

Spanish Science:  
an Annotated Bibliography

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the movement into Guinea by natives of neighboring Gabon. A synthesis of Mbueti beliefs forcefully reveals Mbueti doctrine as an African attempt--however crude--to assimilate foreign-imposed Christianity while still preserving African integrity. The iboga plant, a drug cited in every Mbueti study, appears in their doctrine, according to Moreno, as the means supplied by God to a woman of the Bakui tribe for all colored men "to know the truth and to see the things of the other world," a privilege earlier denied them by the premature death of Jesus, who had intended to bring them this gift. Though Moreno makes no comment, this is surely an imaginative explanation for the late arrival of Christianity among Africans and an ingeniously concocted myth, apparently calculated to offset suspicions of divine indifference or malice toward African peoples, of holy revelations made especially for Africans. Moreno's discussion of Mbueti organization and ritual coincides well with Alvarez' presentation (see above), but contains greater detail, especially of Mbueti hierarchy, ceremonial dances, musical instruments, and apparel. Veciana's work, however, is the most thorough of the Spanish studies (see below).

Pinillos de Cruells, Manuel. "Guinea Española: la secta del Mbueti." Africa [Madrid] 86:52-4, feb. 1949. illus.

A doctrinal, etiological, and structural examination of the sect, which Pinillos views as a "latent danger" due to its racist and anti-European facets. According to Pinillos, the sect has radiated from the Muni Estuary, which remains the geographical locus of membership and direction. He maintains that the sect possesses a dual hierarchy, public and secret, and names several of the first Guinea initiates. While he militantly opposes the movement, Pinillos admits that its doctrines exhibit a certain "poetic simplicity." Abstract: Vinigi L. Grottanelli, African abstracts, 1(2):76, Apr. 1950.

Veciana Vilaldach, Antonio de. La secta del Bwiti en la Guinea Española. Madrid, C.S.I.C., I.D.E.A., 1958. 63 p. 3-p. bibliog. bibliog. f. illus.

A digest of Mbueti doctrine, legends, organization, ritual, and artifacts, based mainly upon information gathered during nine months' research among Combe, Bujeba, and Balengue peoples of the mainland littoral. The first chapter, an essay on published studies of the Mbueti, is followed by four quasi-Biblical legends, an illustrated description of the iboga plant, "whose role within the sect is of extreme importance," consecutive chapters on rites and sacrifices, a finite description of Mbueti temples, graphically supplemented by a full-page floor plan and line drawings of musical and religious accessories, a thorough explanation of the Mbueti hierarchy, and re-creation of a Mbueti funeral. The 25-entry, chronological bibliog. lists major French and Spanish literature since 1863 on both the Mbueti and iboga. Review: Africa report, 6(3):15, Mar. 1961.

NATIVE POPULATION--MBUETI SECT, cont.

Yglesias de la Riva, A. Política indígena en Guinea. Madrid, C.S.I. C., I.D.E.A., 1947. p. 57-8. bibliog. f.

A brief description of Mbueti rites with emphasis upon the role of the "minister" or "priest" who commences the ritual dance, commands sect-members to chew iboga, and through suggestion induces certain supernatural visions among the drugged communicants. While lamenting the intellectual chaos that Mbueti represents, Yglesias, who was long a judge in Continental Guinea, admits that not a single case of homicide has been instigated or performed at Mbueti meetings.

#### NATIVE POPULATION--PAMUES

Alcobé Noguer, Santiago. "Los Pamues en el complejo racial del África negra." Archivos del I.D.E.A. 13:17-35, agosto 1950. bibliog. notes illus.

After outlining the major racial or somato-biological divisions in Africa and indicating factors--like migration and genetic intermixture--that complicate such classification, Alcobé attempts a racial characterization of the Pamues based on data obtained from examining and measuring a 600-person sample: 450 males, 150 females. Although some anthropologists have differed concerning either the ethnic or biotypic unity of the Pamues, Alcobé avers that the Pamues do represent at least a biotypic collectivity, for their component tribes practice a rigid exogamy and there has been a significant genetic interpenetration among kin groups of the Ocac and Ntumu poli-tribal subdivisions. The Pamue "mean type" is physically described and illustrated by photographs of a male who most nearly represents the abstract ideal. Succeeding photographs (reproduced somewhat indistinctly), which are accompanied by explanatory texts, picture extreme variations from the statistically-established norm. One of these extremes, save for skin color and hair form, exhibits wholly European or Ethiopic somatic features, a result of earlier Pamue mixtures with Caucasoid forms, according to Alcobé. The study also reveals markedly Sudanic and Paleonegroid characteristics, data which the author utilizes to speculate provocatively upon Pamue history, positing a theory of origination north of the African selva (which would account for the presence of Sudanic and Caucasoid elements), penetration into the selva (hence the Paleonegroid elements), and subsequent geo-genetic crossings followed by a period of relative endogamy which yields the present state of "incomplete harmonization" of original forms. A beguiling study, of value to both the physical and cultural anthropologist. Abstract: Nieves de Hoyos, African abstracts, 3(3):126-27, July 1952.

Alcobé Noguer, Santiago and Panyella Gomez, Augusto. "Estudio cuantitativo de la exogamia de los Pamues (Fang) de la Guinea Continental Española." Archivos del I.D.E.A. 18:53-77, set. 1951. bibliog. f. illus. maps diagrs.

## NATIVE POPULATION--PAMUES, cont.

A careful study of tribal exogamy, suggesting the extent of inter-tribal penetration and of conjugal intermixture between the two grand poli-tribal divisions, Ocac and Ntumu. The authors postulate determining factors for exogamy patterns and note the importance--statistically, socially, and biologically--of "matrimonial reciprocity" between given tribes. Several maps and frequent geographical references make the work of demographic, as well as anthropological significance. The paper was initially presented at the 14th International Congress of Sociology in Rome, 1950, and appeared in the Acts of the Congress (2:443-67). Abstract: Carmen Martin de la Escalera, African abstracts, 4(1):23, Jan. 1953 (in French).

Aranzadi, Iñigo Xavier de. "Gabriel Ondo Ndongo." Archivos del I.D.E.A. 40:35-42, marzo 1957.

A poetically-written account of the birth of a Pamue child, by a noted Spanish author who apparently witnessed the event in a village of the Ngomo clan. The title of the vignette is the name of the child, born to Catalina Andeme. Gerardo Diego provides an introduction. In another article, cited below, Aranzadi recounts a story told by the mature Gabriel which concerns his distant ancestor, Mbo Ba, a wonder-working sorcerer.

Aranzadi, Iñigo Xavier de. "Tradiciones orales del bosque fang." Archivos del I.D.E.A. 41:61-77, julio 1957.

When an imaginative poet writes anthropology, the product may be difficult to classify. So it is with this essay, a wholly absorbing blend of fact, impression, and speculation. Aranzadi's twin focii are the Pamues' oral traditions relating to tribal origins and the development of a sacerdotal class which, by virtue of its superior knowledge, mediates between man and the supernatural. The genealogy of the Pamues' legendary founders is traced from Ma Ngo, Tta Ngo, Coba Tta, and Cara Coba through Afiri Cara and his seven offspring, with some indication of the character and influence of each. Indeed, Aranzadi attempts to adduce from the deathbed injunctions of these ancient progenitors the principal cultural drives, prohibitions, and magico-religious orientation of contemporary Pamues. A number of ritual cults, including the Ngui and Ndongo Mba, are explained in terms both of legendary sanction and the self-interest of professional wizards. The essay culminates with an extract from an unpublished manuscript by the author which relates the story of an Oban, or war against the wizards, waged by two Bulu brothers. The tale is told by Gabriel Ondo Ndongo, himself the descendant of a wizard. But whether the Oban account emanates from genuine Pamue oral history or from the author's fancy is uncertain. The birth of Gabriel is related in another piece, cited above.

## NATIVE POPULATION--PAMUES, cont.

Baguena Corella, Luis. "Algunas costumbres pamues." Archivos del I.D.E.A. 11:81-100, enero 1950. diagr.

A kaleidoscopic, conversational depiction of Pamue culture directed at a lay audience. While Baguena's treatment of matters like social organization and technology is much too imprecise to satisfy the specialist, there are genuinely instructive passages on agriculture, hunting, jungle communications, diet, and the aspirations lately nurtured by expanding European commercial, administrative, and educational activity. Implicit throughout the article is a morbid opinion of the pre-Westernized Pamue way of life, manifest in such remarks as "There are already many who use European table cloths, but to eat in the 'Tarzan style' continues being the rule," "Their knowledge of diseases and of the curative virtues of herbs and fruits is minimal or nil," and "They are hardly at the beginning of the age of iron."

Abstract: Nieves de Hoyos, African abstracts, 2(4):593, Oct. 1951.

Balandier, Georges. Sociologie actuelle de l'Afrique noire; dynamique des changements sociaux en Afrique Centrale. Paris, Presses Universitaires de France, 1955. p. 37-281, 487-504, 4-p. bibliog. bibliog. f. tables charts maps (Bibliothèque de sociologie contemporaine)

The author's generalizations, while they are founded upon Gabon data gathered between 1948 and 1951, are for the most part equally applicable to Pamues in the Cameroons and Spanish Guinea. Balandier methodically--and, where possible, graphically--examines the early history, present demographic distribution, and social structure of the Pamues before embarking upon the most intriguing and formidable aspect of his study: the response of a traditionally nomadic, segmented people to the European presence. The Pamue response, thoroughly documented and illustrated, has assumed the forms of clan reconstruction, village modernization, and widespread diffusion of the sacro-social Mbueti sect. The remainder of the volume (p. 285-510) focuses upon the Ba-Kongo, a hierarchically-structured society of the French Congo, demonstrating how the centralistic, pyramidal nature of Ba-Kongo society produced a reaction to European dominion very different from that among the relatively egalitarian and decentralized Pamues. A final chapter, titled "Conclusion," succinctly compares recent Fang and Ba-Kongo reformations, and relates Fang-Ba-Kongo data to general socio-anthropological theory and to the phenomenon of "nationalism." Plentiful bibliographical footnotes together with a two-page collected bibliography constitute an extensive guide to the Pamue literature, but no books nor articles by Spanish writers are listed, a curious and lamentable omission. On the whole, this is a work of profound significance in the field of African sociology and acculturation, one which merits wide translation and study. Balandier's analysis of the Mbueti is annotated separately under "Native population--Mbueti sect." Reviews of the entire vol.: Kenneth Robinson, African affairs, 54:322-23, Oct. 1955; G. Malengreau, Africa (London), 27(1):90-1, Jan. 1957

## NATIVE POPULATION--PAMUES, cont.

Bonelli y Rubio, Juan María. "Notas sobre la geografía humana de los territorios españoles del Golfo de Guinea." (In Díaz de Villegas y Bustamente, José, and others. España en África. Madrid, C.S.I.C., I.D.E.A., 1949. p. 179-191. illus.)

In facile, conversational fashion, the author discusses Pamue life with the obvious intent of portraying it as a form of detestable, incredible primitivism that must be remoulded through Hispano-Christian colonization. He begins with a description of shifting agriculture (viewed as dangerous to forestry conservation) and a word-portrait of a typical village with its inevitable "casa de palabra." Next, Bonelli turns to social organization, commenting that "the Pamues are divided into tribes which are generally so small that it seems to me better to term them families or clans." There is hardly any excuse for such a skimpy and imprecise treatment of Pamue social morphology, for Trujeda Incera three years earlier (see below) had authored a definitive study of the Pamue social order. The remainder of the essay considers several aspects of the Pamues' "tragic primitivism": polygamy, the status of women as simply objects of commerce subject to the "law of supply and demand," the prevalence of superstition and beliefs in "medicine," the existence of pernicious religious sects like the Mbueti, Beyen, and Ngui, and the endemic presence of anthropophagy. Bonelli concludes with the patronizing admonition that Spaniards should "never forget their ultimate colonial mission and should look upon Guinea with the same affection and tenderness that mothers look upon their children when they begin their first stammerings." While adding little to the ethnographic literature, the article does reflect familiar Spanish attitudes of lofty disdain and patronization toward indigenous "primitives," as well as the shoddy factual foundations and patent ethnocentrism that underlie those attitudes. For instance, Bonelli alleges that anthropophagy is widely practiced among the Pamues, but Richard Burton, writing in the last century (see below), reported only minimal traces of anthropophagy and Moreno Moreno, in a contemporary study (see "Anthropophagy"), presents considerable evidence to prove the existence of anthropophagy, but--due to much fragmentary and inconclusive data--hazards no guess concerning the extent of the practice and positively affirms that the evidence for cannibalism in Guinea by no means signifies a general acceptance of the practice among the native population. The "superstitious" beliefs, pagan habits, and use of charms which Bonelli disgustedly assigns to the Pamues are hardly limited to "primitive" peoples; they exist equally among "civilized" Christians in the form of miraculous medals, charmed amulets, the formation of neo-ancestor cults, beliefs in the personal responsibility of specific saints for various classes of events, the well-patronized activity of "mediums," fortune-tellers, spiritualists, and medical quacks, and in countless superstitious habits utterly without sanction in Christian theology. Sir James George Frazer, on p. 60-69 of the abridged edition of his Golden Bough (see "Divine kingship"), comments pointedly upon this lingering "confusion of magic and religion" even among peoples at high levels of culture. Moreover,

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"primitive" religio-magical beliefs and practices cannot be properly understood nor evaluated if viewed piecemeal, detached from the whole fabric of "primitive" existence, nor can any analysis be meaningful that fails to consider aberrations in "primitive" magico-religious life induced by contact with the agents of European civilization. The Mbueti sect with its semi-traditional, semi-Western doctrine is a case in point.

Burton, Sir Richard Francis. "A day among the Fans." (In his Select-ed papers on anthropology, travel and exploration. Ed. with an introd. by N.M. Penzer. N.Y., R.M. McBride, 1924. p. 92-108)

A report of Burton's excursion into "the Gaboon country" from 10 Apr. 1862 through 15 Apr. 1862 to observe the "Fans." Although penned in Burton's characteristically sophisticated, slightly satirical, and sometimes overbearing fashion, there are many valuable kernels of information sandwiched between the author's flippancies and conceits. For instance, Burton perceptively describes Pamue hair styles and clothing, house structure, and dietary elements; he relates concisely and reasonably the Pamue migration to their present habitat, remarking that they had crossed the "Sierra del Crystal, or West African Ghauts. ..within the memory of man" (circa 1800); and he ridicules the notion propagated by Du Chaillu and others that the Pamues engaged in widespread anthropophagy, noting that while war among them was "chronic," it was not "bloody," and that "cannibalism" was strictly limited to the "consumption of slain enemies" and undertaken in secret by the men only, "the cooking pots being finally broken." Pursuant to anthropophagy, Burton further admits that in the particular region he visited there was--and had been for some time--no trace of the practice, and a number of "excellent authorities" concurred that cannibalism among the Pamues was "a rare incident even in the wildest parts." Of additional interest are Burton's bemused reportage of a Pamue dance, related in some detail; a note that the Pamue "nation" is divided into tribes or "Ayons" (a term resurrected as "adyon" in the 20th century by Trujeda Incera to describe Pamue clan organization); and an introduction to basic Pamue vocabulary; day, moon, night, year, and numbers. First published in the Anthropological review, 1:43-54, 1863. Copies owned by U.S.L.C. (D 7 .B96), B.M. (010025. f. 15.).

Fernández Cabezas, Jesús. La persona pamue desde el punto de vista biotipológico; conferencia pronunciada en el I.D.E.A. el 20 de junio de 1949. Madrid, C.S.I.C., I.D.E.A., 1951. 80 p. illus. tables

An analysis of Pamue constitutional types, biological apparatus, medical pathology, and growth, by a member of the 1948 scientific expedition. Although Fernandez' concern is mainly biological, there are important digressions on traditional magico-religious life (p. 15-22), the socio-psychological effects of Christianization (p. 22-24), somatic and cultural adaptations to the climatic environment (p. 29-32), dietary habits and deficiencies (revealing that the Pamue is "nearly a

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vegetarian"; p. 32-4), and the extension of Western medical concepts to the interior by means of African auxiliaries in the Sanitary Service (p. 73). A tentative but highly penetrating appraisal of the Pamue "psyche" (p. 49-54) is practically unique in the modern literature and suggests the author's competence to undertake a thorough-going ethno-psychological study of the Pamues along the lines established by Abram Kardiner in The individual and his society (cited under "Ethnopsychology" in the supplementary bibliography). In his concluding remarks, Fernandez provocatively maintains that the Pamues --fundamentally an agricultural people, as their own myths affirm-- have been much over-advertised as hunters and warriors. But that the Pamues possess few and only mediocre talents in sculpture and design, as the author contends on p. 78, is an indefensible proposition (see Panyella's work on the Ntumu, and Tessmann's Die Pangwe, both cited below, as well as Pamue-related entries under "Arts and crafts"). Forty-four illustrations, including interior views of a "casa de palabra" and typical dwellings, complete the volume. An index would have been useful.

Moreno Moreno, José Antonio. "La prueba del 'Ngingui' entre los Pamues." Africa [Madrid] 97:42-3, enero 1950. illus.

Moreno relates a 1936 case of "trial by ordeal," which resulted in death for the woman defendant, and compares Pamue practice to analogous judicial tests in medieval Europe, to the Persian "rice proof," and to modern lie-detection techniques.

Ndongo Mba, Marcelo Asistencia. "Costumbres y creencias Pamues sobre el Nacimiento." Africa [Madrid] 192:14-15, dic. 1957. illus.

A catalogue of practices and beliefs surrounding natality, from the public accouncement of birth and symbolic investment of the child with utensils appropriate to its sex, to adornment of the mother, circumcision, and naming. The author's tone is largely disapproving; he attempts no anthropological explanation for what he intimates are odd or abhorrent customs. Nevertheless, the systematic recitation of birth rites is of some ethnographic value. For an eyewitness account of Pamue child-bearing that movingly illustrates several of the points enunciated by Ndongo, see Aranzadi's "Gabriel Ondo Ndongo," cited above.

"Pamues." Enciclopedia Universal Ilustrada, Europeo-Americana. 1920. 41:596-598. bibliog. illus.

A 2-1/2-column article, the longest and most comprehensive of encyclopedic treatments, which lucidly surveys Pamue history and culture in objective detail: migrations, contemporary habitat, social organization, physical appearance, village layout, economic pursuits, magico-religious beliefs, crafts, and medical pathologies. Strangely, there is no mention either in the text or bibliography of Du Chaillu, who

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made the first significant studies of the Pamues, nor is there any indication of either Pamue military fame or alleged anthropophagic habits. The single photograph shows a Pamue male, clad in European hat and overcoat, plus two women, naked above the waist.

Panyella Gómez, Augusto. Esquema de etnología de los Fang Ntumu de la Guinea Española. Madrid, C.S.I.C., I.D.E.A., 1959. 80 p. 3-p. bibliog. map illus.

An insightful and sympathetic analysis of Pamue culture based on field observations mainly among the Ntumu socio-linguistic sub-group. Panyella's exposition encompasses history, biogeography (using the schema developed by Alcobé, cited above), ecology, technology, social structure, and "spiritual life" (folklore, sculpture, and music). While the entire work is competent, three features are particularly outstanding: 1) The chapter concerning social structure, a synthesis of several earlier articles by Panyella and Jorge Sabater (cited above and below), contains the most highly refined classification of Pamue kin groups since Trujeda Incera's pioneering study in 1946 (see below). Panyella describes the four-tier familial hierarchy, below the clan level, outlines the patterns of Pamue residence, exogamy, and descent, and candidly discusses not only the difficulties involved in defining the "Pamues" or "Fang" as a distinct collectivity, but also the uncertain bases for distinguishing anthropologically between Ocac, Ntumu, and other Pamue sub-clusters. 2) Although Fang eminence in the plastic and decorative arts has been proclaimed in most non-Spanish surveys of African art, little has appeared in Spanish literature concerning the artistic facet of Pamue culture, except for a 1955 volume on Pamue ceramics co-authored by Panyella and Sabater (cited under "Arts and crafts"). That deficiency is wholly remedied by Panyella's concluding chapter, a knowledgeable and appreciative portrayal of Pamue art amply illustrated with photographs and sketches of finely-executed reliquary images, characteristically whitened ceremonial masks, carved ivory batons, and decorated pottery. The pictured objects, which were collected in 1948 and are now owned by the Museo de África in Madrid and the Museo Etnológico in Barcelona, patently equal or exceed in excellence the common<sup>ly</sup> shown examples of Fang art work. Undoubtedly, the collections at the Madrid and Barcelona museums, as well as the specimens housed at colonial museums in Bata and Santa Isabel, would yield rich material for future pictorial compilations of African art. Panyella sketches the demography of art forms, explains to what extent Pamue art is clan-related, and optimistically assesses the state of contemporary artisanship, noting especially the emergence of new stylistic trends. 3) The largest section of the work, dealing with technology, is probably the most exhaustive treatment of that subject in all the contemporary Fang literature and convincingly testifies to the technical ingenuity of a people who are relative newcomers to the Equatorial selva. Such a well-researched volume deserves an index. There is none. And the bibliography, while extensive and up-to-date, is only half as useful as it might be were

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the publisher of each book cited, the location of manuscripts indicated, and periodical articles clearly identified. Too, the magico-religious dimension to Pamue society is treated only tangentially, for instance in terms of the religious properties of sculpture and the dance, and there are no systematic analyses either of socioeconomic changes undergone as a consequence of the European presence or of extra-kinship organizations like the Ngi and Mbueti societies. The latter two topics, however, are adequately treated in the several works by Trujeda (cited below and under "Native population--secret societies"), in Balandier's treatise on Pamue acculturation (see below), and in the numerous studies of the Mbueti sect (see "Native population--Mbueti sect"). Though "Elementos matrilineales en la organización familiar Fang," a paper presented by Panyella and Jorge Sabater before the 5th International Congress of Anthropological and Ethnological Sciences, is cited in the bibliography, it was not actually printed in the volume of selected conference papers issued in 1960 under the title Men and cultures. Reviews: Sanford Berman, Phylon, 21:198-99, Summer, 1960; Africa report, 5(12):12, Dec. 1960; Africa [Madrid], 223:49, jul. 1960.

Panyella Gómez, Augusto. "El individuo y la sociedad Fang." Archivos del I.D.E.A. 46:51-64, set. 1958. 2-p. bibliog.

A meaningful, multi-faceted essay on Pamue cultural dynamics, social organization, and individual role-playing. Five types of specialists are described who are significantly differentiated from the ordinary members of Pamue society: chiefs, wizards or medicine-men, sages, musicians, and artisans (iron-workers, sculptors, ceramists, drum-makers). Additionally, Panyella briefly discusses Pamue personal nicknames or ndoan, frequently whole phrases, which are substituted for proper names that prove intransmissible by the "telephonic drum," the nku. Such ndoan possess simple rhythmic melodies easily translated by a drummer-telegrapher. Finally, Panyella deals with the four grades of kin organization, various inter-familial links, clan fragmentation, and the tenuous but nevertheless compelling bases for distinguishing super-clanic or tribal divisions among the Pamues. He advances the thesis that the Pamues possess a certain "national sense," a "pride of being Fang," though he does not suggest that this ethnic unity could develop into a militant political unity.

Panyella Gómez, Augusto. "Notas de tipología cultural; la casa y el poblado 'Fang' (Guinea española)." Archivos del I.D.E.A. 16:7-30, marzo 1951. bibliog. f. illus.

An analysis of village layout and house typology among the Pamues, with generous comparative data derived from the Tonga, a Bantu people of the Transvaal, as well as the Combe, Bubis, and Annobonese. Panyella specifies how village patterns perform practical functions and reflect kinship organization, how various materials are deliberately utilized for insulation from rain and humidity, and how Pamue housing has undergone significant changes as a result of European influence, migration,

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and the decline of warfare. Sketches of dwellings and villages were prepared by José Barbera of the Museo Etnológico y Colonial.

