribal names enumerated in this paper and the tale is complete.

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Major R. G. Archibald, Director of the Wellcome Tropical Research Laboratories, writes the following note on Mr. Newbold's paper :—

SOME REMARKS ON THE MEDICAL ASPECTS OF  
ALBINISM AND LEUCODERMA.

In the foregoing paper the Writer has marshalled many facts supporting the hypothesis that Albinism, among the negroid races of the Berber belt of Africa, is consequent on the intrusion of the white races of North Africa, and if this be admitted, additional proof is furnished as to the part played by heredity in the occurrence of Albinism in the negroid races.

Albinism, correctly defined, is a congenital absence, either partial or complete, of the pigment normally present in the skin, hair, or eyes ; it is a clinical entity distinct from, and often confused with, the more common condition known as Vitiligo or Leucoderma where milky white patches with margins of hyper-pigmentation appear on the skin after birth.

Beyond the influence of heredity, no cause of Albinism has been discovered ; its existence in successive generations of certain families has been

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(\*) La Géographie, Avril 1922, Tome XXXVII, No. 4.

noted ; transmission and distribution taking place according to Mendelian principles.

Sym(\*) has recorded the case of a family of seven children in which every alternate child, commencing with the first, was an albino.

In the celebrated Cape May cases reported by Marcy,(†) the mother and father were full-fledged negroes "fair emblems of the African race." Of their children the first two were black males, then came two albino females, then another black female child, and the last and sixth child a male albino. The albinos had all the attributes of Albinism creamed coloured skin with silky hair, and pink eyes.

In Folker's(‡) cases (Caucasians), the father and mother were free from the deformity, one albino girl had red hair, two other children had the white hair and pink eyes of the pure albino, the other five in number showed no evidence of the condition.

It is evidently rare for the parents to be affected and it is exceptional to find a single case in any family.

Further examples could be cited to show that heredity is in some way concerned with the existence of Albinism, suffice it to say, however, that even this etiologic factor is not always obtainable : other influences have been suggested especially fright or shock during pregnancy. In Marcy's cases, quoted above, the mother attributed the birth of her albino children to the fact that, when pregnant, she obtained a fright by the fall of an old white mare she was driving ; and in a case reported by Jefferies(§) in an only child with no family history of the malady, the mother ascribed it to the strong impression made on her mind by seeing an albino during her early months of pregnancy.

The occurrence of Albinism in animals has suggested the theory that marriage of blood relations is concerned in the production of Albinism of man, a theory, untenable in view of the comparative rarity of the malady in man.

In complete Albinism the skin is preternaturally white, or it may even be rose tinted ; the hair fine and silky and of a whitish or yellow colour. The irides may be colourless or with a pink tinge, and the pupils, owing to absence of pigment in the choroid, are reddish in colour. As a result of the absence of the protective pigment, photophobia, nystagmus, and nictitation occur, while not infrequently, the individuals exhibit physical and mental inferiority.

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(\*) Sym. "A curious Family History." Trans. London Ophthalmological Society, 1891.

(†) Marcy. American Journal Medical Science, 1839.

(‡) Folker. Lancet, May 31st, 1879.

(§) Jefferies. Lancet, 1872.

Apart from the absence of pigment in the deeper layers of the skin, little or no structural alterations have been recorded, but it must be admitted that our knowledge of the pathology of the condition is singularly deficient. Some definite idea as to the origin of skin pigment might assist in elucidating what factor was concerned in the production of Albinism, but the whole subject is still confined to the realms of speculation.

As little is known of the etiological factors of Albinism, it may readily be inferred that the condition cannot be influenced by treatment; it is, in fact, irremediable.

In the more commonly-seen Vitiligo or Leucoderma, depigmentation of the skin occurs after birth, producing as a result, strikingly disfiguring effects on the negroid skin, so much so that the unfortunate individual affected is often ostracised by both friends and relatives.

The condition is not infrequently met with in the Sudan. It is usually characterised by a slow course and chronicity, the discolouration becoming more noticeable, however, during the hot summer months by virtue of the increased hyperpigmentation of the skin at the margins of the white patches. There is usually little or no impairment of the health. In one severe case, which came under the observation of the writer, the depigmented areas had reached an extensive distribution in a period of three years(\*).

Little or nothing is known regarding the direct cause of Vitiligo; it rarely occurs before the tenth year, being most frequently seen in the second or third decades of life appearing more commonly among the dark races than in the white. It has been reported as occurring, with considerable frequency, among the negroes, Indians and Spaniards frequenting the North Coast of Columbia. In some instances heredity appears to be a pre-disposing factor. Sex certainly exerts no influence on its incidence. Its etiology is obscure although there is much to be said in favour of the condition being the result of a neurosis. That syphilis has any etiologic relationship, as stated by some French observers, appears without any foundation as judged by the results of blood tests carried out by the writer in cases met with in the Sudan. For a long time it was confused with leprosy but the white patches in lepers are invariably associated with skin anaesthesia of the area affected which does not occur in Vitiligo.

Very definite structural changes, chiefly of an atrophic type, have been noted by the writer in sections of the affected skin, but in no instance, has any causal germ been located.

From what has been said as regards the obscure etiology of the disease, it is evident that its treatment is highly unsatisfactory, a fact supported

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(\*) Archibald. An unusual case of Vitiligo in a native of the Sudan. *Journal of Tropical Medicine and Hygiene*, December, 1923.

by the number of remedies recommended. The white patches may be masked by repeated painting with weak silver nitrate solution or staining with henna or walnut juice. Internal remedies are, as a rule, valueless though thyroid extract has apparently proved beneficial in some instances.

In the severe case recorded by the writer, arsenic was administered internally for several months, followed by thyroid extract, and the patient when last seen, showed considerable improvement, patches of dark pigment appearing and coalescing in what were previously depigmented areas.

R. G. ARCHIBALD