Panyella Gómez, Augusto and Sabater, Jorge. "Los cuatro grados de la familia en los Fang de La Guinea Española, Camarones y Gabon." Archivos del I.D.E.A. 40:7-17, marzo 1957. chart map

A delineation of the four grades of kinship organization below the clan level. A two-page genealogical chart, representing an actual family of the Esseng clan, graphically illustrates the Pamue kin hierarchy, which resembles a segmentary lineage system. Panyella's definition of kin units is wholly structural, failing to indicate the functional characteristics of each consanguineal grade. Such functional aspects are better treated in Trujeda Incera's Los Pamues de nuestra Guinea (see below), although Trujeda's gradation of kin units is less refined. This article forms the basis for most of chapter 4, "Estructura social de los fang ntumu," in Panyella's later Esquema de etnología de los Fang Ntumu (see below).

Panyella Gómez, Augusto and Sabater, José. "Esquema de la antroponomía Fang de la Guinea Española desde el punto de vista etnológico." Archivos del I.D.E.A. 34:73-84, set. 1955. bibliog. f.

The recapitulation of a paper on Pamue nomenclature originally presented at the V Congreso Internacional de Ciencias Onomásticas (Toponimia y Antropónimia) held at Salamanca in 1955. The authors focus upon names for persons, kin groups, divinities, mythical beings, and hunting dogs, revealing an enormous complexity to Pamue onomastic practice. For instance, there are fully 14 grades of personal and kin group names, reflecting the intricate structure of Pamue society itself. The paper includes a critique of Van Bulck's classification of Guinea languages, several references to Pamue folklore, considerable data on Ntumu and Ocac demography, and a pleasurable discussion of highly-expressive Pamue nicknames. Abstract: J. Cola Alberich, African abstracts, 7(4):162, Oct. 1956 (in French).

Pizarro Quesada, Manuel. "Usos y costumbres de los Pamues." Africa [Madrid] 120:46-7, dic. 1951.

A parade of select physical and cultural characteristics, highlighted by an objective explanation for polygamy and a realistic portrayal of the typical Pamue village. With the addition of matter regarding arts, folklore, technology, magico-religious life, history, and specific social structure, the piece would qualify as an admirable encyclopedia article, at once factual and compact. There is at present no thoroughly satisfactory encyclopedia treatment of the Pamues.

Tessmann, Günter. Die Pangwe; völkerkundliche Monographie eines westafrikanischen Negerstammes; Ergebnisse der Lubecker Pangwe-Expedition 1907-1909 und früher Forschungen 1904-1907. [Geleitwort von

## NATIVE POPULATION--PAMUES, cont.

' Richard Karutz] Berlin, Ernst Wasmuth, 1913. 2 v. bibliog. f. illus. fold. maps tables diagrs.

An exhaustive, rigorously scientific work that constitutes a landmark in anthropological literature and remains the most authoritative examination of Pamue culture in any language. Bágüena Corella has justly termed it "a masterwork so complete, so meticulous, so detailed, and so well presented that to equal it would be difficult and to surpass it impossible. . . ." Tessmann, who later produced a like study of the Bubis (see "Native population--Bubis"), begins with a critical review of European opinion on the Pamues, from Du Chaillu's early disparagements, which were echoed by the Marquis de Compiègne, O. Lenz, A. Fourneau, and V. Largeau, to the then recent and more sober analyses of Fr. Trilles (see above), Albert L. Bennett, and M.R. Avelot. The body of the study itself commences with "Land and people," an overview of the Pamues' physical environment and their relationship to other African peoples, and terminates with "Review and outlook," a summary and evaluation of Pamue culture together with a rather glum estimate of the African's capacity to undergo Westernization. Outstanding features are: 1) the whole of Chapter II (1:10-34), a frequently-quoted dissertation on the Pamue language which emphasizes tonal variations and includes a 4-page comparative vocabulary showing the equivalents for several numbers and common words in 7 Pamue dialects and 6 languages of neighboring peoples; 2) a careful reconstruction of Pamue migration and settlement (1:35-50); 3) a systematic discussion of economic pursuits, from agriculture to hunting, with fullsome data on technology and abundant descriptive notes on the flora and fauna that contribute to Pamue subsistence (1:85-142); 4) a fascinating, amply illustrated survey of arts and handcrafts, including metal work, basketry, pottery, design effected with raffia, wood bark, and leaves, tattoo and cicatrice patterns, sketches, sculpture, and mask-making (1:204-75; however, in v. 2, p. 117-25, within the section on religion, appears a more complete discussion of funerary figures with numerous pictorial examples and photographs showing how the images are actually placed); 6) an impressive disquisition on religion, magic, and cults, with remarkable pictures of ceremonial rites, circumcision, and cult locales (2:1-193); 7) an explanation of baby-naming among the Pamues and an entertaining description of games and sports, both juvenile and adult (2:277-319); 8) a highly technical appraisal of Pamue music written by Erich M. Von Hornbostel, which contains much musical notation as well as pictures of major instruments (2:320-57); 9) a collection of 12 riddles and several folktales (2:358-75). The volumes are finely and liberally illustrated with photographs and drawings, many in color. One full-page map (following the introduction to v. 1) indicates the general distribution of major Pamue groups and specifies their ethnic neighbors; another (opposite p. 48 of v. 1) presents a detailed demographic view of the Bimbiles region in northeastern Continental Guinea, where Tessmann conducted much of his research. A frontispiece painting of a Pamue warrior by Anna Petersen is annotated separately under "Description and travel--paintings, sculpture, etc."

## NATIVE POPULATION--PAMUES, cont.

Copies owned by U.S.L.C. (GN 655 .F3T<sup>4</sup>), Univ. of Pennsylvania, Yale Univ., Univ. of Calif. (a 2-v.-in-1 ed.), Louisiana State Univ., BDGPPA.

Trilles, H. Le totemisme chez les Fan. Pref. par A. Le Roy. Munster, Aschendorff, 1912. 653 p. 3-p. bibliog. bibliog. f. illus. index (Bibliothèque anthropos, collection internationale de monographies ethnologiques. Tom. 1, fasc. 4)

An imposing dissertation on totemism among the Pamues, with comparative data on totemic practices elsewhere in Africa and important auxiliary material concerning Pamue folklore, history, magico-religious life, social organization, and secret societies. An article by Fr. Le Scao on the "Bouiti," a men's secret society that seems to be the precursor of the modern Mbueti Sect, is reprinted from the Messager du St. Esprit, an ecclesiastical journal (p. 49-52). Fr. Le Scao's account emphasizes frenzied dancing and ritual murder as Mbueti characteristics, but he does not specify the employment of iboga, which is now associated with the group, nor does he mention a combination of Christian and atavistic attributes in "Bouiti" organization and doctrine. Trilles presents the thesis of totemic diffusion from ancient Egypt, but does not insist on this explanation although he does trouble to list 26 similar Pamue and Egyptian words as a tentative lingual proof of historic Egyptian influence upon Bantu culture (p. 310). Musical notations appear for many ceremonial dances and chants. Trilles' viewpoint and conclusions are critically examined by Günter Tessmann in the introduction to Die Pangwe (cited below). Copies owned by U.S.L.C. (GN 1 .A72 v. 1-4), Union Theological Seminary, Cleveland Public Lib.

Trujeda Incera, Luis. Los Pamues de nuestra Guinea; estudios de derecho consuetudinario. Madrid, Instituto de Estudios Políticos, 1946. 164 p. 2-p. bibliog. (Colección España ante el Mundo)

An astute evocation of Pamue psychology, the functional dynamics of Pamue social organization, and the organic unity of Pamue culture in its various manifestations--mythological, religious, magical, economic, musical, technological--by a former Territorial Administrator in eastern Continental Guinea. From Trujeda's study, the local Pamue collectivity emerges as the principal source of security for its members, a unit upon which the individual depends for physical and spiritual sustenance and to which he is subordinated, a group joined with previous generations on a single time continuum and which owes its continuity to the protective influence of its departed ancestors. Although Trujeda does not classify the hierarchy of kinship groups as minutely as Panyella (see above), he describes far more of the "operational" aspects of Pamue life as well as several extra-kinship forms of association. For example, he details the sexual division of labor, the education of youths through age-groups, the importance of rites de passage, the procedure for political decision-making, the union of

## NATIVE POPULATION--PAMUES, cont.

secular and sacred duties in the chieftainship, the checks exerted by the highest age-grade males upon chiefs, the distinct roles of magicians and elderly seers, the three fundamental types of secret societies, the means for assimilating "foreigners" into the kin group, the kin-based, essentially communal system of land and property rights, forms of internal regulation or policing, and the pattern of inter-group relations: war, pacted peace, and marriage. The final and perhaps most compelling section of the work deals with the "clash of cultures" occasioned by Spanish penetration into the Guinea selva. Much of Trujeda's commentary on Pamue acculturation, particularly the "battle of generations" and the progressively greater disruption of traditional life from east to west, is summarized in English in Berman's article, cited under "General works--1941-1958." Aside from Falandier's recent, incisive study of Pamue social structure and acculturation (see below), which only deals indirectly with Guinea, Trujeda's monograph remains the best and certainly the most readable general appraisal of both traditional and modernist-influenced Pamue culture.

## NATIVE POPULATION--PYGMIES

Crespo Gil-Delgado, Carlos, conde de Castillo-Fiel. "Los Bayeles, una tribu pigmea en la Guinea Española." Africa [Madrid] 83/84:402-06, nov.-dic. 1948. illus.

A comprehensive ethnographic report on the Bayele, a pygmy tribe near the Cameroons border in Continental Guinea. According to Crespo, the Bayele speak Bujeba with an admixture of words that are neither Bujeba nor Fang, suggesting that they once possessed their own language. Until recently, they maintained symbiotic barter relations with other African peoples. The Bayele are also mentioned by Tatay Fuchol (see "Hunting and Fishing") and Gonzlez Echegaray, who notes Harry Hamilton Johnston's opinion that the pygmies actually speak Ngumba, an idiom closely related to Bujeba (see "Languages--Bujeba--Grammar"). Abstract: Vinigi L. Grottanelli, African Abstracts, 1(2): 75-6, Apr. 1950 (in English).

## NATIVE RACES

see "Arts and crafts," "Demography," "Folklore," "Music," "Native policy," "Native population," and monographs on specific regions.

## NEOLITHIC CULTURE ON FERNANDO POO

see "History--Fernando Poo--To 1740"

## NEWSPAPERS AND SERIALS

## NEWSPAPERS AND SERIALS, cont.

Includes only periodicals published in Guinea. For periodicals dealing wholly or in part with Spanish Guinea but published outside the territory, see ""--periodicals" as a subdivision of "Bibliography," "Missions--Presbyterian," "Missions--Roman Catholic," "Native Population--Bibliography," "Postage stamps--collectors and collecting."

Ager. Santa Isabel, Dirección de Agricultura de Guinea, 1951-

A quarterly magazine of agricultural information. Each edition numbers about 1,500 copies. Contents are listed in Africa (Madrid).

Bantu. Santa Isabel, Patronato de Indígenas, 1949-

A monthly magazine produced by the Delegación de Asuntos Indígenas del Distrito Insular, a division of the Patronato de Indígenas. Directed at Fernando Poo Africans, it deliberately promotes aspects of official native policy, particularly the cooperative agricultural movement. Each edition numbers about 300 copies. Contents are sometimes listed in Africa (Madrid).

Boletín del Obispado. Santa Isabel, Misioneros Hijos del Inmaculado Corazón de María.

An ecclesiastical quarterly. Each edition numbers about 100 copies.

Ébano. Santa Isabel, 1939-40, 1942-

The principal newspaper of Spanish Guinea, published daily. It is the lineal descendant of at least seven earlier newspapers. The first, Eco de Fernando Poo, appeared in 1901 but ceased publication after only 7 issues. It was supplanted by La voz de Fernando Poo in 1911, which in turn was superseded in 1924 by Heraldo colonial. In quick succession there followed España colonial in 1928, El defensor de Guinea (1930-34), the pro-Franco El nacionalista in 1936 at the outbreak of the Civil War, and then Frente nacional. Each edition of Ébano numbers about 650 copies. With its predecessors, Ébano constitutes a prime source for research into 20th century Guinea's social and political history.

La Guinea Española. Santa Isabel, Misioneros Hijos del Inmaculado Corazón de María, 1903-

A semi-monthly magazine combining local news and scholarly matter. It is usually issued in 600-copy editions. The following random examples illustrate the breadth and academic quality of articles: "Origen y ramificación de los fang," by Marcelo Asistencia Ndongo Mba (núm. 1488 and 1489, agosto and set. 1957); "Gramática Bubi," by Joaquín Juanola (in the 1910 and 1911 v.); "Los prefijos nominales en la lingüística Bubi," by Amador Martín del Molino (núm. 1378, enero 1953);

## NEWSPAPERS AND SERIALS, cont.

"Nomenclatura de algunos pueblos Bubis," by Bienvenido Pereda (núm. 1346, set. 1951); "Datos etnográficos sobre la raza fang; algunos datos sobre las tribus consanguíneas" and "Datos etnográficos sobre la raza fang; una relación de su origen," by José Soler (both in the 1948 v. and including numerous Pamue genealogies); "De ortografía y ortografía Pamue," by Marcos Costa (núm. 1180, 1187 of 1944 and núm. 1189, 1190 and 1191 of 1945); "Baleles típicos Bubis," by Amador Martín del Molino (in the 1957 v.); "Moka," by Anastasio Bedate (núm. extraordinario, 25 nov.-10 dic. 1951); Jaime Nosti Nava's "La Marera" and "Palmeras de Guinea" (in the 1945 v.) as well as "La gloriosa superba," "La soya," and "El cafeto Dybowskii" (in the 1946 v.); "Cotumbres de los pueblos playeros: la navegación, el matrimonio," by Marcos Ekadangando (55:120, abr. 1959, 55:150-52, mayo 1959); "El tamtam: mientras la tumba brama en su selvática canción," by Marcelo Asistencia Ndongo Mba (56:13-15, enero 1960); "Introducción al arte negro" and "Misioneros seglares en Cabo San Juan" (mayo 1960); and "Santa Isabel, una ciudad cosmopolita" (jun. 1960). The research value of this truly catholic magazine would be immeasurably enhanced by a cumulative index. A title-list of articles in each issue regularly appears in the "Publicaciones" section of Africa (Madrid); the contents are also indexed by author in the "Bibliography of current publications" which concludes every number of Africa (London).

Guinea, Spanish. Delegación de Trabajo. Boletín informativo trimestral. Santa Isabel, 1954-55.

A quarterly of labor news and statistics. Each edition numbered about 600 copies. Publication was discontinued for lack of personnel.

Guinea, Spanish. Dirección de Enseñanza. Boletín de enseñanza. Santa Isabel, 1944- monthly

An information bulletin circulated among Guinea school teachers. It was preceded in 1940 by the short-lived magazine, Letras.

Guinea, Spanish. Gobierno General. Boletín oficial. Santa Isabel, 1907-

A semi-monthly, folio-size bulletin issued since 1 March 1907. It contains decrees, legislation, notices of official actions, administrative warnings, constabulary "wanted" notices, periodic export-import statistics, occasional proprietary registers (listing landowners, estate locations, and size of holdings), and--at least in its earlier issues--reported the number of days absent for each pupil at the Santa Isabel Girls' School. Issued in approximately 1,100-copy editions. Indexes to official dispositions published in the Boletín from 1907 to 1949 are cited under "Laws, statutes (indexes)."

Hoja parroquial. Santa Isabel, Misioneros Hijos del Inmaculado Corazón de María.

## NEWSPAPERS AND SERIALS, cont.

An ecclesiastical weekly, published in 1,500-copy editions, which is distributed every Sunday to those who attend Mass at the Santa Isabel cathedral.

Potopoto. Bata, Patronato de Indígenas, 1951-

A weekly newspaper featuring local, national, and international news, issued by the Continental Cuinea Delegación de Asuntos Indígenas, a division of the Patronato de Indígenas. It is intended for Rio Muni Africans. Each edition normally numbers 600 copies.

## NIGERIANS IN GUINEA

see "Fernando Poo," "History," "Labor and laboring conditions" (esp. the subdiv. "--Nigerian contract workers")

## NOVELS

see "Fiction" and "--fiction" as a subdiv. of "Discovery and exploration," "Fernando Poo;" for a European novel in vernacular translation, see "Languages--Benga--texts."

## NTUMU (Pamue sub-group)

see "Arts and crafts," "Continental Guinea," "Folklore," and "--Pamue" as a subdiv. under "Languages," "Native population"

## NUMBER SYSTEMS

see "Languages--number systems" and monographs on specific indigenous groups listed under "Native population"

## NUTRITION

For socio-economic aspects, see "Social life and customs"; for health aspects, see "Health, hygiene, and medical care"; for traditional African foodstuffs, see "Agriculture," "Hunting and fishing," and monographs on specific indigenous groups listed under "Native population."

## OCAC (Pamue sub-group)

see "Arts and crafts," "Continental Guinea," "Folklore," and "--Pamue" as a subdiv. under "Languages" and "Native population."

## OIL PALM

see "Agriculture" (esp. the subdiv. "--oil palm"), "Botany," "Forestry."

## OKUME

see "Botany, "Forestry"

## ONE (African people)

see "Continental Guinea," "Folklore," "Languages--Combe," "Native population"

## ORAL LITERATURE

see "Folklore" and monographs on specific indigenous groups listed under "Native population."

## ORNITHOLOGY

see "Zoology" (esp. the subdiv. "--birds") and monographs on specific regions.

## PACHYDERMS

see "Continental Guinea," "Folklore," "Hunting and fishing" (esp. the subdiv. "--Continental Guinea"), "Zoology."

## PAINTINGS

see "Description and travel--paintings, sculpture, etc."

## PALEOGEOLOGY

see "Geology"

## PALM OIL

see "Agriculture" (esp. the subdiv. "--oil palm," "--statistics") "Economic conditions," "Statistics," "Trade--statistics"

## PAMUE LANGUAGE

## PAMUE LANGUAGE, cont.

see "Languages," (esp. the subdiv. "--Pamue"), "Native population--Pamues," "Toponymy"

## PAMUES (African people)

see "Arts and crafts," "Continental Guinea," "Documentary films," "Folklore," "Hunting and fishing," "Languages" (esp. the subdiv. "--Pamue"), "Music," "Native population" (esp. the subdivs. "Mbueti sect," "--Pamues," "--secret societies").

## PARASITOLOGY

See "Health, hygiene, and medical care"

## PAROCHIAL SCHOOLS

see "Education," "Missions," "Statistics"

## PATHOLOGY, HUMAN

see "Health, hygiene, and medical care"

## PATHOLOGY, PLANT

see "Agriculture" (esp. the subdiv. "--diseases and pests"), "Botany."

## PATRONATO DE INDIGENAS

see "Native policy," "Politics and government," "Statistics"

## PAULL, GEORGE, d. 1855

see "Religious orders and clergy--Presbyterian"

## PENAL COLONIZATION

see "History" (esp. the subdiv. "--Fernando Poo")

## PERIODICALS

## PERIODICALS, cont.

see "Newspapers and serials" for periodicals published in Guinea. For periodicals dealing wholly or in part with Guinea but published outside the territory, see "--periodicals" as a subdiv. of "Bibliography," "Missions--Presbyterian," "Missions--Roman Catholic," "Native population--bibliography," and "Postage stamps--collectors and collecting."

## PEST CONTROL

see "Agriculture" (esp. the subdiv. "--diseases and pests")

## PETROGRAPHY

see "Geology" and monographs on specific regions.

## PHILATELY

see "Postage stamps"

## PHILOLOGY

see "Languages" and monographs on specific indigenous groups listed under "Native population"

## PHYTOLOGY

see "Agriculture," "Botany"

## PICTORIAL WORKS

see "Description and travel--paintings, sculpture, etc.," "Postage stamps"

## PIDGIN ENGLISH LANGUAGE

see "Languages" (esp. the subdiv. "--Pidgin English")

## PINEAPPLES

see "Agriculture" (esp. the subdiv. "--pineapples")

## PLANTS AND PLANT PATHOLOGY

see "Agriculture," "Botany"

## PLAYA CARBONERAS (Neolithic village site)

see "History--Fernando Poo--To 1740"

## PLAYERO PEOPLES

see "Continental Guinea," "Demography," "Languages," and "Native population" (esp. the subdivs. "--Benga," "--Bujeba," "Combe")

## POLITICS AND GOVERNMENT

see also "Law and legal administration," "Laws, statutes," "Nationality and citizenship," "Native policy."

Álvarez Gendin, Sabino. "Guinea: Gobierno y Administración." (In his La administración española en el Protectorado de Marruecos, plazas de soberanía y colonias de África." Madrid, C.S.I.C., I.D.E.A., 1949. p. 91-118 bibliog. f. map)

Alvarez first traces the historical development of colonial administration in Guinea and then considers several aspects of contemporary colonial law and government in detail: personnel, budget, Consejos de Vecinos (municipal councils), econo-administrative organization, property law, native justice, the civil status of natives, and the "religious and cultural labor of Spain." Although most of the information may be found elsewhere, often in greater depth, this is a good summation of the colony's administrative structure and legal framework, particularly useful for quick reference. Of special worth is Alvarez' explanation of the "full" and "limited" emancipation accorded to assimilated natives, the separate judicial and proprietary systems for unemancipated natives and for Europeans and "emancipados," and the organization of education in the colony, where instruction is obligatory for children to 15 years old. However, because of 1959 and subsequent political changes, the work requires revision. For an indication of the territory's recent administrative reformation, see the Molina Arrabal entry below.

Berman, Sanford. "Spanish Guinea--profile of an African enigma." African report. 6(1):3-4, Jan. 1961. map

A discussion of factors underlying Guinea's apparent political calm, plus speculations upon possible sources of African discontent and the likelihood of Spanish abandonment or expulsion. A factual error inheres in the statement that "Spanish-language instruction is required in all schools, even those operated by Amer. Presbyterian missionaries."

## POLITICS AND GOVERNMENT, cont.

There are no longer any Presbyterian schools in Guinea. However, a number of Presbyterian catechitical stations exist, and a British Chaplaincy School functions in Santa Isabel under the direction of a Protestant minister. Five hours per week of Spanish-language instruction are required at the Chaplaincy school. A Spanish-language extract appeared in Africa (Madrid), 232:21-22, abr. 1961. Two editorial footnotes properly indicate that the Patronato de Indigenas is now defunct and that the various grades of "emancipation" have been superseded by an edict according full citizenship to all African adults. However, the reprint carefully omits every reference to labor maltreatment, religious oppression, and political discontent that had appeared in the original article. The result is an emasculated version that conveys nothing of the author's critical spirit and actually creates the erroneous impression of warm admiration for Spanish policy.

Castaneda, V. "Escudo de Puerto Iradier." (In Academia de la Historia, Madrid. Boletín. 138:21-3, enero-marzo 1956)

An analysis of the heraldic emblem adopted by the Consejo de Vecinos of Puerto Iradier (formerly Cogo) on the Muni estuary.

Cervera Pery, José. "Elecciones municipales en la Región Ecuatorial." Africa [Madrid] 223:21-22, jul. 1960. illus.

A summary of the municipal elections conducted in mid-1960. According to Cervera, the voting occasioned much enthusiasm and produced a heavy turnout at the polls. However, there is no indication either that suffrage was universal or that campaigning was waged on any more substantive basis than mere personality. Winning candidates in several districts are named; photographs show a polling place and electoral posters. Additional photographs of placards and balloting appear on p. 41-3 of the 1958-59 statistical report (see "Statistics").

"Dictamen sobre el presupuesto para el ejercicio económico de 1959." Africa [Madrid] 210:280-81, jun. 1959. table

An analysis of the proposed 1959 budget, with quotes from Diaz Llanos' presentation before the Cortes.

"España tiene dos provincias más: Fernando Poo, Rio Muni." Pueblo. 29 jul. 1959. p. 12

The full text of a speech delivered before the Spanish Cortes by Sr. Altozano on behalf of a pending bill to make Rio Muni and Fernando Poo national provinces. He defends "incorporative integration" as the only possible post-colonial alternative for the area, given its slight, heterogeneous population, small size, and limited economic potential.

Gómez del Campillo, Miguel. "Escudo de San Carlos." (In Academia de la Historia, Madrid. Boletín. 139:13-14, jul.-set. 1956)

## POLITICS AND GOVERNMENT, cont.

An analysis of the heraldic emblem proposed for the town of San Carlos on Fernando Poo.

Gómez del Campillo, Miguel. "Escudo de Bata." (In Academia de la Historia, Madrid. Boletín. 139:23, jul.-set. 1956)

An analysis of the heraldic emblem proposed for the city of Bata in Continental Guinea.

"Guinea Española." (In Enciclopedia Universal Ilustrada, Europeo-Americana; Suplemento Anual, 1935. p. 668.)

A terse outline of Guinea's pre-provincial administrative structure as established by decree on 27 April 1935. Although several demarcaciones have been created and other changes introduced, the territory's governmental structure remains founded upon this traditional administrative pattern.

Lasso de la Vega, Miguel, marqués del Saltillo. "Escudo de la Delegación de Nicomeseng [sic!]" (In Academia de la Historia, Madrid. Boletín. 138:117-18, abr.-jun. 1956)

A critical analysis of the heraldic emblem proposed for the Micomeseng demarcation in Continental Guinea.

Molina Arrabal, José. "Reformas en el gobierno y administración de la región ecuatorial." Africa [Madrid] 221:210-11, mayo 1960. illus.

A summary of administrative reforms enunciated in a decree of 31 March 1960. The numerous organizational changes are intended to align Guinea's governmental structure with that of typical peninsular provinces, pursuant to the 1959 juridical bifurcation of the territory. However, the two provinces are still fundamentally regarded as a single administrative unit and are subject to the authority of the Gobierno General de la Región Ecuatorial, which in turn is responsible to the Dirección General de Plazas y Provincias Africanas. There are photographs of the Dirección General in Madrid, the Gobierno General, and the Bata Government House. For the text of the decree (No. 569-/1960), which also specifies the status of provincial governors and Technical Services, see Africa (Madrid), 222:53-4, jun. 1960.

"Los Procuradores de la Región Ecuatorial en las Cortes Españolas." Africa [Madrid] 229:24-5, enero 1961. illus.

A report on the ingressions of six Guinea delegates, three of them Africans, into the Spanish Cortes. The welcoming speech by the Cortes' President, Estebán Bilbao, is reproduced, together with excerpted comments from the Madrid press. Most valuable, perhaps, are paragraph-long biographies of the three African procuradores: Wilwardo Jones Niger, Felipe Esono Nsue, and Carlos Cabrera y James.

## POLITICS AND GOVERNMENT, cont.

Welles, Benjamin. "Three Negroes to join Spanish chamber." N.Y. Times. Dec. 19, 1960. p. 14

A report and commentary on the admission of six Guinea procuradores, three of them Negroes, into the Spanish Cortes. Welles declares that state-directed publicity surrounding the three African delegates was intense. He reasonably infers that the move "might be related to growing criticism by the Asian-African bloc in the United Nations of . . . Hispano-Portuguese 'colonialist' administrations in their African areas." The three Negro delegates are named, and an Arriba editorial is quoted to the effect that Spain and the Latin nations are the most "anti-racial" in the world. For additional quotations from the Madrid press, plus the welcoming speech delivered by the Cortes' President, see "Los procuradores de la Región Ecuatorial . . .," cited above.

## POLITICS AND GOVERNMENT--COLONIAL GUARD

Geijo, Jenaro G. La Guinea española y la guardia colonial. [2d ed.] Gijon, Impr. de "El Noroeste," 1915. 95 p. illus. tables

The revised edition of a work originally issued in 1914. The author, an officer in the Guardia Civil who served for some time in the Guinea Colonial Guard, intended the pamphlet as an orientation manual for Civil Guards contemplating service in Guinea. The first section is simply an elementary description of the colony which, though largely unexceptional in content, supplies some insights into the nature of colonial life in the early 20th century, particularly the state of communications, commerce, and industry, and records the fact of an agreement reached between Governor-General Barrera and the Liberian Government providing for the unlimited recruitment of Liberians by Spanish agents for work on Guinea plantations. Geijo's comments regarding indigenous peoples are almost totally dilettantish, but his account of Pamue warfare, undoubtedly based upon actual observation in his capacity as a police officer, is of some ethnographic worth, and a note that the ostensibly-civilized African women of Cabo San Juan, the Elobeys, and Corisco sought to avoid maternity through the ingestion of abortion-producing plants is both a revealing facet of acculturation and a possible contributing factor to Guinea depopulation not mentioned by Doctors Arbelo and Villarino (see "Health, Hygiene, and medical care"). The second portion of Geijo's pamphlet deals wholly with the Colonial Guard: its mission, organization, origin, legal foundations, uniform and equipment, salaries, and encampment facilities. Geijo proposes a number of reforms to make the Guard more effective, including salary increases, heightened recruitment, and re-organization. He concludes with practical (but now outdated) advice on travel and hygiene. Passages detailing the multiple duties of the Guard are perhaps the most valuable historically, for they disclose the Guard as a repressive organization charged with exacting the submission of

## POLITICS AND GOVERNMENT--COLONIAL GUARD, cont.

recalcitrant indigenous peoples to Spanish authority and with the capture of runaway workers, as an administrative organization responsible for customs inspections and law enforcement, as a research body directed to gather linguistic, cartographic, and ethnographic data, and as a performing group which periodically entertains the populace with band concerts and martial displays. Since 1959, the name "Colonial Guard" has been supplanted by "Territorial Guard." Copies owned by U.S.L.C. (DT 619 .G4), EDGPPA.

## POPULATION

see "Census, 1950," "Demography," "Health, hygiene, and medical care," "Maps and cartography," "Native population," "Statistics," and monographs on specific regions

## PORCUPINES

see "Folklore," "Zoology"

## PORTUGUESE IN GUINEA

see "Demography," "Discovery and exploration," "Elobey, Corisco, Annobon," "Fernando Poo," "History," "Languages--Annobonés"

## POSTAGE STAMPS

Francés, Alonso, José María. "Diversos aspectos de los sellos en Ifni, Guinea, y Sahara." Archivos del I.D.E.A. 39:77-90, dic. 1956.

Noting that "the stamp is always a symbol of sovereignty and in many lands merits the most careful attention," Francés reconstructs the postal history of Spain's African colonies and brilliantly evaluates the successive stages of postal administration in terms of the three basic functions of stamps: postal, philatelic, and propagandistic. Since the author is also an art enthusiast (see, for example, his articles cited under "Description and travel--paintings, sculpture, etc."), he concludes with an informed commentary on the artistic quality of Guinea stamps and how designs for postal issues are selected through public competitions.

Iraizoz, Javier. "Valor filatélico de las emisiones de Guinea." Africa [Madrid] 217:47, enero 1960.

Random reflections on Guinea postal issues and their worldwide reception, reprinted from Alerta (Santander).

## POSTAGE STAMPS, cont.

Nogues, Lorenzo. "Emisiones de sellos de correos para Guinea en 1952." Africa [Madrid] 133:47-8, enero 1952. illus.

A descriptive review of 1952 issues, augmented by photographs of 4 single numbers and a cancelled first-day cover.

Spain. Dirección General de Plazas y Provincias Africanas. "Resolución . . . por la que se hace público el fallo del concurso convocado . . . para elección de modelos de sellos de correo de las provincias africanas." Africa [Madrid] 218:104, feb. 1960.

A typical announcement of winning designs to be used on Guinea postal issues, selected from a competition among Spanish artists.

## POSTAGE STAMPS--CATALOGUES

Gálvez, Manuel. Catálogo especial gálvez de colonias españolas. Madrid, Gálvez, 1951. 358 p. illus.

A comprehensive catalogue of Spanish colonial issues from 1855 through 1951. Distinct sections are assigned to "Elobey," "Fernando Poo," and "Guinea Española." Every issue is pictured and described; data are furnished on the quantity, values, and engraver of each emission. Cited and reviewed in Africa (Madrid), 116:53, ag. 1951.

Scott Publications, Inc. Scott's standard postage stamp catalogue; the encyclopedia of philately. N.Y., Scott Publications. annual illus.

A chronological list of all the postage stamps--surface, air, semi-postal, and special delivery--issued for use in Guinea since 1902. Each basic stamp is pictured and its variations in price and color indicated, together with the current philatelic value for mint and cancelled specimens. The perforation size and occasional overprints or surcharges for each issue are shown, and cryptic explanations appear for all commemoratives. Many of the stamps issued in the past decade colorfully picture Guinea's exotic wildlife and flora; others portray the Guinea African either in an uncivilized posture (e.g. squatting half-with bow and arrow) or on the path toward Europeanization (e.g. playing soccer and receiving baptism). There have also been a number of explorer commemoratives, most notably honoring Manuel Iradier and the conde de Argelejos. One recent Guinea stamp, a handsome 1955 issue picturing two blue-tinted Titi monkeys poised on a jungle bough, is reproduced in color on page 77 of Life, November 30, 1959, as an example of outstanding contemporary postal art. To a considerable degree, the changing face of Guinea postage stamps reflects changes undergone in the metropole itself. In 1902, the youthful portrait of King Alfonso XIII appeared on all Guinea issues; in early 1931, the dual portrait appeared of the same king, now somewhat older, and his Queen,

## POSTAGE STAMPS, CATALOGUES, cont.

Victoria; in late 1931, these identical stamps were overprinted "República Española"; and in 1941 and thereafter Franco's likeness occupies either the whole or a portion of many stamps. Although it seemed likely that 1958 and 1959 Guinea issues would be the last, owing to the advent of formal provincial status for Fernando Poo and Rio Muni, the Government has continued to print special issues for the colony (see the stamps citation below). While this continuing separate-issue policy apparently contradicts the "unitary" political theory that holds overseas provinces to be constitutionally intrinsic members of the Spanish State, it is surely appreciated by admirers of traditionally fine Spanish postal art who may now safely anticipate many more high-quality Guinea issues. The Scott catalogue shows only 1 of the 4 views of San Carlos Bay that appeared on issues of 1949-50. For pictorial representations of the remaining three variations, see plate 123 (opposite p. 162) of the Memoria de la labor (cited under "General works--1941-1958"). Similarly, two variants of the 1951 air mail issue, unpictured in Scott, are reproduced on page 124 of the Memoria, and the "Hunter and elephant" appears on page 126. The catalogue is published simultaneously in 2-volume and 1-volume editions. Guinea philatelic data appear in v. 2 of the 2-volume edition. Currency between annual editions is maintained through Scott's monthly journal, which contains new-issue information and latest price changes.

## POSTAGE STAMPS--COLLECTORS AND COLLECTING--PERIODICALS

Stamps. N.Y., H.L. Lindquist, 1932- v. illus. weekly

Reports on forthcoming Guinea issues appear regularly in the "New issues and discoveries" section, affording the collector fullsome information long before ~~both~~ the official release date. As an example of Stamps' philatelic reportage, Carlos Lenze, the Madrid correspondent, describes in the Dec. 12, 1959 issue (109:454) two 9-value Guinea sets due in early 1960, one intended for use on Fernando Poo, the other for Continental Guinea (Rio Muni), each to feature a design selected from public competitions among Spanish artists: a representation of the Heart of the Virgin Mary for the Fernando Poo issue, a picture of an African child reading for the Rio Muni set. Denominations and edition-sizes are listed. These two postal issues possess an extra-philatelic significance unremarked by Lenze, for they are among the first concrete manifestations of Guinea's newly-revised constitutional status: the division of the colony into two distinct provinces, each apparently to employ an exclusive stock of postage stamps.

## POSTAL SERVICE

For administrative aspects; see "Transportation and communications"; for philatelic data, see "Postage stamps."

## POTTERY

see "Arts and crafts" and monographs on specific indigenous groups listed under "Native population"

## PREHISTORY

see "History" (esp. the subdiv. "--Fernando Poo--To 1470")

## PRESBYTERIAN CHURCH IN GUINEA

see "Elobey, Corisco, Annobon," "History," "Missions--Presbyterian," "Religious orders and clergy--Presbyterian"

## PRESS

see "Directories," "Newspapers and periodicals," "Statistics"

## PRIMITIVE METHODIST CHURCH IN GUINEA

see "Fernando Poo," "History," "Missions--Methodist"

## PRIMO DE RIVERA, JOAQUÍN, 1735-1805

see "History--Fernando Poo"

## PRINTING AND PUBLISHING

see "Directories," "Newspapers and serials"

## PRODUCTION AND MARKETING

see "Economic conditions," "Statistics"

## PROPERTY LAW

see "Land policy," "Laws, statutes"

## PROSTITUTION

see "Social conditions"

## PROVERBS

see "Folklore" and monographs on specific indigenous peoples listed under "Native population."

## PTERIDOPHYTA

see "Botany" (esp. the subdiv. "--Fernando Poo")

## PUBLIC SCHOOLS

see "Education," "Native policy," "Statistics"

## PUBLIC WELFARE

see "Native policy," "Politics and government," "Statistics"

## PUERTO IRADIER (town)

see "Continental Guinea," "Directories"; for the municipal heraldic emblem, see "Politics and government."

## PYGMIES

see "Native population--pygmies"

## RADIO BROADCASTING

see "Statistics," "Transport and communications"

## RAFFIA-WORK

see "Arts and crafts" and monographs on specific indigenous groups, esp. the Pamues, listed under "Native population"

## RAILROAD

see "Maps and cartography," "Statistics," "Transportation and communications"

## RATS

see "Folklore," "Zoology" (esp. the subdiv. "--mammals")

## RECREATION

For European sports and recreational facilities, see "Description and travel--travel guides and yearbooks," "Directories"; for traditional African games and pastimes, see monographs on specific indigenus groups listed under "Native population"; for recreational aspects of the school curricula, see "Education."

## READERS (i.e. Chrestomathies)

see "--primers" as a subdiv. of various tongues listed under "Languages."

## RELIGIONS

see "Missions," "Muslims in Guinea," "Religious orders and clergy," "Statistics." For material relating to indigenous religion, see "Folklore" and monographs on specific groups under "Native population."

## RELIGIOUS ORDERS AND CLERGY

see also "Directories," "Documentary films," "History," "Missions," "Statistics."

## RELIGIOUS ORDERS AND CLERGY--BAPTIST

Saker, Emily M. Alfred Saker of the Cameroons. London, Carey Press, 1929.

Biography of a Baptist missionary in West Africa best known for his evangelical work among the Dualas and for his translation of the Bible into the Duala language, but who also spent considerable time on Fernando Poo from 1842, when the first Baptist mission was organized on the island, to 1858, when all Protestant clerics were expelled by the Spanish Government.

Underhill, Edward Bean. Alfred Saker, missionary to Africa; a biography. London, Baptist Missionary Society, 1884. 173 p.

The author, Secretary of the Baptist Missionary Society from 1869 to 1876, wrote several biographies of Baptist missionaries, edited early Baptist writings for the Hanserd Knollys Society, and in 1865, after a trip to the West Indies, denounced the maltreatment of Jamaican Negroes. In 1869 he visited the Cameroons, where he presumably encountered Saker. Copy owned by B.M. (4907. bb. 32).

## RELIGIOUS ORDERS AND CLERGY--PRESBYTERIAN

Allen, Yorke. A seminary survey. N.Y., Harper [c 1960] p. 43-6.

A history and description of Dager Seminary at Bibia, in the Cameroons. A number of Dager seminarians are from the Presbytery of Spanish Guinea.

Nassau, Robert Hamill. Crowned in palm land; a story of African mission life. Philadelphia, Lippincott, 1874. 390 p.

A memoir, by her husband, of Mrs. Mary Cloyd Nassau, who journeyed with Rev. Nassau to West Africa in 1861, helped to establish the Benito mission, and died from broken health only 9 years after her arrival, succumbing on a storm-tossed sea in a sailboat carrying her from Benito to Gabon for medical assistance. A pathetic, moving story of missionary sacrifice in an era without wonder drugs, airplanes, and automobiles, as well as an historical glimpse of life on the Guinea coast in the 1860s. Copies owned by U.S.L.C. (BV 3542 .N3N3), United Presbyterian Mission Lib., B. M. (4765. de. 7.).

Wilson, Samuel. George Paull. Philadelphia, Presbyterian Board of Publications, 1872.

Biography of an American missionary, perhaps the first cleric of any confession to penetrate Continental Guinea, who arrived at Corisco in May, 1864, landed at the mouth of the Benito River in January, 1865, founded the first Presbyterian mainland mission at Mbade, 10 miles north of the river on a bluff overlooking the bay (which he named Benito), and died three months later, in May, 1855. Copy owned by United Presbyterian Mission Lib.

## RELIGIOUS ORDERS AND CLERGY--ROMAN CATHOLIC

A.B.C. Edición semanal aérea. 1 Oct. 1959. p. 9 illus.

A photograph pictures the first three natives of Fernando Poo to become members of the Religiosas Misioneras de la Inmaculada Corazón and constitutes pictorial proof of Spanish racial liberality on the clerical and religious level. A number of African women had previously entered other religious orders (for instance, three were accepted into the Missionary Sisters of the Immaculate Conception in early 1958; see below) and the colony's Catholic clergy currently includes about 12 Africans. Among others also pictured in the photograph are General José Diaz de Villegas y Bustamente, Director of the I.D.E.A., and Padre Bedart, a missionary on Fernando Poo.

"Bodas de diamante de las Religiosas Concepcionistas." Africa [Madrid] 219:22-3, marzo 1960. illus.

An historical capsule, relating how the first group of Conceptionist

## RELIGIOUS ORDERS AND CLERGY--ROMAN CATHOLIC, cont.

Sisters was despatched to Guinea in 1884. The terminal paragraph contains statistics on the number of Sisters sent to Guinea since 1884, the total who died there, and the extent of educational and medical services rendered by the order. For additional data on Conceptionist nuns in Guinea, see "Missions--Roman Catholic."

Fernández Galilea, Leoncio, Ep. "Quién era el Padre Antonio Aymemí." El misionero. 205:164-67, jul.-ag. 1942.

A biographical essay on the "Apostle of the Bubis." Cited by Unzueta ("Fernando Poo--bibliography").

"First Negroes take veil." The Register. Jan. 28, 1958, p. 2.

A brief news item, datelined Madrid, reports that three African girls from Spanish Guinea ranging in age from 17 to 19 were admitted to the order of Missionary Sisters of the Immaculate Conception, becoming the first Negroes to join that sisterhood. At this induction ceremony, just as at a later ceremony for the ingress of new African nuns into another order (cited above), General José Diaz de Villegas y Bustamente acted as sponsor. For a full Spanish report on the event, complemented by a photograph of the three Sisters and some biographical data, see Africa (Madrid), 192:22-3, dic. 1957.

González Echegaray, Carlos. "Ordenación de sacerdotes indígenas." Africa [Madrid] 116:44, ag. 1951. illus.

An emotive report on the ordination of a Pamue priest at Ncuefulán. The young cleric, who is unaccountably not identified by name, had graduated from the Banapa Seminary. A photograph shows the immense crowd of some 5,000 persons which attended the festive ceremony.

Olangua, Augusto. "El Dr. D. Miguel Martínez y Sanz." Africa [Madrid] 15:20-22, marzo 1943. illus.

A biographical sketch of the first Prefect Apostolic on Fernando Poo. Illustrated with a photographic portrait.

Postius y Sala, Juan. El Padre Armengol Coll, o Veintiocho años de apostolado en Fernando Poo; reseña biográfica, oración funebre, notas históricas. Madrid, Edit. del Corazón de María, 1927. 64 p. (Misiones de Fernando Poo, 1)

A partial biography of the Spanish prelate who was appointed Apostolic Prefect of Fernando Poo in 1890, was simultaneously made a Bishop and named "Apostolic Vicar of Fernando Poo and Spanish Guinea" in 1904, and who figured prominently in the dispute with French clerics concerning ecclesiastical jurisdiction over Continental Guinea and the Elobey Islands. Cited by Crespo (see "Native population--Bubis"). Collateral material concerning Rev. Coll's role in the Franco-Spanish

## RELIGIOUS ORDERS AND CLERGY--ROMAN CATHOLIC, cont.

Jurisdictional dispute, together with a full-page photograph of the prelate, may be found in Mariano de Zarco's Actuación de los misioneros españoles en la cuestión del Muny (see "History"). Copy owned by BDGPPA.

Recuerdo-homenaje a las abnegadas Misioneras de la Guinea Española y Fernando Poo del Instituto de Religiosas de la Inmaculada Concepción en el quincuagésimo aniversario de la fundación de sus misiones en 1935, en dichas africanas tierras. Barcelona, Edit. Vilamala, 1935. 32 p.

Cited by Unzueta ("Fernando Poo--bibliography").

Recuerdos o apuntes de las primeras misioneras de la Inmaculada Concepción (Concepcionistas) sobre su primer viaje a Fernando Poo. Barcelona [Iverni] 1944. 79 p.

Cited by Val ("Africa--description and travel--bibliography," supplementary section). Copy owned by BDGPPA.

## RELIQUARY IMAGES

see "Arts and crafts" and monographs on specific indigenous groups, esp. the Pamues, listed under "Native population"

## RIO MUNI

For material dealing with both the river and the entire politico-geographical area, see "Continental Guinea."

## ROADS

see "Maps and cartography," "Statistics," "Transportation and communications," and monographs on specific regions

## ROCKS

see "Geology"

## RODENTS

see "Folklore," "Zoology" (esp. the subdiv. "--mammals")

## ROMAN CATHOLIC CHURCH IN GUINEA

## ROMAN CATHOLIC CHURCH IN GUINEA, cont.

see "Education," "History," "Statistics," and "--Roman Catholic" as a subdiv. of "Missions" and "Religious orders and clergy"; for ecclesiastical serials, see "Newspapers and serials"; for vernacular catechisms, see "--texts" as a subdiv. of various African tongues listed under "Languages."

SAGO, African Methodist catechumen

see "Missions--Methodist"

SAKER, ALFRED J.S., 1814-1880

see "Religious orders and clergy--Baptist"

SAN CARLOS (town)

see "Directories," "Fernando Poo"; for the municipal heraldic emblem, see "Politics and government"; for a hydrographic plan of San Carlos bay, see "Maps and cartography--Fernando Poo."

SAN FRANCISCO JAVIER DE NKUEFULAN (Mission)

see "Missions--Roman Catholic"

SAN JOSE DE BARIOBE (town)

see "Description and travel--Fernando Poo--1960- "

SANITARY AFFAIRS

see "Health, hygiene, and medical care"

SANTA ISABEL (city)

see "Census, 1950," "Description and travel" (esp. the subdiv. "-- Fernando Poo"), "Directories," "Fernando Poo," "History," "Statistics"; for a hydrographic plan of Santa Isabel bay, see "Maps and cartography--Fernando Poo."

SANTOS TORO Y FREYRE, FELIPE JOSE DE, 7<sup>o</sup> conde de ARGELEJO, 1721-1778

see "History--Fernando Poo"

SAS EBUERA, Bubi emperor, d. 1904

see "Fernando Poo," "History," "Native population--Bubis"

#### SCARIFICATION

see monographs on specific indigenous groups, esp. the Bubis and Bujeba, listed under "Native population"

#### SCHOOLS

see "Education," "Missions," "Statistics"

#### SCIENTIFIC EXPEDITIONS

see "Description and travel--scientific expeditions," "Solar eclipse"

#### SCULPTURE

For sculpture by Africans, see "Arts and crafts," as well as monographs on specific indigenous groups, esp. the Pamues, listed under "Native population"; for sculpture by Europeans on African themes, see "Description and travel--paintings, sculpture, etc."

#### SECRET SOCIETIES

see "Anthropophagy," "Native population" (esp. the subdivs. "--Mbueti sect," "--secret societies")

#### SEMINARIES

see "Education," "Religious orders and clergy" (esp. the subdivs. "--Presbyterian" and "--Roman Catholic"), "Statistics"

#### SERIALS

see "Newspapers and serials" for serials published in Guinea; "--periodicals" as a subdiv. under "Bibliography," "Laws, statutes, etc.," "Missions--Presbyterian," "Missions--Roman Catholic," "Native population--bibliography," and "Postage stamps--collectors and collecting"; "Directories"; "Description and travel--travel guides and yearbooks"; "--yearbooks" as a subdiv. under "Agriculture," "Agriculture--statistics," "Description and travel--paintings," and "Trade--statistics"; and "--annual reports" as a subdiv. under "Missions--Methodist."

## SEVILLA DE NIEFAN (town)

see "Description and travel--Continental Guinea," "Directories."

## SHIPPING

see "Directories," "Economic conditions," "Statistics"

## SILVICULTURE

see "Forestry"; for fruit- and oil-bearing trees, see also "Agriculture" (esp. the subdivs. "--bananas," "--cacao," "--oil palm").

## SINDICATES

see "Agriculture," "Directories," "Economic conditions"

## SLAVE TRADE

see "Fernando Poo," "History," "Labor and laboring conditions"

## SLEEPING SICKNESS

see "Documentary films," "Health, hygiene, and medical care" (esp. the subdiv. "--trypanosomiasis")

## SNAKES

see "Folklore," "Zoology"

## SOCIAL CONDITIONS

Includes material relating to social conditions, e.g. the status of women and socio-economic stratification, among the European and urbanized African communities. For material on rural African conditions, see "Native population." See also "Description and travel," "Fiction," and "History" for corollary matter.

Pepple, Isaac Tamuno Taiwo. "Free ticket to hell!" Drum [Johannesburg] 72:8-13, April, 1957. illus. map

See major annotation under "Labor and laboring conditions." In the specific realm of "social conditions," the account makes two significant revelations: 1) the low socio-legal status of Nigerian contract laborers on Fernando Poo, who enjoy apparently fewer rights and receive

## SOCIAL CONDITIONS, cont.

even worse treatment than the little-regarded Bubis who are native to the island; and 2) the sexual exploitation of Negro women by colonial officers, which implicitly emphasizes and perpetuates the dominance-submission relationship between colonizers and colonized.

Romero Moliner, Rafael. "Apuntes sobre la estructura social de Fernando Poo." Cuadernos de estudios africanos. 7:23-52, 1949.

A sociological analysis of African society on Fernando Poo. Moliner specifies four distinct groups: 1) the Europeanized fernandinos, a professional and proprietary class; 2) a half-educated and socially unstable stratum of agriculturists and artisans; 3) a proletariat, largely composed of immigrant Africans who work irregularly; and 4) the vagos or vagrants, a group without fixed occupation localized in Santa Isabel. Abstract: O. Raggio, African abstracts, 1(4):164-5, Oct. 1950.

Romero Moliner, Rafael. "Notas sobre la situación social de la mujer indígena en Fernando Poo." Cuadernos de estudios africanos. 18:21-38, 1952.

A capable discourse on the changing roles and attitudes of urbanized African women on Fernando Poo. Romero distinguishes between the younger age group, which is partly Christianized and mightily influenced by European culture (much of it learned from novels and films), and an older, more coherent group which remains fixed to a traditional way of life. The author considers the total social composition of Fernando Poo; biological aspects of the female population (fecundity, sterility, etc.); kinds of marriage; the African woman's usual functions as mother, housekeeper, and sometimes agriculturist; her altered self-image as a result of Western contacts; forms of social activity among women; and the rise of both spinsterhood and prostitution as concomitants of urbanism and European social philosophy, which stresses individuality and personal independence. Abstract: Carmen Martin de la Escalera, African abstracts, 4(1):166-67, Jan. 1953 (in French).

## SOCIAL LIFE AND CUSTOMS

Includes material relating to the social patterns and folkways of the European and urbanized African communities. For material on rural African life, see "Native population." See also "Description and travel," "Fiction," and "History" for corollary matter.

Romero Moliner, Rafael. "Aspectos sociales de la alimentación en Fernando Poo." Archivos del I.D.E.A. 17:21-31, Jun. 1951.

An essay on the culturally-sanctioned alimentary habits of Fernandian Africans and how changes have been introduced into the African diet through Christianization (which requires the consumption of bread).

## SOCIAL LIFE AND CUSTOMS, cont.

and through the transformation of African subsistence agriculture into commercial cultivation, making African farmers dependent upon European suppliers for their foodstuffs. The author suggests that the African's diet may become a medical problem if caprice governs his now independent choice of foods; he briefly relates dietary changes to the broader social ferment occasioned by the subsistence-to-commercial transition.

## SOCIAL STRATIFICATION

see "Demography," "Nationality and citizenship," "Native policy," "Social conditions," and monographs on specific indigenous groups listed under "Native population."

## SOILS

see "Geology" and monographs on specific regions

## SOLAR ECLIPSE

Carrasco Garrarena, Rafael. "Eclipse de sol en Guinea." Archivos del I.D.E.A. 21:63-88, jun. 1952. illus.

The detailed chronicle of an expedition to observe the complete solar eclipse that began in the Atlantic and penetrated Africa through Guinea on 25 February 1952. In addition to the wealth of technical information concerning preparations for observing the eclipse, apparatus employed, and results obtained, the author contributes several engaging paragraphs of pure travelogue, recounting his impressions of the trip from Santa Isabel to Cogo (where the scientists established their headquarters); as well as some whimsical musings upon the lore and legend of eclipses in antiquity. There are photographs of the eclipse, observation equipment, and the Comisión del Eclipse, which included representatives of the Madrid, San Fernando, and Lyot Observatories.

## SOMATOLOGY

see "Native population" (esp. the subdiv. "--anthropometric and intelligence studies," "--biological studies"); as well as monographs on specific indigenous groups

## SONGS

see "Music" and monographs on specific indigenous groups listed under "Native population"

## SPINSTERHOOD

see "Social conditions"

## SPORTS

For European sports and recreational facilities, see "Description and travel--travel guides and yearbooks," "Directories"; for traditional African sports, see monographs on specific indigenous groups listed under "Native population"; for sports aspects of the school curricula, see "Education."

## STAMPS, POSTAGE

see "Postage stamps"

## STATISTICS

see also "Census, 1950" and "--statistics" as a subdiv. of "Agriculture," "Labor and laboring conditions," "Trade."

Guinea, Spanish. Delegación de Estadística. Resúmenes estadísticos del Gobierno General de los territorios españoles del Golfo de Guinea, 1952-53. Madrid, C.S.I.C., I.D.E.A., 1955. 253 p. illus.

Guinea, Spanish. Delegación de Estadística. Resúmenes estadísticos del Gobierno General de los territorios españoles del Golfo de Guinea, 1954-55. Madrid, C.S.I.C., I.D.E.A., 1957. 230 p. illus. diagrs.

Guinea, Spanish. Delegación de Estadística. Resúmenes estadísticos del Gobierno General de la Provincia del Golfo de Guinea, 1956-1957. Madrid, C.S.I.C., I.D.E.A., 1958. 228 p. illus. diagrs.

Spain. Región Ecuatorial. Delegación de Estadística. Resúmenes estadísticos de las Provincias de Fernando Poo y Rio Muni, 1958-1959. Madrid, C.S.I.C., I.D.E.A., 1960. 248 p. illus. diagrs.

Biennial Guinea statistical reports are typically divided into the following sections: Territory (including geographical coordinates, area, size, altitudes, distances between selected points, airdromes, ports, and short prose descriptions of the colony's geography and geology); Climate; Movement of the population (births, deaths, marriages); Agriculture; Forestry; Livestock production; Customs (value, tonnage, and kinds of imports and exports, together with yearly commercial balances); Industry; Education and culture (embracing both public and parochial schools, libraries, the press, and radio); and ~~including descriptions of the heraldic emblems for Guinea's six principal municipalities~~; Armed forces; Justice (a record of civil and criminal

## STATISTICS, cont.

proceedings, suicides, and imprisonments); Missions (listing Catholic religious establishments only, although several Protestant missions also exist within the territory; see "Missions"); Public finance (complete budgetary receipts and expenditures for the central government and for local Consejos de Vecinos); Private economy (banking, etc.); Markets (a record of goods bought and sold, principally in native transactions, with a report of the maximum and minimum prices paid for specific consumer goods at Bata and Santa Isabel); Communications (a survey of postal, telephone, and telegraph facilities and activity); Transportation (maritime, air, and bus traffic); Labor (Europeans and Africans contracted, types of employment, salaries, actions of the Magistracy of Labor, rations received by native workers, and the extent of recruitment in Nigeria); Hygiene and sanitation; Welfare and guardianship (a tabulation of letters of "emancipation" conceded by the Patronato de Indígenas, native loans and contracts approved or denied, documents registered for unemancipated natives, orphanages, reformatories, and native cooperatives operated by the Patronato, and construction of hospitals, dwellings, and markets undertaken). Statistical reports commonly include, as well, many photographs of construction projects begun or completed during the statistical period, new services inaugurated and special celebrations. Unfortunately, however, there are no population figures for ethnic groups, though such data are essential to determining their relative size and persistence. The 1958-59 edition incorporates several unique features: 1) expanded prose descriptions of each region (p. 10-18); 2) full-page maps of Fernando Poo and Continental Guinea; 3) a summary of administrative changes effected from 30 July 1959 through 24 August 1960 (p. 38-9); 4) a chronological list of Spanish Governors from 1842 to 1960 (p. 40); 5) photographs of the 1960 municipal elections, as well as newly-installed Provincial Deputations (p. 41-5); 6) an alphabetical subject-index of official dispositions published during the period 1958-59; 7) tables of air distances (p. 27), monthly relative humidity (p. 35), storms (p. 36), municipal and provincial organization (p. 46), agricultural production by cooperatives (p. 82-3), and admissions to the Nkue orphanage (p. 242); 8) an interior view of the rather modernistic chapel at Bata's newly-completed Polytechnic School (p. 143). Perhaps as a concession to heightened African sensitivity, "Raza de color" has been replaced by "Africanos" as a tabular label, and there is no longer a racial classification of library users.

Spain. Dirección General de Plazas y Provincias Africanas. "Territorio de Guinea, años 1953, 1954, y 1955." (In its Resumen estadístico de africa española, 1953-1955. Madrid, C.S.I.C., I.D.E.A., 1957. p. 415-540. map. diagrs.)

## STATISTICS, cont.

Nearly every phase of Guinea life and activity capable of expression in tables and graphs is represented in this statistical summary for the years 1953 to 1955. A few random examples will illustrate the broad scope and minute detail: a table of distances in miles and kilometers between various points within Guinea and between the Province and the Metropole; graphic statements of coffee and cocoa production for Fernando Poo and the mainland from 1951 to 1955; under "Ganadería" the domestic animal population for the three-year statistical period is listed by type (chickens, ducks, asses, etc.), while the section "Cultura" summarizes school attendance, matriculations, and teaching staff, recounts library book circulation according to subject categories, and enumerates theaters and sports fields. Judicial activity merits a number of pages that itemize arrests and court verdicts according to the race and sex of the offenders and nature of the crime. In the realm of health, abundant tables reveal the amount and kind of medical services rendered, the number of medical personnel, and both mortality figures (by sex) and causes of death. There is little omitted. Even the maximum and minimum prices for head-lettuce sold at Bata are shown. However, there is no adequate breakdown of the population by religious affiliation, although figures supplied by Die Katholischen Missionen in 1957 indicate a sizeable number of Protestants, at least 900 Moslems, and 65,000 "heathen"; also, there are no literacy data. The entire volume is annotated under "Spanish African territories--statistics" in the supplementary bibliography.

Spain. Dirección General de Plazas y Provincias Africanas. "Provincia de Guinea, años 1956, 1957, y 1958." (In its Resumen estadístico del África española, 1956-1958. p. 413-565. map tables diagrs.

Identical in scope and format to the 1953-1955 edition cited above, save that--unlike the earlier volume--there are now an introduction of nearly lyrical quality to the Guinea statistical matter, an itemized list of public works projects underway or completed (appended to the section on "Construction industry"), and tables for cooperative agricultural production. The map of Continental Guinea continues to omit Valladolid de los Bimbiles, a new demarcation seat; population figures are still based on the 1950 census. Comparison with earlier figures indicates a steadily climbing birth rate, an increasing amount of land under concession, a dramatic 350% rise in property crime for 1958 over 1955.

## STATUS OF WOMEN

see "Laws, statutes," "Social conditions," and monographs on specific indigenous groups listed under "Native population"

## STEAMBOAT LINES

see "Directories," "Statistics," "Transport and communications"

## STEPHANODERES HAMPEI FERR

see "Agriculture--diseases and pests"

## STERILITY IN AFRICAN WOMEN

see "Health, hygiene, and medical care"

## STOCK AND STOCKBREEDING

see "Agriculture," "Fernando Poo," "Statistics"

## STRATIFICATION, SOCIAL

see "Demography," "Nationality and citizenship," "Native policy," "Social conditions," and monographs on specific groups listed under "Native population"

## STRATIGRAPHY

see "Geology" and monographs on specific regions

## TATTOOING

see monographs on specific indigenous groups, esp. the Pamues, listed under "Native population"

## TAULER, CARLOS

see "Description and travel--paintings, sculpture, etc."

## TAXONOMY

see "Zoology"

## TECHNOLOGY

For indigenous African technology, see "Arts and crafts," "Hunting and fishing," "Music," and monographs on specific groups listed under "Native population."

## TECTONICS

see "Geology" and monographs on specific regions

## TELECOMMUNICATIONS

see "Directories," "Statistics," "Transport and communications."

## TEXTBOOKS

see "Education--textbooks"

## TEXTILE DESIGN

see "Arts and crafts" as well as monographs on specific indigenous groups listed under "Native population," esp. the Pamues.

## TIGERS

see "Folklore," "Zoology" (esp. the subdiv. "--mammals")

## TINGIDAE

see "Zoology" (esp. the subdiv. "--insects")

## TOPOONYMY

Báguena Corella, Luis. Tóponimia de la Guinea continental española. [Prol. del José Díaz de Villegas y Bustamente] Madrid, C.S.I.C., I.D.E.A., 1947. 497 p.

As the prologist observes, this is a book "intended to be studied or consulted rather than read," for what Báguena has painstakingly produced is a catalogue of 3,477 place and geographical names in Continental Guinea, nearly all of Pamue derivation and each replete with orthographic and pronunciation rules as well as explanations of etymology and meaning. The Pamue names for villages, rivers, and mountains are listed in distinct sections, each alphabetical; words are spelled according to a system of Hispanized orthography propounded at the outset of the volume. Entries are numbered consecutively within each section; cross-references to variants and plurals are frequent. Moreover, each of the three major lists is prefaced by a general commentary that discusses that specific area of Pamue toponymic practice (sometimes extraordinarily complex) and indicates the peculiar hazards in determining both the correct name for a given location or geographical feature and the name's significance. In compiling the dictionary,

## TOPOONYM, cont.

Báguena was aided by Oyono Ondo of the village of Atom, who provided expert knowledge concerning words employed by the Ocac; "Bernardo," of Cameroons' birth, supplied information relating to words used by the Ntumu; and African seminarists at Banapa were consulted to resolve various other lingual difficulties. Aside from proving an indispensable companion to the cartographer and geographer, the volume performs several additional and no less valuable functions: 1) The introductory chapter (p. 15-46) includes a sorely-needed plan for uniform, systematic orthography to represent vernacular words; 2) the same prefatory chapter constitutes a learned exposition of Pamue phonetics that may be of considerable interest to linguists; 3) from the compiler's etymological and explanatory notes for each entry, it is possible to perceive the influence of magico-religious concepts and the acutely-observed natural environment upon African toponymy; 4) appendix I lists well over 175 varieties of botanical life, presenting both scientific and vernacular names; 5) appendix II, of zoological interest, lists approximately 150 varieties of animal life according to major orders, with Spanish, scientific, and vernacular designations; 6) appendices III and IV list toponymic names of extra-Pamue derivation; 7) appendix V alphabetically cites "Tribes and races" found in Guinea (although there is no indication of which groups are components of larger groups and which are lingually or otherwise related); 8) "Part Six," the concluding section, is a 46-page vocabulary of all the vernacular words cited in the volume and actually represents an extensive Pamue dictionary. In fine, a work of admirable scholarship which exceeds the purely toponymic in scope and value.

## TOURISM

see "Description and travel," "Directories"

## TRADE

"/"Directories,"/

see also "/"Economic conditions," "Statistics"

## TRADE--STATISTICS

Spain. Dirección General de Marruecos y Colonias. Estadística del Comercio especial de España con los Territorios Españoles del Golfo de Guinea. Madrid, Dirección General de Marruecos y Colonias, 1942.

## TRADE--STATISTICS--YEARBOOKS

Food and Agriculture Organization of the United Nations. Trade yearbook. Rome, F.A.O., annual

## TRADE--STATISTICS--YEARBOOKS, cont.

Formerly the Yearbook of food and agricultural statistics, part II--trade, this volume recapitulates export-import figures (first in terms of total value and then by tonnage of specific agricultural commodities) for nearly every territory in the world and, where possible, lists the comparative figures for preceding years. In the 1958 edition, Guinea trade statistics are presented in metric tons for rice, bananas, pulses, sugar, coffee, cacao beans, wine, palm kernels, olive oil, and palm oil for the years 1934-38, 1948-52, 1955, 1956, and 1957 (with some exceptions). Although it is nowhere specified, the export-import tabulations for Guinea apparently do not include imports from Spain and exports from Guinea to the metropole. The territory exports principally to Spain and similarly receives the bulk of its imports from the peninsula. Complete figures for Guinea-metropolitan trade, as well as export-import statistics for certain commodities important to the Guinea economy but not included in the F.A.O. survey (e.g., coconuts, hides and leathers, sisal, and yuca), may be found in the colony's yearly statistical reports (see "Statistics").

## TRADITIONAL LITERATURE

see "Folklore" and works on specific indigenous groups listed under "Native population."

## TRANSPORTATION AND COMMUNICATIONS

Includes roads, waterways, railways, air traffic, telegraph, and radio broadcasting. See also "Directories," "Documentary films," "Maps and cartography," "Statistics," and monographs on specific regions. For non-European modes of transport and communication, see "Native population."

Anastasio, Ernesto. "Importancia de la marina en una política colonial; conferencia pronunciada el 17 de mayo de 1950." Archivos del I.D.E.A. 15:47-85, dic. 1950. tables

Within what is essentially a political essay emphasizing the importance of military and mercantile sea power to colonial development, appear several passages regarding Guinea's maritime communications: 1) a summary of peninsular-colonial steamship connections (p. 65); 2) a plea for the construction of artificial ports (p. 66-9); and 3) a brief history of the Compañía Transatlántica's operations in colonial waters since 1887.

Ángulo, J.M. "El nuevo faro de Punta Mbonda." Africa [Madrid] 221: 228-9, mayo 1960. illus.

A report, originally published in Potopoto (see "Newspapers and serials"), on the completion of an aero-maritime lighthouse at Punta Mbonda.

## TRANSPORT AND COMMUNICATIONS, cont.

There is a complete technical description of the edifice and its equipment.

Francés Alonso, José María. "El correo y los sellos en la provincia de Guinea." Archivos del I.D.E.A. 53:7-22, abr. 1960.

A lecture on the organization of Guinea's Postal Service, including observations on the socio-cultural role of mail and the mailman, as well as the propaganda and philatelic aspects of postal emissions.

García Figueras, Tomás. "Radio y teléfono al servicio de la evolución de Guinea." ABC. 26 dic. 1957, edición de la mañana. p. 35, 37.

A report on the impressive expansion of radio, telephone, and telegraph facilities since 1947, when the Torres Quevedo firm was assigned a concession over Guinea telecommunications. Garcia specifies the present extent of telephone service and the location of telegraph and radio transmitters, as well as sketching the educational program developed to train Africans as radio-telegraph technicians. Three photographs show African communications personnel at work, another is a group portrait of 10 student-apprentices.

"Los medios de información en Guinea." Africa [Madrid] 182:23, feb. 1957. illus.

A specification of Guinea's radio broadcasting facilities and periodical publications. A photograph pictures the new radio transmitter installed at Santa Isabel in 1956.

"Nuevo puente en Bata." ABC. 26 jul. 1957, edición de la mañana; 25 jul. 1957, edición aérea. p. 6

A captioned photograph showing the new Bata bridge, spanning the Rio Benito, which was inaugurated on July 18, 1958, the anniversary of the "Alzamiento" or 1936 Franco rising.

Tatay Puchol, Ramón. "Las comunicaciones aéreas con Guinea y el problema del aeropuerto; conferencia pronunciada en el I.D.E.A. el 9 de junio de 1948." Archivos del I.D.E.A. 6:155-65, oct. 1948.

An array of arguments for the construction of an airport at Bata, a project since accomplished. The author, an aeronautical engineer and splendid wit, crisply justifies a major colonial airport in terms of national prestige, economic facility, and the frequent necessity for quick evacuation of medical cases to the metropole. For commercial and geographical reasons, he elects the Bata environs as the most suitable airport site and indicates the best method of runway construction, involving prior stabilization of the relatively incohesive, sandy terrain.

## TRANSPORT AND COMMUNICATIONS, cont.

World radio TV handbook. Copenhagen, 1947- annual

Under "Guinea (Spanish)" in the Africa section appear statistics on the number of radio receivers and basic data concerning operative stations: address, director, frequency, broadcast hours, foreign-language programming (French, Portuguese, Bubi, Pamue), initial and close down themes, and identification statement. Additional information can be secured from official yearly statistical reports (see "Statistics") and the "Radio-difusión" chapter in Labor realizada . . . ("General works--1941-1958").

## TRAVEL

see "Description and travel," "Directories," "Transportation and communications"

## TRAVEL GUIDES

see "Description and travel--yearbooks and travel guides"

## TREATIES

see "History," "Labor and laboring conditions," "Laws, statutes, etc."

## TREES

see "Agriculture," "Botany," "Forestry," and monographs on specific regions

## TRIBES AND TRIBAL SYSTEMS

see "Demography," "Native policy," "Native population"

## TRYPANOSOMIASIS

see "Documentary films," "Health, hygiene, and medical care" (esp. the subdiv. "--Trypanosomiasis")

## TURTLES

see "Folklore," "Zoology"

UGANDA, SANTIAGO, d. 1960

see "Native population--Bengas"

VAI IN GUINEA

see "Fernando Poo," "History," "Labor and laboring conditions" (esp. the subdiv. "--Liberian contract workers")

VALLADOLID DE LOS BIMBILES (town)

see "Description and travel--Continental Guinea," "Directories."

VENEREAL DISEASE

see "Health, hygiene, and medical care"

VERNACULAR LANGUAGES

see "Languages" and monographs on specific indigenous groups listed under "Native population"; for the use of vernacular tongues in school instruction, see "Education."

VITAL STATISTICS

see "Statistics"

VOLCANOES

see "Geology" and monographs on specific regions, esp. Fernando Poo

WATERWAYS

see "Documentary films," "Geography," "Maps and cartography," "Transportation and communications," and monographs on specific regions

WEATHER CONDITIONS

see "Climate," "Documentary films," "Statistics," and monographs on specific regions

WHALES

see "Hunting and fishing," "Zoology" (esp. the subdiv. "--mammals")

## WHALING

see "Hunting and fishing" *Encyclop. 1848. 21-22*

## WOMEN, STATUS OF

see "Laws, statutes," "Social conditions," and monographs on specific groups listed under "Native population"

## WOODWORK

see "Arts and crafts" and monographs on specific indigenous groups, esp. the Pamues, listed under "Native population"

## WORKMEN'S COMPENSATION

see "Labor and laboring conditions," "Labor laws and legislation," "Laws, statutes"

## YANGÜ (dance)

see "Music"

## YEARBOOKS

see "Directories," "Description and travel--travel guides and yearbooks"; "--yearbooks" as a subdiv. under "Agriculture," "Agriculture--statistics," "Description and travel--paintings," "Native policy," "Trade--statistics"; "--annual reports" as a subdiv. under "Missions--Methodist"

## YELLOW FEVER

see "Documentary films," "Health, hygiene, and medical care"

## ZOOLOGY

see also "Agriculture--diseases and pests," "Folklore," "Hunting and fishing," and monographs on specific regions; for pictorial representations of animal life, see "Description and travel--paintings, sculpture, etc.," "Postage stamps"

Allen, William and Thompson, Thomas Richard Heywood. "Natural history. (In their A narrative of the expedition sent by Her Majesty's Government to the River Niger, in 1841, under the command of Capt. H.D.

## ZOOLOGY, cont.

Trotter. London, Richard Bentley, 1848. 2:472-511).

A systematic list and description of 25 mammals, 47 birds, and 2 fish encountered during the 1841 Niger Expedition. Thirty-eight species are specified as native to Fernando Poo, including the Strix poensis, termed a "very scarce bird." Several Fernandian specimens, collected variously by Allen, Thompson, and Louis Fraser, were subsequently presented to the British Museum and the Zoological Society of London. Also, a number of formal reports on individual species appeared in the Proceedings of the Zoological Society from 1833 to 1847. A supplementary name-list of 26 West African mollusks includes 7 varieties found on Fernando Poo by Dr. Stanger. Copies owned by U.S.L.C. (DT 360 .A43), B.M. (010095. e. 46.), B.N.P. (03. 239, 580).

Mateu Sempere, Joaquín. "Algo sobre la fauna de la Guinea Española." Archivos del I.D.E.A. 8:93-107, jun. 1949. bibliog. f.

An introduction to Guinea's animal population in which the author popularly describes the most prominent species of mammals, birds, and reptiles. There are frequent asides on the edibility and peculiar habits of given species. It is Mateu's wish that a complete zoological catalogue will soon be issued.

Sociedad Española de Historia Natural, Madrid. Catálogo sistemático de la fauna de las posesiones españolas del Golfo de Guinea, según los datos que se mencionan en este tomo. Madrid, 1910. 50 p. bibliog. f. illus. (Memorias, 1:545-97)

A latinized catalogue of Guinea fauna based upon data contained in 30 zoological monographs published between 1903 and 1910 as v. 1 of the Society's Memorias. A complete list of the 30-study, multi-lingual series appears as an appendix. Copy owned by U.S.L.C. (QL 337 .G8M2).

## ZOOLOGY--BIRDS

Alexander, Boyd. "On the birds of Fernando Po." The ibis; a quarterly journal of ornithology. 8th ser., 11:330-403, July 1903. 2-p. bibliog. illus. map

Following a travelogue-introduction (annotated separately under "Description and travel--Fernando Poo--1900-1959") appear a "list of species of which specimens were obtained, with field notes," and a list of other species previously recorded. The first list, richly-detailed, contains 105 entries, the second, 23, with only simple bibliographic references for each. A total of 500 specimens were gathered in 1902 by Alexander and his assistant, Lopes, but the author's belief that his collection yielded 3 new genera and 35 new species was challenged by at least one Spanish writer (see the Vera entry below). There are excellent full-page color illustrations of the Apalis Lopezi,

ZOOLOGY--BIRDS, cont.

*Cyanomitra Ursulae*, *Urolais Mariae*, and *Smithornis Sharpei*. The bibliography contains several works on Fernandian avifauna, particularly by Louis Fraser, which are not cited by either Bannerman or Amadon (see below).

Amadon, Dean. "Avian systematics and evolution in the Gulf of Guinea; the J.G. Correia Collection." (In American Museum of Natural History. Bulletin. 100:393-452, Jan. 20, 1953. 3-p. bibliog. illus. map tables)

"Fernando Poo has an avifauna like that of West Africa with which it was once united, but less rich. Isolation has been great enough to produce endemic races in about 35% of the resident species and no endemic genus." Based upon the Museum's collection of avifauna gathered on Fernando Poo, Sao Tome, and Principe in 1928 and 1929 by Mrs. and Mr. Jose G. Correia, Amadon has prepared systematic, descriptive notes and complete lists of both land and fresh-water birds, indicating which forms are endemic and which races (all Fernandian) have been newly-determined. Terminal essays consider regional zoogeography and factors in avian evolution. A number of taxonomic changes are proposed, and there is a prefatory biogeographical depiction of Fernando Poo, as well as an historical summary of ornithological research in the Gulf. Unfortunately, neither the "Introduction" nor bibliography contain references to Spanish investigators and collections.

Bannerman, David A. "Report on the birds collected by the late Mr. Boyd Alexander (Rifle Brigade) during his last expedition to Africa; Part III: the birds of Annobon Island." The Ibis; a quarterly journal of ornithology. 10th ser., 3:227-34, April 1915. bibliog.

A 17-entry systematic list of Annobonese avifauna. Specimens of seven of the cited species were procured for the British Museum by Boyd Alexander in 1909. According to Bannerman, the isle is "the home of at least 4 species or subspecies which are found nowhere else in the world." He adds that "this is particularly striking, as there are only six resident land-birds on the island." There is a 2-p. description of Annobon, extracted from Alexander's journal, plus a 4-item bibliography of works dealing with Annobon bird life. Two previous articles by Bannerman, based on Alexander's collection, dealt with the avifauna of Principe and Sao Tome (Ibis, 10th ser., 2:596-631 and 3:89-121); a report by Alexander himself on Fernandian birds is cited above.

Basilio, Aurelio. "Aguilas de la Guinea Española." Africa [Madrid] 205:17-20, enero 1959. illus.

An 8-specie survey of Guinea eagles, including data on habits, size, vernacular nomenclature, plumage, and other distinguishing features.

Basilio, Aurelio. "Aves de la isla." (In his Caza y pesca en Annobon; aves de la isla; la pesca de la ballena. Madrid, C.S.I.C., I.D.E.A., 1957. p. 67-77 p. 8-64. 2-p. bibliog. bibliog. . . .

A three-part treatise on birds native to Annobon: 1) a descriptive list, arranged alphabetically by colloquial name, which contains data on size, physiology, abundance, and peculiar habits; 2) a systematic list of species personally observed by the author (classification is according to the Chapin-Bannerman schemes; each entry includes information on indigenous nomenclature and geographical distribution); and 3) a brief essay on the origin and migrations of Annobon's winged fauna. Illustrated with 20 photographs, unfortunately indistinct. Bibliographic citations appear for the basic works of Bannerman and Chapin, as well as for the list of avian nomenclature approved by the Sociedad Española de Ornitología.

Gil Lletget, Augusto. El paisaje ornitológico de Guinea. Madrid, Sociedad Geográfica, 1941. 17 p. (Sociedad Geográfica, Madrid. Pubns. Ser. B, num. 103)

Cited in BDGPPA catalogue ("Spain in Africa--bibliography," supplementary section). Gil has also authored a volume on Iberian ornithology: Sinopsis de las aves de España y Portugal (Madrid, C.S.I.C., 1945).

Sabater Pi, Jorge. "Notas para un estudio de los indicadores de miel (familia Indicatoridae) de la Guinea española." Archivos del I.D.E. A. 30:7-12, set. 1954. illus.

An ornithologist describes the six species of the Indicator avian family that are known in Guinea. These birds are characterized by a fondness for beeswax and by a symbiotic association with humans. Birds of this family, on discovering an active beehive, will purposely attract the attention of natives by their cries and then lead them to the hive, sometimes more than a kilometer distant. When the honeycombs have been withdrawn, the birds reappear and tranquilly consume the remaining fragments of beeswax. At the solicitation of Dr. Chapin of the Museum of Natural History in New York, Sabater Pi trapped a number of Indicatoridae, one of which was the first of its type ever captured in the colony, and succeeded in collecting several eggs. One of the eggs, that of the Indicator maculatus, is reportedly the first ever collected of that species. Not only are the Guinea varieties of the Indicatoridae family described physically and the means of capturing them detailed, but Sabater is especially concerned with their habits and diet. He explains, for instance, that in selvatic Guinea the characteristic bird-man symbiosis is impossible because of the peculiar inaccessibility of hives, which contrasts to the situation in lightly-forested steppes and flatter savannah country. Also, he emphasizes that observations in Guinea have disproved older theories that the Indicatoridae thrive mainly upon honey and bee-larvae, alleging instead that they distinctly prefer beeswax, from which they apparently extract substances lacking in their habitual insect diet. A single Indicatoridae specie receives special attention: the Melichneutes Robustus, a rare and "mysterious" type hardly known even to the Pamues who inhabit the Guinea selva. The author describes this unusual bird's spiral

## ZOOLOGY--BIRDS, cont.

ascent and its sonorous cry, and cites the influence of the seldom-seen but frequently heard creature upon native beliefs. Line drawings by the author picture several members of the family and illustrate the strange flight pattern of the Melichneutes Robustus.

Vera, Vicente. "Africa española; exploración ornitológica de Fernando Poo." Revista de Geografía Colonial y Mercantil. 2:293-95, 1904.

A report on ornithological research conducted on Fernando Poo by Boyd Alexander (see above). Although Alexander claimed to have discovered 32 completely new species among the 68 represented in his Fernandian collection, Vera cautions that many of these "new" species may have been previously classified by any of a number of naturalists who had studied on the isle. Moreover, Vera comments critically upon several of Alexander's published observations on Fernando Poo, particularly the relationship of Fernandian fauna to the animalia of West and East Africa, and the amount of land under cultivation.

## ZOOLOGY--INSECTS

Báguena Corella, Luis. Estudio sobre los Aderidae (coleópteros heterómeros) Xylophilidae, Hylophidae sive Euglenidae; primer ensayo para una nueva ordenación de la familia y estudio de las especies africanas, particularmente de las de los territorios españoles del Golfo de Guinea. [Prol. del Gonzalo Ceballos Fernandez de Córdoba] Madrid, C.S.I.C., I.D.E.A., 1948. 547 p. 6-p. bibliog. illus. map index

After critically reviewing previous studies and classifications of the Aderidae, a family of beetles, Báguena submits a revised taxonomy of the four tribes, sub-tribes, and genera. To justify the revision, he quotes original descriptions (some in English), interpolates his own observations, and provides a number of pen-and-ink sketches. Next appears a catalogue, divided by tribes, of nearly 300 Aderidae species indigenous to Africa, 88 of which Báguena himself discovered and first described. For each specie appear a bibliography of earlier accounts, a formal identification in Latin, a Spanish-language description (of both male and female, when possible), a specification of habitats in Guinea and other African regions, and a discussion in which Báguena compares various opinions, notes where and by whom specimens have been captured, and indicates where examples are currently preserved. The volume culminates with a Latin key to general and African varieties, a systematic catalogue of African Aderidae alone (Latinized, without descriptive text), a geographical catalogue showing the distribution of species over the entire continent, and indexes to tribes, sub-tribes, genera, species, and varieties cited in the text. The study was edited by the prologist, Director of the Spanish Institute of Entomology. Review: E.A.G., Afrca [Madrid] 87:122, marzo 1949.

## ZOOLOGY--INSECTS, cont.

Drake, Carl J. and Gomez-Menor Ortega, Juan. "Some Tingidae from Spanish Guinea (Hemiptera)." Eos; revista española de entomología. 30:89-93, enero-jun., 1954. illus.

A descriptive announcement, in English, of a new genus of Tingidae determined from a collection of Guinea lacebug specimens. Several subordinate varieties of the genus are noted, including one wholly new specie and sub-specie. Termed Agachila, the genus was later incorporated into Gomez-Menor's comprehensive survey of Guinea Tingidae (see below).

Franz, Elli. "Cerambyciden (Ins. Col.) aus Spanisch-Guinea." Senckenbergiana. 25(1/3): 46-53, 15 Juli 1942. illus.

Analyses and photographs of six new Cerambycidae species collected on Fernando Poo and the continent by Prof. H. Eidmann in 1939. Specimens are housed at the Natur-Museum Senckenberg. Also issued as a separate; copy owned by EDGPPA.

Gómez-Menor Ortega, Juan. "Algunas características de la fauna entomológica de la Guinea española." Archivos del I.D.E.A. 8:7-23, jun. 1949. illus.

A fleeting comparison of insect life in Spanish Sahara and Guinea, succeeded by a general discussion of Guinea entomology in which the author emphasizes the influence of climate, vegetation, and soil upon insect forms and characteristics. There are 22 black-and-white drawings and photographs plus a map showing the worldwide distribution of Cylas formicarius.

Gómez-Menor Ortega, Juan. "Características de la fauna hemipterológica de la Guinea Española; conferencia pronunciada en el I.D.E.A. el 1 de febrero de 1950." Archivos del I.D.E.A. 19:7-19, dic. 1951. illus.

An overview of Guinea Hemiptera, illustrated with 32 sketches and photographs. Various individual species, including the "marsupial" Stictococcus guineensis, are identified according to their distinctive biological and parasitic features. The author collected hemipteroid specimens in Guinea during 1948 and 1949.

Gómez-Menor Ortega, Juan. Tingidos de la Guinea Española. Madrid, C.S.I.C., I.D.E.A., 1955. 46 p. 3-p. bibliog. illus.

The Tingidae are a family within the Gymnocepata, a large sub-order of Hemiptera or insects with two sets of wings, a generally flattened shape, and a proboscis fitted to pierce and suck. Many of the 700 Tingidae species are plant parasites; for instance, the Compseuta picta Schaut of Spanish Guinea.

Following a general characterization of Hemiptera, which includes a

## ZOOLOGY--INSECTS, cont.

complete list of sub-orders and families, Gómez-Menor specifies distinguishing features of the Tingidae family, cites the three known sub-families, and then considers morphologically the four genera and nine species discovered in Guinea, all pertaining to the sub-family Tingitinae. Bibliographic references are made to relevant entomological studies for each specie. Line drawings appear for all but one specie. The bibliography comprises 34 entries, but essential data--e.g., publisher and place of publication--are frequently missing.

## ZOOLOGY--MAMMALS

Barras de Aragón, Francisco de las. "Aplicación de la hoja craneométrica de Monaco a cuatro gorilas y un chimpancé." (In Sociedad Española de Antropología, Etnografía, y Prehistoria, Madrid. Actas y memorias. 6:232-40, 1927. bibliog. f. tables)

Cranial study of one chimpanzee and four gorilla skulls from Continental Guinea which were acquired by the Museo de Ciencias Naturales in 1925. A bound copy of v. 6-7 (1927-28) owned by U.S.L.C. (GN 2 .S345).

Barras de Aragón, Francisco de las. "Ensayo de aplicación a los antropoides de la hoja craniométrica aprobada por el Congreso de Antropología de Monaco." (In Sociedad Española de Historia Natural. Boletín. 24:132-51, marzo 1924. tables)

Craniometric analyses of 12 gorilla, 15 chimpanzee, 11 orangutang, and 2 gibbon skulls. With three exceptions, the gorilla and chimpanzee specimens are of Guinea origin; the orangutang and gibbon craniums were collected in the South Pacific.

Barras de Aragón, Francisco de las. "Ensayo de aplicación a un cráneo de gorila de la hoja de Monaco." (In Sociedad Española de Antropología, Etnografía, y Prehistoria, Madrid. Actas y memorias. Año 4, 4:7-9, 1925.)

Craniometric analysis of a gorilla skull from Continental Guinea. A bound copy of v. 4-5 (1925-26) owned by U.S.L.C. (GN 2 .S345).

Basilio, Aurelio. "Antílopes de la Guinea Española." Africa [Madrid] 206:66-70, feb. 1959. illus.

Descriptions of 11 antelope species, including data on vernacular nomenclature, size, weight, color, habitat, and special features. Illustrated with five photographs, one of a dwarf antelope from Fernando Poo.

Basilio, Aurelio. "Las ballenas de Annobón." (In his Caza y pesca en Annobón; aves de la isla; la pesca de la ballena. Madrid, C.S.I.C., I.D.E.A., 1957. p. 67-77. bibliog. f. illus.)

## ZOOLOGY--MAMMALS, cont.

A descriptive list of whale species found in the waters off Annobon. Size, morphology, color, diet, and frequency of appearance are indicated for each type. Illustrated with 4 line drawings. A succeeding chapter on Annobonese whaling is annotated under "Hunting and fishing --Elobeys, Corisco, Annobon."

Basilio, Aurelio. La vida animal en la Guinea Española. [Prol. del Jaime Nosti Nava] Madrid, C.S.I.C., I.D.E.A., 1952. 146 p. illus.

An anthology of articles which first appeared in La Guinea Espanola from 1945 to 1948. Basilio, Prof. of Natural History at the Banapá Seminary, describes the Guinea bio-geographical environment in two introductory pages and then embarks upon chapter-length treatments of various mammalian types, including monkeys, insectivores, bats, the lion, lemurs, mandrils, anthropoid apes, the leopard, marine mammals, and pachyderms. As the prologist maintains, this is no mere compilation of "cold systematic descriptions." It is rather a collection of scientifically sound, vivaciously-written animal biographies for lay readers. Basilio indicates the habitat, behavior, appearance, and even folkloric significance of each animal, with occasional notes on hunting procedures and how certain creatures either aid or hinder human pursuits, especially agriculture. On p. 61-2 appears an African tale of not too-distant vintage concerning the lion's first and emphatically disastrous encounter with Europeans; on p. 67-8, Basilio recounts the Pamue story of how the leopard and turtle became enemies, and on p. 77-8 the Bubis' explanation for eternal hostility between dogs and nievas. The latter narrative also appears in Crespo's Notas para un estudio . . . (see "Folklore"). A number of photographs and drawings picture examples of Guinea fauna, from a dead whale on the Annobon beach to a very live leopard in a cage at the Governor-General's Palace in Santa Isabel. A three-part Appendix contains: 1) observations on the turtle, Cinyxix erosa, who figures importantly in Pamue folklore as a symbol of wisdom, prudence, and astuteness; 2) a systematic list of Guinea's mammalian life (including, where possible, the Bubi and Pamue names for each species); and 3) a bibliographic note on general and local studies. Out-of-print. Copy owned by U.S.L.C. (QL 731 .B27).

## ZOOLOGY--MOLLUSKS

Ortiz de Zarate López, Adolfo. "Contribuciones al conocimiento de la fauna malacológica terrestre de la isla de Fernando Poo; I." (In Sociedad Española de Historia Natural. Sección Biológica. Boletín. 49:101-21, 1951. 1-p. bibliog. illus.)

Descripto-comparative accounts for 11 species within the genus Trochonites Pfeffer. Of the 11 species, all found on Fernando Poo, 2 are new to the malacological literature. Illustrated with more than 30 line drawings and three photographs.

## ZOOLOGY--MOLLUSKS, cont.

Ortiz de Zárate López, Adolfo. "Contribuciones al conocimiento de la fauna malacológica terrestre de la isla de Fernando Poo; II." (In Sociedad Española de Historia Natural. Sección Biológica. Boletín. 53 :75-140, 1955. illus.)

Descripto-comparative accounts for 37 species of the Streptaxidae Family.

Ortiz de Zárate López, Adolfo and Ortiz de Zárate Rocandio, Antonio. Descripción de los moluscos terrestres de la isla de Fernando Poo (familia Achatanidae). Madrid, C.S.I.C., I.D.E.A., 1959. 128 p. 3-p. bibliog. illus. tables

A definitive classification of the three sub-families (Achatininae, Subulininae, Ferussacinae), 15 genera, and 41 species of terrestrial mollusks on Fernando Poo pertaining to the Achatinidae family. Each sub-family and genus is thoroughly described, and for most individual species appear: 1) bibliographic references to pertinent macalogical literature; 2) the colloquial (Bubi) designation; 3) specification of sites where samples were found; 4) a detailed characterization in terms of anatomy, biological organization (especially the genital complex), color, and dimensions; 5) the location of preserved specimens. Abundant intercalated sketches, as well as an Appendix of 57 photographs supplement the text. The bibliography contains nearly 50 multilingual entries. The authors, who contemplate a total macalogical survey of Fernando Poo, earlier produced two articles covering 11 species of the genus Trochozonites and 37 species of the family Streptaxidae (see above). Twenty-seven species of mollusks still awaiting formal presentation will be treated in succeeding studies. The samples upon which the monograph series is based were collected almost entirely by Antonio Ortiz de Zárate Rocandio, who resided on the island for many years. Review: Africa [Madrid] 211:353, jul. 1959.

## SUPPLEMENTARY BIBLIOGRAPHY

## ABORTION

Devereux, George. A study of abortion in primitive societies. N.Y., Julian Press [1958] 394 p. 4-p. bibliog. indexes

A typological, distributional, and dynamic analysis of birth-prevention in 400 non-Western, pre-industrial societies. While the Benga, Annobonese, and Bubis are not among the peoples studied by Devereux, his treatise provides a theoretical and comparative framework for research into Guinea abortion patterns. Modern Spanish investigators have concentrated wholly upon disease-connected abortion, failing to recognize the existence of deliberate or voluntary birth prevention, which had been reported in the Enciclopedia universal ilustrada (see "Fernando Poo" in the main bibliog.) and by Geijo (see "Politics and government--Colonial Guard"), Ramos Izquierdo y Vivar and Saavedra y Magdalena (see "General works--1900-1919"). Devereux's work, including 193 pages of source-extracts and an ethnic tabulation of traits (type of abortion, motives, techniques, penalties, and attitudes), supplies considerable evidence for extra-medical causes and insinuates a host of possible ethno-psychological factors for birth-prevention in Guinea. There is an especially suggestive parallel between Marquesan and Benga practice: in both instances, the island women preferred promiscuity to child-rearing, perhaps an outgrowth of heavy imbalances in the male-female ratio on Corisco and in the Marquesas. Devereux's catalogue of abortive techniques indicates that the use of chemical abortifacients, which nearly all the early writers reported for Guinea, is widespread.

## ACCULTURATION

Redfield, Robert. The folk culture of Yucatan. Chicago, Univ. of Chicago Press, 1941. 416 p. 4-p. bibliog. bibliog. notes illus. maps diagrs. glossary index

"This book reports the results of a comparative study of four communities chosen to represent points along the line of contrast: a village of tribal Indians, a peasant village, a town, and the city. The four communities are in this order less isolated and less homogeneous. They are also in this order progressively characterized by less organization of the customary ways of life, by more individualization of behavior, and by more secularization."--p. xv. Redfield's graded schema, based upon extensive field research on the Yucatan peninsula, seems a conceptual approach appropriate to Continental Guinea, where relatively heterogeneous, urban commercial centers have been localized largely on the Atlantic littoral and where the agents of secular, individualistic Westernism have moved only gradually inland from west-to-east and laterly along the colonial periphery, resulting--according to Trujeda Incera's observations among the Pamues (see "Native population--Pamues" in the main bibliography)--in a series of west-east zones in which acculturation to the Western presence and concomitant deterioration of traditional norms are most pronounced in the western littoral and least in the eastern interior. Redfield's comparative analysis of four

diverse Yucatecan communities implicitly defines such concepts as "individualization," "secularization," "social disorganization," and "cultural integration" in terms of specific, observable behavior patterns. The terminological insights supplied by Redfield would be manifestly useful in the study of any situation in which an essentially folk or highly-integrated culture is juxtaposed with a heterogeneous, mobile, commercially-dynamic society. This is the case in Guinea, which apparently provides an affirmative answer to Redfield's question of whether the Yucatecan pattern of progressively greater secularization, cultural disorganization, and individualization from traditionalist hinterland to urban metropolis can "be expected to recur in other like situations of social change." The problem of relative acculturation in Guinea merits more concerted attention than Spanish anthropologists have thus far allotted to it. Another possible implication of the Yucatecan study for Guinea research inheres in the adaptation of Catholicism by the Yucatecan Indians to their pre-existing pagan religion. According to Redfield, it is in the villages most distant from the city that European religious elements "have undergone the greatest modification from the original models" and in these peripheral communities, as well, "a single body of interrelated ritual and belief" has developed "in which one part is consistent with and expressive of another and which is meaningful to all members of the community." Except for some material on the quasi-Catholic Mbueti sect, and a period of religious syncretism on Annobon, published information on the assimilation of Catholic ritual and doctrine by Guinea Africans is too scant to permit generalizations, but Redfield's findings are suggestive, for the Maya thoroughly "naturalized" Catholicism, observing communally all varieties of liturgical ceremony, including masses and marriages, and displayed greater and more consistent religiosity than their more Westernized and less isolated neighbors. Thus, although the extent to which European religious practices have become interwoven with indigenous beliefs in Guinea is uncertain from the literature, Redfield's study among another folk people hints at a likely form of Catholic-pagan fusion or syncretization and recommends a measure of skepticism concerning the effective degree of Christianization achieved by missionaries among the relatively isolated "heathens" of Guinea, particularly inland Pamues. The account of imperfect Maya Catholization--e.g., services conducted without ordained priests and Christian ritual infused with strictly native elements--strikingly correlates with what has been written of Annobonese practices. Reviews: Harry Alport, American Sociological Review, 6:896, Dec. 1941; E.H. Spicer, Annals of the American Academy of Political and Social Science, 219: 201, Jan. 1942; P.A. Means, N.Y. Times, Sept. 28, 1941, p. 11.

## AFRICA

see also "Comparative ethnology," "Divine kingship," "Ethnopsychology," "Portuguese African territories," "Spain in Africa," "Spanish African territories," "West Africa."

## AFRICA, cont.

Davidson, Basil. The African awakening. London, Jonathan Cape, 1955. 262 p. bibliog. notes map index

Davidson writes exclusively of modern "Central Africa"--the Belgian Congo and Portuguese Angola--but his report is of comparative worth to the student of Guinea because Spanish policy is kindred to the paternalistic, assimilationist and "unitary" programs of both Belgium and Portugal. His observations that "here there are no parties, no trade unions, no national movements, no groups of organized intellectuals who may stand up clearly in the light of day and declare their thoughts" applies as easily to Spanish Guinea as to the former Congo and Angola. On pages 33-36, Davidson suggests many of the same non-missionary motives for Portuguese empire-building that Irving advances for Spanish imperialism in his Books of the brave and Diaz del Castillo unintentionally reveals in his Discovery and conquest of Mexico (see "Spain--colonial history and administration"). Thus Davidson, like Freyre (see "Colonialism"), contributes importantly to a more well-rounded appraisal of the wellsprings of Iberian colonialism. The author is a passionate "liberal," committed to the idea of full political liberty, self-determination, and parliamentary democracy, and deeply critical of European "mastery" over Africa, a dominion which he asserts no longer serves "the interests of any people anywhere, except a privileged minority." Much of the book is devoted to detailed allegations of both the political repression and economic exploitation of native Congolese and Angolan peoples. A 30-page retort to Davidson's critique of Portuguese stewardship in Angola appeared in 1955, written by an Englishman, F.C.C. Egerton, and published by the Agency-General for the Overseas Territories in Lisbon: Angola without prejudice. Davidson subsequently rebutted this pamphlet in a letter to the Anti-Slavery Reporter and Aborigine's Friend, 10:102-106, June, 1956. Reviews: John Hughes, Christian Science Monitor, Oct. 12, 1955, p. 9; M.J. Her-skovits, The Nation, 181:421, Nov. 12, 1955; Walter Elliott, New Statesman and Nation, 49:394, Mar. 19, 1955; Thomas Hodgkin, Spectator, Apr. 22, 1955, p. 509; London Times Literary Supplement, Apr. 29, 1955, p. 192; Mercedes Mackay, African Affairs, 217:319-20, Oct., 1955; C.W.W. Greenidge, Anti-Slavery Reporter and Aborigine's Friend, 10:44-49, Oct. 1955.

Fitzgerald, Walter. Africa; a social, economic and political geography of its major regions. 8th ed., rev. by W.C. Brice. London, Methuen; N.Y., Dutton [1955] 511 p. bibliog. f. maps diagrs. index

With certain qualifications, a sound introduction to the land and people of Africa. The volume is divided into three major parts: "The physical environment," a general survey of the continent's topography, geology, and climatic-vegetation zones; "The people--immigrant and native," including an historical resume of European exploration, settlement, and partition, succeeded by a classification of Africa's native peoples into racial-ethnic groups together with an account of their migrations and present distribution; and "Regional studies," an area-

## AFRICA, cont.

by-area examination of the distinctive geographical features "that in combination grant individuality to the region" plus brief statements of regional economic enterprise, demographic composition, and patterns of colonial rule. The study, of enviable magnitude, is strongest in geographical, climatological, economic, and demographic data, weakest in the presentation of political and anthropological matter. For example, shared physical and lingual characteristics are not the only nor necessarily the most appropriate criteria for classifying African peoples. Herskovits' "culture area" dichotomy is far more satisfactory (see his "Peoples and cultures of sub-Saharan Africa" in v. 298 of the Annals of the American Academy of Political and Social Science, cited above). Also, much of Fitzgerald's historical and political information is outdated by the flood of changes since 1955--independence of numerous colonies, violent unrest in the Congo and Uganda, Pan-Africanist movements, and rigidization of "apartheid" in South Africa--but these faults of omission, plus a certain obsolescence to many of the bibliographies that complete each chapter, will doubtless be remedied in future revisions undertaken by Brice. Fitzgerald died in late 1949, shortly after publication of the 7th ed. Although a remarkably comprehensive study, Spanish activity upon the continent and the Spanish African holdings themselves receive noticeably shabby treatment, hardly commensurate with either the extent and intensity of Spanish involvement in Africa or the amount of available Spanish scholarship. Except for its unavoidable appearance on two maps, Guinea is virtually ignored, enjoying only two oblique references in the entire text. Similarly, there are no methodical treatments of either Rio de Oro or Ifni, nor is there any recognition that Spanish Africa has become four "provinces." None of the plentiful works concerning Spanish Africa are cited in bibliographies; there is no mention of Spanish explorations in West Equatorial Africa, nor any indication that Spanish territorial claims were cheerfully overrun at the 1884 International Congress of Berlin. In sum, the work is a useful--even essential--outline of Africa's physical environment, demographic patterns, and economic development, but provides uneven coverage of specific territories and only a superficial view of the continent's political and social ferment. Reviews for the original 1933 edition: A.G. Ogilvie, Geographical Review, 25:512, July, 1935; London Times Literary Supplement, Sept. 13, 1934, p. 610; M.L. Hubbard, Books, Apr. 7, 1935, p. 31. In 1953, Ediciones Omega issued a 608-p. Spanish-language edition.

Hailey, William Malcolm Hailey, 1st Baron. An African survey; a study of problems arising in Africa south of the Sahara. 1956 rev. ed. London, Oxford Univ. Press, 1957. 1,676 p. fold. maps bibliog. f. index

A mammoth volume, the revision of the first Survey issued in 1938 and no less than a cross-territorial examination of virtually every phase of activity and development south of the Sahara--with frequent and useful indications of where study is being conducted in particular spheres of Africana. The work commences with several introductory chapters

## AFRICA, cont.

that cogently survey the basic geography, ethnology, linguistic divisions, and demography. The sections concerned with African art and music are particularly well-written and could prove suitable prefaces to further study in these fields. Moreover, Hailey's objective and cautious approach to African "intelligence" (p. 46-50) should be mandatory reading for Spanish psychological investigators in Guinea who have been markedly prone to maintain a poverty of African intelligence on the basis of singularly flimsy and unscientific tests (see "Native population--anthropometric and intelligence tests"). Following the prefatory sections, each distinct sub-Saharan area (e.g. Liberia and Ethiopia) or groups of areas (e.g. "French territories" and "Belgian territories") is examined in chapters that range from "Agriculture and animal husbandry" to "Political and social objectives." Territorial coverage is comprehensive, with one exception: the "Spanish territories" (i.e. Guinea) appear only erratically and are completely omitted from at least 16 subject sections, among them "Cooperative institutions," "The roads and road services," "The recruitment of labor," and "Water supply and irrigation," although information concerning these topics is readily available. While rich in statistics and objective description, the volume suffers from undue formalism and a noticeable hesitancy to condemn colonial powers for practices inimicable to the interests of Africans, to indicate the unpleasant aspects of the Western impact on Africa, and to illustrate the less favorable responses of the African to European tutelage and dominion. Conservatively written and with a perceptible official or governmental bias, the work hardly qualifies as lively, critical reading--but it remains nonetheless a valuable, pioneering reference tool, the only full-scale, one-volume "African survey" in existence and an effort of undeniably great magnitude. Plentiful bibliographic footnotes in some measure compensate for the absence of a collected bibliography. Reviews: Alfred Harris, American Sociological Review, 23:117, Feb., 1958; F.A. Montague, Manchester Guardian, Dec. 20, 1957, p. 4; Thomas Hodgkin, New Statesman and Nation, 54:857, Dec. 21, 1957; London Times Literary Supplement, Oct. 25, 1957, p. 644; Alan Grey, African Affairs, 225:325-27, Oct., 1957; E.W. Smith, Africa (London), 28(2):168-69, Apr. 1958.

Sampson, Anthony. Common sense about Africa. N.Y., Macmillan, 1960.  
175 p. bibliog. f. map

A matter-of-fact briefing on socio-political conditions and trends in modern Africa. Sampson, once the editor of Drum, devotes 7 chapters to such inter-regional phenomena as Nationalism and Pan-Africanism, allotting the last 9 chapters to specific areas. The discussion of "Blackness" (or negritude) as a new and powerful intellectual force among Africans and of "Pan-Africanism" as a parallel political movement should be of particular interest to the student of Iberian Africa, if only because these concepts are so foreign and potentially ruinous to Hispano-Portuguese dominion. Though Sampson is not a professional scholar, he is a keen observer who has worked intimately with Africans. Moreover, he writes with verve and directness. Review: Harvey Glickman, Africa report, 6(3):13, Mar. 1961.

## AFRICA, cont.

Stamp, Laurence Dudley. Africa; a study in tropical development. N.Y., Wiley; London, Chapman and Hall [c 1953] 568 p. bibliogs. bibliog. f. illus. maps index

A thoroughly readable and informative introduction to Africa in which the author, a Prof. of Social Geography at the Univ. of London, considers the "geographical background as an environment for human activity and [studies] the responses which have been evoked from its African inhabitants and those who, in the last few centuries, have penetrated its fastnesses and molded its fortunes." The first section deals with generalia: a synoptic history of European discovery and colonization, a continent-wide geological analysis, and chapter-length surveys of climate, soils, vegetation, demography, plagues, and transportation; Part Two contains 9 regional studies, emphasizing local historical highlights, ecology, geographical features, and demographic patterns; the final segment suggests a number of changes and problems occasioned by the onset of modernity, from increased mobility and the decline of indigenous crafts to radically altered clothing styles, mounting urbanization, and heightened political turbulence. Stamp's political references are now outdated, a contingency he himself anticipated, but the value of the study is hardly lessened thereby, for his concentration is upon the relatively inflexible natural resources and physical conditions that underlie both the new and old African polities. Annotated bibliogs. conclude each chapter. Reviews: K.J. Pelzer, Annals of the Amer. Academy of Political & Social Science, 290:191, Nov. 1953; Current History, 25:63, July 1953; Manchester Guardian, Sept. 1, 1953, p. 2; Saturday Review of Literature, 36:29, May 2, 1953; London Times Literary Supplement, Oct. 16, 1953, p. 658.

Wieschoff, Heinrich Albert. Colonial policies in Africa. Philadelphia, Univ. of Pennsylvania Press, 1944. 138 p. (African handbooks, 5)

In his "Introduction," Wieschoff considers the types of African dependencies and their juridical relationships to the controlling European powers. In Chapter I, he asks "Do dependencies pay?"--and after cataloging the impressive economic and manpower profits derived from their colonies by the several Metropoles concludes, "Yes." However, Prof. Wieschoff's survey of "colonial profits" may be too limited. For instance, he does not discuss the intangible "profits" outside the realm of trade and finance: the strategic value of colonies and the prestige or psychological value, which may prove to some European colonizers, like the Portuguese and Spanish, an even more precious benefit than cheap raw materials, new markets, and dollars-and-cents' returns on investments. Chapter III, "Principles of policies," outlines the complex determinants of colonial policy, including the prevailing political ideology and racial attitude in the Metropole, as well as the desires and influences of European settlers and commercial interests in the colonies. The chapter culminates with a common-sense observation that "the actual conditions in the dependencies are normally not in harmony with the stated theory of colonial rule" and that "it is folly

## AFRICA, cont.

to be blinded by the mere belief that concurrently with the development of the Africans toward what Europeans like to call civilization, theory and actuality will automatically be harmonized," a simple, inescapable fact rarely admitted by the colonial powers themselves in self-eulogizing reports. The remainder of the volume considers each colonizing power's "stated aims of colonial rule," treating political, economic, and social development in turn and comparing colonial realities with "stated aims." Both Portuguese and Spanish policy, usually minimized or omitted in other studies, are examined in some detail, although Britain and France receive by far the greatest attention and Spanish policy in Guinea is regarded almost exclusively from the viewpoint of labor recruitment and working conditions, which results in a somewhat distorted and incomplete treatment. In the final chapter, Wieschoff speculates upon "the future of colonial dependencies," asserting that "no one formula, such as regional council, or Mandates Commission, or European controlled Pan-Africanism, can solve Africa's problems" and that the "different group interests which compose Africa's political mosaic" are too deeply entrenched to be easily modified or removed. But the author, a liberal as well as a realist, nevertheless expresses the cautiously optimistic hope that the "gradual development" destined for Africa "will not be unduly retarded and that the spirit of the Atlantic Charter and of the Four Freedoms be accorded greater success than that of the Fourteen Points." The statistical table for "Spanish Territories" on p. 14 contains two gross inaccuracies: 1) Fernando Poo and Rio Muni appear separately, each with the designation "colony," although they were in fact a unified political and administrative whole until the advent of provincial status in 1959; 2) the total European population is listed at 430, although it is now about 4,000 and has never been below 500 since the year 1900, when the number of Europeans in Guinea was placed at 445.

## AFRICA--ARTS AND CRAFTS

"African Negro sculpture." Selected and with an introd. by James Johnson Sweeney. (In African folktales and sculpture. N.Y., Pantheon, 1952. p. 323-350. bibliog. f. illus. catalogue of plates (Böllingen Ser. XXXII)

A 13-page "Introduction" by Sweeney precedes his assemblage of 165 photographic examples of African sculpture ranging from the French Sudan to Angola. Sweeney learnedly traces the "discovery," collection, and subsequent study of African art, briefly explores the relationship of African sculpture to African society, and comments importantly upon the basic, distinguishing qualities of African art. Compared to that art, Elisofon's volume (cited below), there are fewer examples of art work and much less interpretive or background commentary. As well, many of the art objects presented by Sweeney appear also in the Elisofon collection. Nevertheless, there is still sufficient variety in each group so that the volumes largely complement each other, forming

## AFRICA--ARTS AND CRAFTS, cont.

together a sizeable and distinguished gallery of African objets d'art.  
 Reviews: London Times Literary Supplement, Jan. 30, 1953, p. 75; John Cournos, Commonweal, 57:407, Jan. 23, 1953; Nation, 176:17, Jan. 3, 1953; Robert Richman, New Republic, 128:21, Feb. 23, 1953; P.S. Wright, Saturday Review, 36:53, Mar. 7, 1953.

Elisofon, Eliot. Sculpture of Africa. Text by William Fagg. Pref. by Ralph Linton. Design by Bernard Quint. N.Y., Praeger, [c 1958] 256 p. illus. 3-p. bibliog. notes illus. and collection list

An impressive, well-designed collection of 405 photographs complemented by highly informative text and captions; a folio-size volume that explores the whole remarkable gamut of sculptural forms and styles among African peoples of the Western Sudan, Guinea Coast, and Congo--the three principal regions of African sculpture. Linton's "Preface" and Fagg's introductory essay successfully demolish the notion of "primitive art" as something amateurish, erratic, crude, and wholly spontaneous, emphasizing that such art is the product of age-old traditions, is performed by skilled craftsmen, and is confined to certain general forms and designs prescribed by custom, intended use, and technology. Both, too, discuss cursorily the tools and materials of the African artisan as well as trends and patterns peculiar to African art work, and reaffirm the maxim (also expounded eloquently by Claude Roy) that the art objects of "primitive" peoples perform distinct magico-religious or social functions and must be interpreted within the context of the whole culture, not as isolated essays in decoration nor piecemeal exercises in aesthetics. An analytico-descriptive text precludes each of the three regional groups of sculpture, generalizing upon the history, culture and artistic traits of the region and tracing within each area the sculptural influence of one group upon another. Throughout the volume captions variously identify the function, antiquity, style, and technique of each pictured object and often suggest comparisons; for example, the markedly different approach to reliquary-sculpture among the Fang, who conceived three-dimensional figures, and the Bakota, who fashioned two-dimensional images. Useful end-paper maps pinpoint the habitats of roughly 60 African peoples represented in the volume, from the well-known Yoruba, Ashanti, and Ife to the lesser-known but no less artistically proficient Bajokwe of the Congo Basin and Fang (Pamues) of West Central Africa. The three pages of bibliographical notes that terminate the volume selectively survey the entire literature of African art and sculpture and constitute an invaluable guide to further reading. Reviews: Lincoln Kirstein, Nation, 187:457, Dec. 13, 1958; Emily Genhauer, N.Y. Herald-Tribune Book Review, Jan. 11, 1959, p. 4; Howard Devree, N.Y. Times, Dec. 7, 1958, p. 56; London Times Literary Supplement, Feb. 20, 1959, p. 92; Alfred Werner, Saturday Review of Literature, 41:26, Dec. 6, 1958.

Trowell, Margaret. African design. N.Y., Praeger [c 1960] 78 p., 76 plates bibliogs. bibliog. f. map index

## AFRICA--ARTS AND CRAFTS, cont.

A well-illustrated primer on African decorative crafts, by the founder of the Makerere School of Art. An introductory chapter examines the role, quality, and technique of applied design throughout Africa, underscoring both the diversity and refinement of African craftsmanship as well as the overriding influence of architecture upon other ornamental pursuits. Succeeding chapters deal with specific crafts, from wall decoration to ivory carving and pottery design. A terminal essay elaborates the three fundamental kinds of African patterns or motifs: textural, representational, and geometric. Of greatest interest to the student of Guinea "applied arts" are the prose sections and graphic supplements on textile design, basketry, cicatrization, and wood decoration.

## AFRICA--BIBLIOGRAPHY

see also "--bibliography" as a subdiv. of "Africa--description and travel," "Africa--history," "Spain in Africa," "Spanish African territories," "West Africa"

"Books and pamphlets by or relating to Negroes, 1947-1951." (In Negro year book, 1952. N.Y., William H. Wise [c 1952] p. 406-10.)

Over 100 entries, each with a one-sentence annotation, for English-language Africana published in the period 1947-1951. Arrangement is by subject, but the divisions are too broad to provide more than a superficial guide. For instance, folklore collections are subsumed with modern novels under "Fiction"; and under "Social conditions" appear a wide variety of unexpected matter, from biography and anthropology to annual colonial reports and travel accounts. Also, the cited works treat overwhelmingly with Liberia and territories within the British sphere, considerably narrowing the geographical scope. Nevertheless, the list contains a goodly number of items, especially pamphlet material, that might otherwise be unnoted.

Bruel, Gilbert Georges. Bibliographie de l'Afrique Equatoriale Française. Paris, Emile Larose, 1914. 326 p. index

Seven thousand twenty-nine bibliographic entries arranged alphabetically by author and including a 72-page list of anonymous French periodical articles, 1882 to 1913. The index provides a subject key to the compilation, which is not limited to French Africa, but also encompasses the Congo Free State, Spanish Guinea, and Kamerun. There are 36 entries dealing specifically with Guinea, including works by Iradier, Osorio, and Rev. Nassau. Although there are inevitable omissions, the bibliography is conspicuously comprehensive and constitutes an important guide to the early literature of Central and West Equatorial Africa. Its reference value, however, would have been enhanced were the index composed of more specific topical entries than "Ethnographie," "Histoire, Explorations," "Linguistique," etc. Copies owned by U.S.L.C. (2 3691 .B89), B.M. (011902. f. 55.).

## AFRICA--BIBLIOGRAPHY, cont.

Fontán Lobé, Juan. Bibliografía colonial; contribución a un índice de publicaciones africanas. Madrid, Dirección General de Marruecos y Colonias, 1946. 669 p. illus. index

List of 16,903 books, articles, and pamphlets, arranged alphabetically by author. While Spanish and Portuguese titles predominate, English, French, and German scholarship are well represented. The index includes authors and subjects in a single alphabet. There are no annotations, but the location of Spanish-owned volumes is indicated. Fontán's striking labor, now out-of-print, constitutes one of the most extensive bibliographies ever produced for Africa and is unquestionably the richest single source for bibliographic data on the several Spanish African colonies. Fontán was Governor of Guinea from 1937 to 1940 and headed the Dirección General de Marruecos y Colonias at his death in 1944. Copies owned by U.S.L.C. (Z 3501 .F6), Yale Univ., John Crerar Lib., Univ. of Chicago, Univ. of Calif. at Los Angeles, BDGPPA.

International Labour Office. Library. Africa. Geneva, I.L.O., 1958. 97 p. indexes (Bibliographical contributions, 16)

"This list brings together the titles of those works in the Library of the International Labour Office dealing with Africa generally, or with specific economic and social questions in one or another of its territories. . . . Purely administrative reports of government departments, periodicals, and articles in periodicals . . . have not been included." --Fwd. Arrangement is into 51 geographical divisions, except for two preliminary sections, listing, respectively, 23 I.L.O. and 27 U.N. publications. The selection is marked by recency-(most of the titles bear a 1945 to 1957 imprint date)-and emphasizes economics, legislation, and statistics, though numerous titles dealing with ethnography, history, sociology, and generalia are also included. "See also" references close each regional division; author and subject indexes conclude the volume. However, there are no annotations; several areas are poorly, if at all represented, particularly Liberia, Ifni, Rio de Oro, Somaliland, Sao Tome, and Principe; Portuguese and Spanish Guinea are indiscriminately grouped together; no citations appear for general or descriptive works on Spanish Guinea; and no distinction is made between the former French and Spanish Protectorates in Morocco. The mimeographed list was compiled by Mrs. Andree Homberger under the supervision of Joseph Wilson Haden, Librarian.

Kelley, Douglas C. Africa in paperbacks. East Lansing, Mich., World Affairs Continuing Education, 1960. 37 p.

An acquisition and selection guide, listing 199 English-language books "currently available in paperbound editions, and all such clothbound books selling for not more than \$1.55." Pamphlets of less than 75 p. "have generally not been included"; neither have materials available exclusively from sources outside the U.S. Entries are organized into 11 broad subject groups. Most entries bear descriptive annotations;

## AFRICA--BIBLIOGRAPHY, cont.

all contain price information. Particularly recommended titles are asterisked, a useful feature for the neophyte collection-builder. There is a liberal complement of "free" items, which should prove especially attractive to budget-conscious libraries with heavy demand for up-to-date Vertical File material. Still another asset is the Introduction, which cites numerous continuing sources for pamphlet and documentary matter, as well as the six major American organizations engaged in African research and publishing. The inclusion-criteria of price, format, and procurability necessarily constrict the list; moreover, at least one juvenile title is cited, although the explicit aim was to include only "serious adult books," and the 1960 paperback edition of Frazer's Golden bough, which contains many African data, is curiously omitted. Nevertheless, the compilation satisfies an important need, permitting individuals and organizations to construct economical, well-rounded libraries of Africana. It is to be hoped that the list will be re-issued yearly and perhaps expanded to embrace low-priced Africana published abroad.

Lehman, Robert L., comp. Africa south of the Sahara; a selected and annotated bibliography of books in the Missionary Research Library on Africa and African countries south of the Sahara. Ed. by Frank W. Price, N.Y., Missionary Research Library [1961] 70 p. name index

A reprint of the bibliography originally issued in 1959, with minor corrections in nomenclature and an addendum of 43 noteworthy titles published in the 2-year interim. Since the list is selective, the two-to-three-line annotations are non-critical. Arrangement is essentially geographical, with subject breakdowns when the amount of material warrants. Cited materials are almost wholly English-language, which weakens the coverage for areas that have thus far not received much attention from Anglo-American writers. As an example, only one entry appears for "Spanish West Africa," and there are none whatever for Portuguese Guinea, Sao Thome, and Principe. Also, there are several technical faults: Anthony Sampson's Drum is needlessly duplicated in entries 159 and 498; the note for African folktales and sculpture (entry 162) mentions 81 folk tales that comprise one-half the volume, but curiously neglects the sculpture-photos and commentary by Sweeney that form the latter and no less significant half; the note for the sole Guinea volume, Alvarez García's Historia de la acción cultural . . ., misleadingly describes it as a general history of the territory; and exclusion of Coleman's Nigeria, background to nationalism and Duffy's Portuguese Africa from the supplemental list is inadmissible. The compilation, however, is well-constructed and uniquely rich in matter concerning traditional African religion as well as the history and impact of European missionization.

Lewin, Percy Evans. Annotated bibliography of recent publications on Africa, south of the Sahara, with special reference to administrative, political, economic, and sociological problems. London, Royal

## AFRICA--BIBLIOGRAPHY, cont.

Empire Society, 1942. 104 p. index (Bibliogs., 9)

A subject list of Africana published mainly between 1930 and 1940. Arrangement is into 5 broad categories with appropriate subdivisions. There are occasional cryptic annotations; some reviews are cited. The accent is upon British Africa and English-language materials; no Spanish works are included. Anthropological works are listed if they "illustrate in some way the effect of European contact upon the native." Out-of-print. Copy owned by U.S.L.C. (Z 3601 .R67).

U.S. Library of Congress. European Affairs Division. Introduction to Africa; a selective guide to background reading. [Prepared by Helen F. Conover] Washington, D.C., The University Press of Washington, 1952. 237 p. map index

A mass of significant bibliographical material is arranged into regional divisions ("British Central Africa," "Belgian Congo and Urundi," "French North Africa," etc.) and subdivided when necessary into specific areas ("Morocco," "Algeria," "Tunisia") so that every colony, protectorate, and independent nation on the continent receives some degree of individual bibliographic treatment. An introductory section cites selected writings on Africa in general, native acculturation and response to Western civilization, and African ethnology. Succinct annotations identify the author and are purposely analytical, intended to "explain issues rather than books, and to relate individual writings to a basic understanding of each country." While preference is shown to American scholarship, there had not been at the time of compilation an extensive body of high-grade American literature on African themes. Thus, Miss Conover includes as many, if not more English than American works. Foreign-language titles are listed when there is no comparable coverage in English. Although the bibliography is aimed at general orientation for the intelligent layman, it includes a good many works that specialists might find both interesting and rewarding. In its totality, it represents an intriguing African mosaic of events, places, and opinions. Review: L. Branney, African affairs, 204:258-59, July, 1952. A supplement appeared in 1957 (see below).

U.S. Library of Congress. General Reference and Bibliography Division. Africa south of the Sahara; a selected, annotated list of writings, 1951-1956. Comp. by Helen F. Conover. Wash. [D.C.]; sold by Card Division, U.S.L.C. 1957. 209 p. index

A multi-lingual, annotated list of works on sub-Saharan Africa supplementing the basic continent-wide bibliography issued in 1952 (see above). As before, "strictly technical works, particularly in the physical sciences, have been excluded"; however, many specialized studies are mentioned in notes for collateral reading. Of the Spanish Guinea components, it is noted on p. 248 that "little has been written on them in English, and references of the past five years seem to be limited to brief statements in . . . overall accounts." In fact, an appreciable

## AFRICA--BIBLIOGRAPHY, cont.

number of English-language articles on Guinea appeared during the subject period, among them a 4-part series by R.J. Harrison Church published in West Africa, a survey article by Sanford Berman in Phylon, and a pamphlet-report by Edwin S. Munger, who visited the territory early in 1955. Out-of-print. Copy owned by U.S.L.C. (Z 3501.U55).

Work, Monroe Nathan. "The Negro in Africa." (In his A bibliography of the Negro in Africa and America. N.Y., H.W. Wilson, 1928. p. 1-247.)

A prime source tool for Africana, composed of 19 categories that range from "Discovery and exploration from ancient times to 1800" to "The native African in literature." Separate sections are devoted to African art, music, and folklore, as well as European colonization, health problems, Christian missions, and previous bibliographies. The list is multi-lingual, though English-language books and articles predominate; occasional annotations cite contents or provide supplementary bibliographic data. Despite an admirable attempt at thoroughness, there are no entries for works by such Africanists as Oscar Baumann, James Holman, Pieter van der Broeck, James Mackey, Hermann Soyaux, and Luis Rogozinski; nor, apart from Ossorio Zabala's Pamue dictionary, are there citations for Spanish-produced volumes. Moreover, Spain is totally excluded from the section on European colonization in Africa. Accordingly, Fontán's bibliography (cited above) is a necessary complement, filling the vacuum of retrospective Spanish Africana. There is an author index.

## AFRICA--BIBLIOGRAPHY--PERIODICALS

African abstracts; bulletin analytique africaniste. London, International African Institute, 1950- quarterly

Each issue contains approximately 140 abstracts--in either French or English--of periodical literature on African ethnography, politics, sociology, and linguistics. More than 150 journals are examined annually by an international staff of abstractors. A three-part (general, tribal-lingual, author) index is prepared yearly. Both Africa (Madrid) and the Archivos del I.D.E.A. are among the titles abstracted.

## AFRICA--DESCRIPTION AND TRAVEL

George, Katherine. "The civilized West looks at primitive Africa: 1400-1800; a study in ethnocentrism." Isis. 49:62-72, 1958. biblio. f.

A penetrating examination of ethnocentric bias toward the African during five centuries of European travel literature. George traces the roots of cultural parochialism and the fashion of disparaging aliens

to classical antiquity when "Barbarians" were regarded by the Greeks as people with neither culture, social organization, nor humanity. Such a basic dichotomy, she shows, persisted among Christian travelers, who simply applied the exclusivistic Greek concept to all non-Christians, adding a "moral judgment" dimension by which the African could not only be adjudged ugly in appearance and culturally deficient, as before, but also shockingly immoral. Not until the 18th century and a revolutionary emphasis upon accurate, sympathetic reportage were absolutistic, European-centered standards of morality and esthetics forsaken and claims of African bestiality, cannibalism, vice, ugliness, and animalism largely replaced by more sober, relativistic studies which examined African societies as independent entities. But even this 18th century attitudinal revolution reached an extreme: an idealized image of the "noble savage," which once again precluded objectivity, but at least fostered the free investigation of indigenous societies without the intellectual fetters of negative prejudice. While George concludes her study (which is admirably documented) on a hopeful note, it should be remarked that post-18th century travel narratives have not entirely fulfilled that promise of greater objectivity and even sympathy in the Representation of Africans. Paul du Chaillu, in the mid-19th century, wrote of the Pamues: "It is sickening to think what horrible people these Fans are!" and popularized a notion of bestial cannibalism that still survives. Other 19th-century traveler-writers like Mary Kingsley, Robert H. Nassau, John Smith, Sir Richard Francis Burton, Winwood Reade, and Thomas Joseph Hutchinson either regarded the African as a species of ludicrous curiosa or a pitiable degenerate, the fallen son of Ham. And a fundamentally ethnocentric attitude, fortified with Christian absolutism and spurious "scientific proofs," still infuses many 20th century accounts of the non-Westernized African. The Spanish and Portuguese, particularly, are inclined to view the African as childlike, somewhat improvable through Christian education and contact with European culture, but nevertheless basically destined to servility, incapable of sophistication, bound to a kind of primordial simplicity. Apart from the bibliographic and descriptive worth of George's study, it represents a splendid analytical guide for ascertaining ethnocentric bias in African literature, retrospective and current. St. Clair Drake's article on the European image of Africa since the 18th century is an appropriate chronological supplement (see Africa from the point of view of American Negro scholars, cited under "Africa--essays, lectures, etc."). Both, however, largely neglect literary and philosophical writings which once moulded and still influence the European perception of Africa; for instance, David Hume's explicit charge of African inferiority and Shakespeare's allusion in Othello to "cannibals that each other eat, the Anthropophagi and men whose heads do grow beneath their shoulders."

For complementary studies on how the African has been portrayed in modern literature and films, see Dorothy Hammond and Alta Jablow's "The African in Western literature" (Africa today, 7(12), Dec. 1960; 8(1), Jan. 1961) and J. Koyende Vaughan's "Africa and the Cinema" (in

## AFRICA--DESCRIPTION AND TRAVEL, cont.

Langston Hughes' An African treasury, N.Y., Crown, 1960; Pyramid Books, 1961). Hammond and Jablow find that Western writers still adhere to earlier stereotypes and conventions, picturing Africans as "innately inferior and hence properly subordinate." Vaughan, who demonstrates that the Western film image of Africa is sheer fantasy, particularly remarks upon the relative denigration of "natives" and dignification of beasts in Euro-American productions. For a scholarly analysis of how British novelists regarded the African during the heyday of imperialism, see Harold Reeves Collins' His image in ebony, a Ph.D. dissertation submitted to Columbia Univ. in 1952 and now available from University Microfilms (Pubn. 3101). Similar studies-in-depth undertaken for American, German, Spanish, Portuguese, Scandinavian, French, and Italian literature--both travel accounts and fiction--might permit a comparison between national attitudes and could partly explain the differential behavior among Westerners in Africa. Leonard's Books of the brave (see "Spain--colonial history and administration") amply proclaims the powerful influence that a literary image can exert upon human behavior.

## AFRICA--DESCRIPTION AND TRAVEL--BIBLIOGRAPHY

Cox, Edward Godfrey. "Africa." (In his A reference guide to the literature of travel, including voyages, geographical descriptions, adventures, shipwrecks, and expeditions. V. 1: The old world. Seattle, Univ. of Washington, 1935; reprinted by lithography, 1948. p. 354-401.)

A chronological list of African travel accounts printed in Great Britain from 1554 to 1800, with a brief addendum of post-1800 volumes. Annotations contain biographical information as well as data on content, other editions, special features, and critical reception. Emphasis is upon North and West Africa. The cited matter is essential to the historical reconstruction of European contact with these regions and to the study of pre-colonial African life. The 19th century supplement curiously omits travel narratives by Burton, Kingsley, Stanley, Lander, Reade, and Holman, all published in Britain and each uniquely important.

Spain. Dirección General de Marruecos y Colonias. Biblioteca. Catálogo de la exposición de libros españoles sobre geografía y viajes en África. Por María Asunción del Val. Madrid, C.S.I.C., I.D.E.A., 1948. 120 p. index

The 575-entry catalogue of an exposition of Spanish-published books and periodicals concerning travel and exploration in Africa. Arrangement is by region, except for four sections assigned to "General works," "Spanish explorers of the 19th century," "Expeditions to Guinea," and "Magazines and periodical publications that regularly deal with geography and travel in Africa." There are no annotations, but Spanish-

owned copies are located according to a table of library symbols. The compilation is especially rich in materials on Spanish Africa.

## AFRICA--ESSAYS, LECTURES, ETC.

Africa from the point of view of American Negro scholars. Paris, Prés-  
ence Africaine, 1958. 418 p. 19-p. bibliog. bibliog. f. illus.  
tables maps

A collection of 22 essays by American Negroes, five dealing with the "analysis of African societies," seven with "African art, dance, and literature," and the remainder concerning "American Negro relations with Africa." Much of the matter may be classed as little more than apologetics for African culture (which, regrettably, are still needed), and many contributors aim simply to establish the wide-ranging influences of African cultural forms upon Negro life in the Western Hemisphere, but there is also considerable material of genuine scholastic worth to the student of strictly-delimited Africana. The first article, "An approach to the evaluation of African societies," by St. Clair Drake, Prof. of Sociology at Northwestern Univ., is a stimulating historical review of European attitudes toward African culture, particularly the derogatory stereotypes of the 19th century and the subsequent social science approach founded on cultural relativism. Drake proposes "pragmatic pluralism" as a contemporary evaluative scheme for "emerging national states ruled by African elites and often comprised of peoples of varying levels of development and of several diverse cultures." Since Drake's survey commences only with 1797, however, it should be supplemented by Katherine George's analysis of how Africa was represented in European travel literature from classical antiquity to the close of the 18th century (see "Africa--description and travel"). Perhaps the most sensitive and revealing essays are those regarding African artistic life. J. Newton Hill writes with erudition and pride on the aesthetic quality of African art and suggests a basic typological dichotomy to African sculpture that seems entirely justified. "African dance," by Pearl E. Primus, herself a leading dancer, is an appropriately subjective and deeply appreciative but yet systematic assessment of the dance in Africa. According to Primus, the African dance "is not a separate art, but a part of the whole complex of living." Two successive essays by Samuel Allen and Mercer Cook examine trends in African poetry and fiction, with an emphasis upon the literary produce of French-speaking Africa. Since little African literature is available or even known in America, these critical studies are most welcome. Moreover, the analyses disclose that contemporary African poetry and fiction can yield fruitful data on the nature of African acculturation to the European presence and on the attitudes of Western-educated African literati toward both their African heritage and their European mentors. The anti-imperialist and Negro-conscious tenor of most of the discussed African literature contrasts sharply with the pro-paternalist spirit of Leoncio Evita's Cuando los Combes

Iuchaban, the first novel produced by a Spanish Guinea African (cited under "Fiction" in the main bibliography). In the realm of medicine, H.A. Poindexter, Director of the Liberian Public Health Service, specifies 14 major health problems in West Africa and discusses six in detail. Aside from copious footnotes throughout the volume, a major bibliographic contribution inheres in Dorothy B. Porter's "Bibliographic checklist of American Negro writers about Africa," a catalogue of 421 works by 49 authors, ranging in subject from travel, fiction, agriculture, and religion, to bacteriology, art, music, and politics. Unfortunately, as is customary in Africa-wide surveys, there is neither any mention of Spanish territories nor any reference to Spanish scholarship. There are a number of good photographic supplements to the essays on art.

## AFRICA - ESSAYS, LECTURES, ETC.

American Academy of Political and Social Science, Philadelphia. Contemporary Africa trends and issues. Ed. by William G. Brown. Philadelphia, Amer. Academy of Political and Social Science, 1955. 248 p. maps (Annals, v. 298)

A collection of 17 essays by experts in Africana intended "to illuminate some of the basic realities and situations prevailing, and to analyze selected developments and issues in contemporary Africa." One section is titled "Background and context"; another, "Economic framework and dynamics"; a third deals with "Political framework and dynamics"; and the final group treats "Social dynamics and trends": the impact of Christianity and patterns of urbanization and education. The editor notes that the purpose of the symposium is not "to cover all areas but merely to provide a generalized account of fundamentals, with some 'case studies' of particular situations which seemed to have wider implications." Accordingly, the essayists seldom particularize in much detail, preferring to cite random examples that best illustrate types of changes and developments. In his notable background essay, "Peoples and cultures of Sub-Saharan Africa," M.J. Herskovits places "race" and "language" in their proper perspective as relatively insignificant influences upon contacts between African peoples themselves and espouses a classification of African societies based instead upon "culture areas," grouping together ethnic groups with common conventions and, most importantly, with similar economic bases. He proposes an essential distinction between "pastoral" and "agriculturally based" societies, a useful concept, but too broad and rigid to describe complex East African conquest states like Ganda and Ankole formed through the subjection of native agriculturists by invading pastoralists; nor does the "culture area" approach satisfactorily account for radically divergent societies located within the same general region (e.g., pygmy hunters and Congolese agriculturists). James S. Coleman, in probably the most challenging paper, categorizes current African political movements as either messianic politico-religious,

## AFRICA--ESSAYS, LECTURES, ETC.

tribal, or territorial. However, Coleman confines his samples almost entirely to British and French territories, with little account of what political or quasi-political movements have arisen in those African areas where formal political activity and parliamentary government are absent and where Western missionizing influence has been markedly Catholic rather than Protestant. The Mbueti sect of Guinea and Gabon suggests the inadequacy of Coleman's schema, for this cult recruits members without regard to tribe, territory or sex, has developed a pastiche liturgy of both Catholic and traditional elements, has assumed a mantle of secrecy, and is proscribed by the Spanish authorities. While not militantly political, the Mbueti surely represent a kind of nascent or quasi-political movement--and yet they do not easily qualify for any of Coleman's three categories. This slender volume of high-calibre essays is a fine exposition of modern Africa's complexity and the forces re-shaping the continent. It should be a primer for anyone who still believes that Africa is static or simply a great jungle peopled by an undifferentiated mass of spear-waving savages. But the compilation is slightly weakened by the perhaps unconscious emphasis upon those segments of Africa under British, French, and Belgian influence to the practical exclusion of Spanish, Portuguese, and independent territories.

## AFRICA--ETHNOLOGY

Linton, Ralph. "Africa." (In his Tree of culture. N.Y., Knopf, 1955. p. 393-463)

The entire Tree of culture was completed posthumously from Linton's outlines and manuscripts by his wife, Adelin. Part VIII is a four-chapter, kaleidoscopic view of African indigenous society, dealing successively with "Prehistory," "Egypt," "Historic African peoples," and "African civilizations." Linton's chapter concerning African pre-history is intriguing, but largely speculative owing to the dearth of fossil and skeletal remains and the need for much more archaeological excavation. The essay on "Historic African peoples" considers the broad identifying traits of African cultures, outlines certain specific regional characteristics, and discusses at length the typical African "dairying" and "agricultural" society in terms of economic activity, socio-political organization, material culture, magico-religious beliefs, arts, and crafts. This chapter constitutes an elemental but not oversimplified introduction to African ethnology, a clear delineation of the major patterns of human life in Africa that does not minimize the great variations within general "patterns." Furthermore, Linton clarifies important terms and concepts often misunderstood, supplying functional, objective definitions for much-abused terms like "bride price," "witch doctor," "fetish," and "ancestor worship." In the last chapter, Linton examines the most complex form of society developed in Africa, the "African civilizations" (which might also be termed proto-states), commonly exhibiting a divine king and privileged royal

## AFRICA--ETHNOLOGY, cont.

aristocracy superimposed upon a kin-organized peasantry. The kingdoms of Ganda and Dahomey are described in detail as prototypes of a whole "series of strong and enduring kingdoms which deserved the name of civilizations on every count except that of literacy" and which, "in their arts and crafts . . . were little, if at all, inferior to medieval Europeans, while, in the thoroughness of their political organization and the skill with which social institutions were utilized to lend stability to the political structure, they far exceeded anything in Europe prior to the 16th century." On page 463, the author summarizes the essential features of the average African proto-state, an inexplicably rare and most welcome occurrence in the ethnological literature. Reviews of the entire volume, which probes the wellsprings of human society and traces the evolution of culture from "multiple beginnings at the sub-human level through its divergent lines of development": Mae Tumin, American Sociological Review, 20:501, Aug., 1955; Cora du Bois, Annals of the American Academy of Political and Social Science, 300:157, July, 1955; Clyde Kluckholm, New York Times, Sept. 18, 1955, p. 6; W.D. Strong, Political Science Quarterly, 70:604, Dec., 1955. An abridged paperback ed. appeared in 1959 (N.Y., Vintage Books).

Murdock, George Peter. Africa; its peoples and their culture history. N.Y., McGraw-Hill, 1959. 456 p. bibliogs. illus. maps tables index of tribal names

The appearance of a comprehensive ethnographic encyclopedia for Africa would mark the maturity of African scholarship. This volume is a giant stride in that direction. Murdock, Prof. of Anthropology at Yale Univ., attempts to categorize and characterize the peoples of Africa (including North Africa and Madagascar) on the basis of data culled from an immense corpus of ethnographic literature, but he has limited his attention to food-producing activities, sexual division of labor, housing and settlement patterns, kinship and marriage, socio-political organization, language, and some miscellanea like cannibalism and genital mutilations. The survey is further restricted to a time span commencing about 7,000 years ago--or subsequent to the period of Paleolithic cultures determined by prehistoric archaeology--and ending with the high-tide mark of European colonial intrusion in the early 1900s. The aim, to synthesize and order existing ethnographic knowledge of Africa, is achieved in a two-fold manner: 1) by means of seven introductory chapters that examine in general terms African geography, race, language, economy, society, government and history; and 2) through 48 succeeding chapters on each of the continent's cultural "provinces," from "Pygmies" to "Fulani," arranged "in an order which may appear arbitrary but which is designed to introduce, in approximately their sequential chronological order, the major developments in African culture history. . . ." The regional chapters approach the hoped-for eventuality of an ethnographic encyclopedia. Each chapter summarizes "pertinent historical and cultural data" for the groups treated. "Tribes are classified

## AFRICA--ETHNOLOGY, cont.

into groups of essentially identical language and culture, arranged numerically in alphabetical order, with reasonably complete synonymies to facilitate identification through an index of tribal names" which is appended to the book. Population figures are provided, where possible, for each ethnic group and every chapter concludes with a selected bibliography of seldom less than 20 citations and sometimes more than 100 (e.g., for the Central Bantu). Happily, all but two of the ethnic components of Spanish Guinea are included in the study and are immediately approachable through the tribal index, although none are treated in great individual depth and many differences in art work, technology, magico-religious life, and economy are overlooked. (Material pertaining to Guinea is annotated separately under "Native population" in the main bibliography.) Apart from the exhaustive systematization of African ethnology, which is the volume's greatest worth, there are subsidiary contributions in the preliminary, orientative chapters: 1) Under "Race" appear succinct physical characterizations of the five basic bio-types on the continent with an accompanying tabularization of features for each; 2) Under "Language" appears a slightly revised version of J.H. Greenberg's classification of African languages together with a map showing the lingual partition of the continent; 3) "Society" describes the whole gamut of social organization among African societies and lucidly defines basic terminology; 4) Concluding the "Government" chapter is an incisive description of the typical "African despotic state," which lists the recurrent traits of the political system or proto-state formed when "primitive democracy" is destroyed through conquest or some other catalyst. A hand-drawn ethnographic map of the continent is included in a pocket attached to the inside rear cover, another reference feature contributing to the immense usefulness of a most welcome and painstaking study. Reviews: J.H. Swanzy, African affairs, Jan., 1960, p. 72-3; P.H. Gulliver, American anthropologist, 62:900-03, Oct. 1960; G.W.B. Huntingford, Africa (London), 30:277-78, July 1960.

## AFRICA--ETHNOLOGY--KIN ORGANIZED SOCIETY

Abrahams, Peter. "The blacks." Holiday [Philadelphia, Pa.] 25(4):74 f., Apr. 1959.

A comprehensible statement of what "tribalism" or "traditional society" means, together with an appreciation of its strengths and a frank recognition of its weaknesses in contemporary Africa. Abrahams, a distinguished South African author, pleads for a "middle way" in African development, a path of progress that preserves "the finer qualities of the old ways" and fuses these "with the new." The philosophy of Abrahams, an essentially Anglicized African, makes an interesting comparison with the viewpoint of Leoncio Evita, the Hispanized African novelist (see "Fiction") who casts his lot wholly with the European colonizer and shuns a "fusion" of African and European elements. Reprinted in Langston Hughes' An African treasury (N.Y., Crown, 1960; Pyramid Books, 1961).

## AFRICA--ETHNOLOGY--PROTO-STATES

Diamond, Stanley. Dahomey: a proto-state in West Africa. Ann Arbor, Mich., University Microfilms, 1951. Pubn. No. 2808 (Microfilm positive)

The author's doctoral thesis, a detailed case study of the birth of a proto-state in what had previously been an entirely traditional, kin-organized society. Prior to French dominion, Dahomey was at one time composed of localized clans or clusters of clans, each with a paramount chief. When one or more of those local communities, "under the paramount chieftainship of a lineage known as the Aladaxanou, attempted to subordinate and make tributary, other localized clan groupings in their immediate neighborhood," the state was born. What Diamond describes is the case of an "internally-originating" conquest state: the conquest of its ethnically-related neighbors by a particular group which becomes the dominant class or aristocracy in the resultant proto-state. Such a pattern is similar to what apparently obtained among the Bubis of Fernando Poo (see "Native population--Bubis") but dissimilar to the Bengas' subjugation of indigenous tribes along the continental littoral to create a short-lived proto-state. The Benga phenomenon seems to exemplify an "externally-originating" conquest state like that formed when the Scandinavian Variagi conquered the native Slavs and Finns of northwestern Russia and the invading pastoral Bahima, previously foreign to the Lake Victoria region, subdued the indigenous peasantry of Ganda, Ankole, and Kitara (see below). Diamond brilliantly analyzes the many ingenious techniques employed by the triumphant Aladaxanou lineage to consolidate its power and create a stable civil order. Among the "Machiavellian" methods used by the fledgling state authority to reduce opposition by the subject kin groups were the transportation of certain peoples to other locations, thereby weakening their traditional ties to their ancestral lands, and the selection of officials from local communities who were promptly bribed and provided with an armed guard in an attempt to reduce "the collective, traditional authority of the joint family heads with a secular leadership" manufactured by the new civil rulers and to humiliate the patriarchs by revealing their impotence to cope with the new, unprecedented situation. Diamond also demonstrates how the Aladaxanou conquerors--like ruling elites elsewhere--tried to arrogate full judicial power to the central authority and to foster attitudes of subservience and obedience among commoners, decreeing, as an example, that the Dahomean king would acquire the effects of any man who committed a breach of civil law, while the man's friends and relatives might be seized, then executed or sold as slaves. Most important, Diamond postulates--on the basis of Dahomey experience--a "census-tax-conscription" pattern instituted by an emergent civil authority to satisfy its economic and military desires: a census to estimate the human and physical resources within the land; taxes to finance the activities of the civil power, to ensure the migration of prestige wealth to the rulers, and to prevent accumulation of wealth by commoners who "might threaten the royal prestige"; conscription to build armies for defense and for imperialistic ventures. Diamond's "census-tax-conscription" postulate seems

## AFRICA--ETHNOLOGY--PROTO-STATES, cont.

to apply even beyond Dahomey experience, save that forms of censuses, taxes, and conscription vary considerably: taxes to fill the government's coffers may assume the form of ground-rent, tribute, cow-taxes, levies on production, court judgments, court fees, and bribes; conscription may be for civil as well as military purposes (for instance, to supply labor on crown lands or to construct roads and bridges). Too, the civil government may enrich itself through war spoils, private estates, monopolies over certain types of production, exclusive rights to commerce, and outright confiscation. However, a basic feature of proto-civil society, of the imperfectly evolved state, is often the central authority's failure to successfully wrest the fundamental sources of wealth and subsistence--usually the land--from kin control. As Diamond observes of the young Dahomean polity, its major weakness was the inability of the elite to alienate the land of the people. In his dissection of the Dahomey proto-state, Diamond further discusses the "patriarchal fiction" developed to conceal the real nature of the civil structure and to breed deferential attitudes toward the monarch, as though he were a kin leader, as well as the no less clever means employed by commoners to resist or at least evade civil requirements. Without question, Diamond's study is the most penetrating and theoretically pregnant examination yet produced of the origin and mechanics of an African state. And it is a significant contribution to the historic-functional definition of "state" and "civilization."

Linton, Ralph. The study of man; an introduction. N.Y., Appleton-Century, 1936. p. 348-354. (Century social science ser.)

The history of Tanala transformation from "a classless society and strong joint families" to a "kingdom with its central authority, settled subjects, rudimentary social classes based on economic differences, and lineages of little more than ceremonial importance." As among the Bubis, the Tanala proto-state was created by internal conquest. In about 1840, according to Linton, "one of the Tanala clans established domination over several of the other northern clans, declared itself royal, and announced that the hereditary head of its senior lineage was now king . . ." Again like the Bubi case, the Tanala monarchy came to an end while still in its infancy and before a complete system of administrative apparatus had been developed. Tanala state formation, in Linton's opinion, was sparked by the shift from dry- to wet-rice cultivation which destroyed the economic interdependence and cohesion of the previously virile kin groups. A more elaborate survey of Tanala culture may be found in Linton's original 334-page ethnographic report, The Tanala, a hill tribe of Madagascar, published in 1933 by the Field Museum of Natural History, Chicago. Another analysis of Tanala society, which concentrates upon culturally-moulded aspects of individual personality and contrasts the psycho-dynamics of Tanala society before and after the introduction of wet-rice cultivation with its concomitant socio-political metamorphoses, may be found in chapters VII and VIII (p. 251-251) of Kardiner's The

## AFRICA--ETHNOLOGY--PROTO-STATES, cont.

individual and his society (cited under "Ethnopsychology"). The latter study represents a unique contribution to state-origin studies, for it is probably the first and most explicit investigation of the psychological revolution that accompanies the transformation of a traditional, communally-operative society into a class-structured proto-state, particularly the attendant phenomenon of heightened anxiety over subsistence and prestige. It is worth noting, on the basis of the Kardiner-Linton data and for the purpose of clarifying the concept of "class," that ostensible prestige differentiations do not necessarily signal an economically-significant class structure. Prestige distinctions may exist in basically democratic societies, like the pre-wet rice Tanala, but--until prestige becomes "inseparably tied with subsistence means"--it can not be used "to frustrate important needs"; prestige considerations are thus innocuous; they do not produce a meaningful division into "rich" and "poor" or "powerful" and "degraded."

Rattray, Robert Sutherland. Ashanti. Oxford, the Clarendon Press, 1923. 348 p. bibliog. f. illus. maps diagrs. index

A major ethnographic treatise on a people who developed a proto-state system through internal stratification and conquest. Several passages describe taboos surrounding the quasi-divine monarch as well as capital sanctions introduced by the newborn civil power against murder, adultery committed with the Queen, cursing the king, and invoking spirit-powers to kill the king. That the Ashanti kingdom had not evolved into a true or mature state is evidenced by the fact that the central authorities were never able to alienate communal lands, a source of kin solidarity and the kind of "strategic resource" discussed by Fried (see "State"). For further information on the Ashanti polity, see the same author's Ashanti law and constitution (Oxford, Clarendon Press, 1929, 420 p.). Chapters 9 and 10, dealing primarily with proto-state formation and the hostility between central government and surviving kindred, are reprinted in Culture and societies of Africa, ed. by Simon and Phoebe Vestal Ottenberg (N.Y., Random, 1960), p. 303-11.

## AFRICA--ETHNOPSYCHOLOGY

Carothers, John Colin. The African mind in health and disease; a study in ethnopsychiatry. Geneva, World Health Organization, 1953. 177 p. bibliog. notes (Monographs, 17)

A psychological study of the "untouched rural African," an admittedly ideal construct. Carothers first describes the African's physical background, somatic diseases of psychiatric import, diet, and psychologically-relevant cultural elements. Following a summary of comparative Euro-African brain research and a preliminary characterization of African mental faculties, he examines "normal psychology in relation to the environment" and reports the mental deficiencies and psychopathology found among Africans.

## AFRICA--ETHNOPSYCHOLOGY, cont.

To provide perspective to the African data, there is interpolated matter on the psychology of American Negroes. While the study is of supreme value to the psychologist, psychiatrist, and physician, it is also pregnant with sociological insights and effectively synthesizes otherwise fugitive information in such diverse fields as physical anthropology, dietetics, culture change, ethnology, and climatology. Reviews: Kenneth Mellanby, African affairs, 212:254-56, July 1954; R.L. Albino, Africa (London), 24(2):171, April 1954.

## AFRICA--FOLKLORE

Herskovits, Melville Jean. "African literature (Negro folklore)" (In Shipley, Joseph Twadell. Encyclopedia of literature. N.Y., Philosophical Lib. [c 1946] 1:4-15 bibliog.)

A concise overview of African folklore, including remarks on the number of individual tales thus far collected, problems of classification and diffusion, the social function of tales, and the circumstances of African story-telling. The bibliography is extensive and cites both Nassau's compilation of Guinea-Gabon tales (see "Folklore" in the main bibliography) and Stith Thompson's Motif-index of folk literature, an indispensable tool for classifying and comparing folklore. Reprinted in Culture and societies of Africa, ed. by Simon and Phoebe Vestal Ottenberg (N.Y., Random, 1960, p. 443-57).

Herskovits, Melville Jean and Herskovits, Frances Shapiro. Dahomean narrative; a cross-cultural analysis. Evanston, Northwestern Univ. Press [1958] 490 p. bibliog. f.

Essentially a collection of 155 Dahomean folk tales gathered by the authors in 1931, but yet more than simply another volume of folklore, for the first 122 pages deal importantly with the methodology of collecting folklore, as well as problems of classification, interpretation, and cross-cultural comparison. From the Herskovits' introduction and from the tales themselves emerge several vital lessons for the appraiser of African folklore, among them: 1) there is a great variety and complexity to any given body of African folk tales; they are not "only simple animal stories"; 2) the folklore of each society "must be studied in terms of its own particular orientations"; 3) written folklore lacks the "stylistic unity" that is a compound of the place, voice, gestures, and facial expressions involved in the actual tale-telling, a point also noted by Alvarez García in his preface to Leyendas y mitos de Guinea (cited under "Folklore" in the main bibliography); 4) tales, even though they overlap in type, can be classed basically according to the indigenous mode of classification and then tentatively arranged into analytical sub-groups, as the authors have done in this collection, but which has not yet been satisfactorily accomplished in any compendium of Guinea folklore; 5) "The total corpus of the proverbs of Africans . . . is in a very real sense their

## AFRICA--FOLKLORE, cont.

grammar of values"; 6) new items of cultural experience (for example, European money and implements) may be substituted for traditional elements in a folk narrative, but generally without "restructuring of plot or motif or basic values"; and 7) myth, "like all other narrative forms, represents a fusing and reworking of materials which have travelled great distances, taking on or sloughing off elements as they touched each individual society"; myth "does not exist of itself" but rather is one of many manifestations of human culture" not susceptible to segmented causal analysis. The succeeding tales are frequently cited in the introduction to illustrate particular concepts and motifs. They are also good entertainment. Reviews: W.M. Kregman, Chicago Sunday Tribune, Sept. 21, 1958, p. 8; J.K. Anthony, Social Education, 23: 246, May, 1959; London Times Literary Supplement, Jan. 16, 1959, p. 34.

"Native African folktales." Selected and ed. by Paul Radin, with the collaboration of Elinor Marvel; introd. by Paul Radin. (In African folk tales and sculpture. N.Y., Pantheon, 1952. p. 1-228. biblio. f. glossary)

A collection of 82 stories from throughout sub-Saharan Africa, classed into four sections: The universe and its beginnings, The animal and his world, The realm of man, and Man and his fate. In a superb introduction, Radin first considers African folklore within the context of world folk literature and then explains "why African folk tales have acquired their particular and peculiar physiognomy, why certain themes and motifs are present and others absent, why certain stylistic treatments are accepted and others rejected." The anthology itself admirably supports his contention that "we are . . . in the presence of a true art form, often possessing a high degree of sophistication and formalism." There is a 2-p. list of sources and an 8-p. glossary.

## AFRICA--HISTORY--BIBLIOGRAPHY

Spain. Dirección General de Marruecos y Colonias and Consejo Superior de Investigaciones Científicas. Instituto de Estudios Africanos. Exposición de libros españoles sobre historia de África; catálogo redactado por la Sección de Ordenación Bibliográfica del I.N.L.E. Madrid, C.S.I.C., I.D.E.A., 1947. 99 p.

A catalogue of 458 works by Spanish authors (with some exceptions) that deal with African archaeology and recorded history. Arrangement is alphabetical by author within seven chronological divisions and a concluding section of generalia. Full bibliographic information appears for each title, but no descriptive nor critical annotation. The works treat almost exclusively with Spanish adventures in North Africa and with Hispano-Moorish relations since the 13th century, but there are also several important narratives and archival documents relating to Guinea and to Portuguese and Italian activity on the continent. While the bibliography is undeniably valuable, forcefully underscoring

## AFRICA--HISTORY--BIBLIOGRAPHY, cont.

both the antiquity and intensity of Spanish interest in Africa, it is somewhat marred by careless proofreading (e.g., in entry 236 "Labra" is spelled "Larra" and "colonial" appears as "colinal") and conspicuously lacks an index, which sharply limits reference worth.

## AFRICA--LIBRARIES

Strickland, John T. "Patterns of library service in Africa." Library trends. 8:163-191, Oct., 1959.

A competent, critical survey of library facilities on the African continent by the Deputy Director of Library Services with the Ghana Library Board. Strickland sketches the history of library development in each territory, existing services, inadequacies, and projected remedial programs. Ghana, Nigeria, and the Union of South Africa receive particularly detailed attention; there is no assessment whatever of library situations in Spanish and Portuguese territories, although basic statistical data for library development in these areas could have been secured from the 1954 UNESCO Seminar report (cited below), from the unabridged manuscript report submitted to the Seminar by the Director of the Guinea Public Library, from Portuguese and Spanish statistical annuals for their African territories, and from a 1952 UNESCO mimeographed survey, A preliminary statistical study on libraries (37 p., UNESCO/ST/R/10), which includes data for libraries in Angola, Sao Thome, and Principe.

United Nations Educational, Scientific, and Cultural Organization. Development of public libraries in Africa; the Ibadan Seminar. [Paris, UNESCO, 1954] 166 p. 6-p. bibliog. illus. (UNESCO Public Lib. Manuals, 6)

Report of the Seminar on Public Library Development in Africa held at Ibadan, Nigeria, from 27 July to 21 August 1953 and attended by librarians and educators from approximately 20 African territories, including Spanish Guinea. Fourteen individual articles survey the state of African library facilities, review the impediments and needs peculiar to African libraries, and posit programs and techniques to enhance library expansion and service. The articles are arranged into three divisions: the first discusses the organization of library services, with emphasis upon the library's role in mass education campaigns; the second considers what library materials should be provided for Africans and includes illustrative regional studies (e.g., "Reading habits of Nigerians"); the third section examines present facilities for professional library training, recommends the creation of additional library schools, and outlines a suggested curriculum. Several photographs reflect the gamut and challenge of library service in Africa, from the impressive Bibliotheque de la Regence in Tunisia and extensive National Library in Algiers to Ghana mobile units and Nigerian wooden-bench reading rooms. An Appendix lists the seminar members, principal

## AFRICA--LIBRARIES, cont.

seminar documents (some, perhaps, still obtainable from UNESCO headquarters in Paris), and a summarization, by area, of public library resources in Africa, which permits interesting comparisons, discloses a serious shortage of library facilities throughout the continent (with the possible exceptions of Ghana and the Union of South Africa), and re-emphasizes the urgency for increased public library service in Africa if the newly-literate are to maintain their literacy and continue their education.

## AFRICA--MUSIC

Jones, A.M. Studies in African music. London, Oxford Univ. Press, 1959. 2 v. illus. music index

A definitive and highly technical study of African music produced by a Lecturer in African Musical Studies at the School of Oriental and African Studies, Univ. of London, who lived for 21 years in Northern Rhodesia. Volume I textually surveys African music, from children's play songs, fishing songs, and religious cult music to club and village recreation dances, with frequent notes on transcription and the functional aspects of music within African society. Additionally, Jones discusses drum-playing technique, African harmony, and typology. A discography appears on p. 228-29; and a concluding section of 18 photographic plates illustrates various percussion instruments and modes of performance. Volume II contains over 250 pages of music, full scores and in extenso transcriptions of play songs, cult music, and dances of the Ewe and Lala tribes. Review: David Rycroft, Africa (London), 30:288-89, July 1960.

## AFRICA--RELIGIOUS ORDERS AND CLERGY

Allen, Yorke. A seminary survey. N.Y., Harper [c 1960] p. 20-86, 408-28.

An examination, respectively, of Protestant and Roman Catholic seminary facilities for the training of African clergy. Arrangement is regional; each major seminary is described in terms of history, organization, and peculiar problems. Interspersed are frequent comments on the state of missionary enterprise in each region. A brief but thoughtful consideration of Protestant-Catholic relations appears on p. 56-9. Limited data for Spanish Guinea may be found on p. 422-23.

## AFRICA, WEST

see "West Africa"

## ANTHROPOLOGY

see also "Africa--ethnology," "Comparative ethnology," "Divine kingship," "Ethnopsychology"

Diamond, Stanley. "Plato and the definition of the primitive." (In his Culture in history. N.Y., Columbia Univ. Press, 1960. p. 118-41. bibliog. n.)

Using Plato's Republic as a springboard, Diamond examines with both scientific and literary finesse such fundamental matters as "the qualitative distinction between the structure of primitive life and civilization," the contradictions attendant upon the metamorphosis from kinship to political society, and the crucial role of "primitive ritual drama"--the ceremonial complex of poetry, song, dance, myth, and mask --in affirming the identity of primitive man and "defining his obligations to himself and the group."

Goode, William J. Religion among the primitives. With an introd. by Kingsley Davis. Glencoe, Ill., The Free Press [c 1951] 321 p. 10-p. bibliog. notes index

An investigation into the form and role of religion in "primitive" or folk culture, based on field research materials from five societies: Dahomey, Manus, Tikopia, Zuni, and Murngin. Particularly emphasized is the integrative function of primitive religion. "Religion," according to Goode, "expresses the unity of society, but it also helps to create that unity." The religious system thus serves to reinforce the identity and cohesion of the collectivity, interlocking with other societal elements like social organization and economic patterns. Moreover, the author demonstrates that "magic" and "religion" do not represent a strict, mutually exclusive dichotomy in any society, but rather overlap and are both integral "to the whole supernatural complex." Although only one African religious system is analyzed, Goode's general theoretical formulations endow the study with a geographically transcendent worth and the wealth of descriptive detail for all the five societies used as models constitutes an excellent source of data for further inter-cultural magico-religious comparisons. With special reference to Guinea, Goode's work discloses by implication the need for comprehensive empirical studies of indigenous magico-religious life. Some anthropological attention has been paid to Bubi theology and religious organization, but--outside of totally unacceptable missionary and traveler reports on "fetichism" and "ju-ju"--there has been surprisingly little systematic research into the supernatural complex of the Pamues, Bengas, and other playero peoples. Reviews: Ellsworth Faris, American Journal of Sociology, 57:394, Jan., 1952; J.G. Leyburn, American Sociological Review, 16:889, Dec., 1951; Ralph Linton, N.Y. Herald Tribune Book Review, Nov. 25, 1951, p. 23.

Herskovits, Melville Jean. Man and his works; the science of cultural anthropology. N.Y., Knopf, 1956. 678 p. 19-p. bibliog. bibliog. f. illus. index

## ANTHROPOLOGY, cont.

A storehouse of interpretive and factual data on every phase of human culture, by a Prof. of Anthropology at Northwestern Univ. who has specialized in African and Afro-American research. "Culture" is viewed first in terms of materials and structure, then in its component aspects (technology, education, etc.), and finally as a dynamic, changing phenomenon. Of particular applicability to Guinea are: 1) a discussion of "reinterpretation" in cultural change, the "process by which old meanings are ascribed to new elements or by which new values change the cultural significance of old forms," a facet of acculturation evident in the syncretive reconciliations effected, for instance, between African magico-religious practices and Catholicism (p. 553-58); 2) a brief etymological reference to "fetich" and "fetichism" in which Herskovits demonstrates the commonly inaccurate employment of the term and recommends its abandonment (a like, but more detailed critique of "fetich," illustrating how the notion of exclusive "fetich-worship" permeated 19th century descriptions of African religion, is made by William Leo Hansberry in his "Indigenous African Religions," an article included in Africa from the point of view of American Negro scholars, cited under "Africa"); 3) a short characterization of a New Guinea "contra-acculturative" cult that originated in 1919 "as a reaction to the hopelessness of the situation in which natives found themselves under foreign domination," a phenomenon--anti-white in tenor and marked by possession, violent dancing, and the substitution of "certain Christian and secular European elements" for traditional rituals--that seems to parallel the Mbueti movement in Guinea (p. 531-32); 4) Chapter 5, "The problem of cultural relativism," a superb essay in cultural semantics in which Herskovits emphasizes the difficulty of formulating moral evaluations of cultures outside the investigator's own value-system and successively examines the concepts "normal," "civilized," "primitive," "savage," "barbaric," "pre-logical," and "pre-literate," as well as Toynbee's evaluative nomenclature, with much acumen and vigor. Herskovits' pragmatic advocacy of cultural relativism, together with St. Clair Drake's "An approach to this evaluation of African societies" (an article in Africa from the point of view of American Negro scholars, cited under "Africa") and a study by Katherine George on bias in African travel literature (cited under "Africa--description and travel"), should prove necessary correctives to the ethnocentric pronouncements made upon Africans and African society by Euro-American travelers, missionaries, merchants, and even scientists, from Paul du Chaillu, Henry M. Stanley, and the Rev. Nassau to a host of contemporary Spanish and other writers. The bibliography (p. 659-78) is divided into an alphabetical list of "literature cited" and a subject-grouped section of "selected titles," all in English. Reviews: Cedric Dover, Amer. Journal of Sociology, 54:384, Jan., 1949; Clyde Kluckhohn, Saturday Review of Literature, 31:11, Sept. 18, 1948; Cora Du Bois, Annals of the Amer. Academy of Social and Political Science, 260:204, Nov. 1948; S.F. Nadel, Africa (London), 20(1):78-80, Jan. 1950.

Levy-Bruhl, Lucien. "The solidarity of the individual with his group." (In Calverton, Victor Francis, ed. Making of man; an outline of

## ANTHROPOLOGY, cont.

anthropology. N.Y., Modern Library [c 1931] p. 249-80. bibliog. notes)

"In primitive communities . . . the individual hardly grasps himself save as a member of his social group," In this essay, an excerpt from his Soul of the primitive, Levy-Bruhl explains--with frequent illustrations from the ethnographic literature--the psychological and structural facets of classificatory kinship systems, which are common to most of "primitive" mankind and form the organizational bases for virtually all social, economic, spiritual, and artistic activity. His analysis of the intimate psycho-social interaction between a kin-member and his kindred provides significant insights into the perpetuation of kin-identification even among Africans--for example, Pamues on Fernando Poo--who are physically separated from their ancestral habitat and subject to the atomistic, impersonal influence of Western society. Also, it is immediately apparent from Levy-Bruhl's exposition that family relationships in primitive society are not compartmentalized, as they have become in the West, but rather pervade and partially structure all societal activities. Indeed, the paramountcy of the kinship tie in such societies seems to warrant their classification as fundamentally kin-oriented or kin-organized. As Radin observes in Primitive man as philosopher (see "Ethnopsychology"), Levy-Bruhl's denial of individuality among primitives is fallacious. However, his emphasis on the primitive's group-orientation with respect to the most important aspects of life is continuingly vital.

Linton, Ralph. The study of man; an introduction. N.Y., Appleton-Century, 1936. 503 p. 7-p. bibliog. index (Century Social Science Ser.)

A masterful excursion through the discipline of anthropology during which Linton defines basic concepts, synthesizes research, and indicates problem areas. Although more than 20 years old, the volume remains perhaps the most refreshingly literate and soundly scientific introduction now available to the "study of man" Chapters II and III, dealing with "Race" and "The significance of racial differences," constitute an especially fine orientation to the subject of physical and intelligence differences among various groups, demonstrating that "race" is a transitory, imprecise term encompassing at least three separate levels of physical typology and that, because of cultural factors, the validity of formal intelligence tests administered outside the area in which they were devised is highly suspect, a fact which has not, however, deterred Spanish investigators from assessing the "intelligence" of Guinea peoples by means of American- and European-standardized tests (see "Native population--anthropometric and intelligence studies" in the main bibliography). As Linton recommends, much more satisfactory conclusions regarding the average mental ability and normal personality types of non-Western peoples could be produced by the "trained European observer who has lived with a native group for some time, speaks their language, and has come to know a number of individuals on

## ANTHROPOLOGY, cont.

intimate, personal terms." Such an observer-approach to intelligence and personality is well-illustrated in Kardiner's The individual and his society (cited under "Ethnopsychology"), to which Linton contributed several chapters. Reviews: London Times Literary Supplement, Jan. 9, 1937, p. 29; Eliseo Vivas, Nation, 143:639, Nov. 28, 1936; Saturday Review of Literature, 15:20, Jan. 23, 1937.

Redfield, Robert. "The folk society." (In Wilson, Logan and Kolb, William L. Sociological analysis; an introductory text and case book. N.Y., Harcourt, Brace [c 1949] p. 349-366. bibliog. f.)

Redfield assembles the basic characteristics of a "folk," "primitive," or "kin-organized" society to construct an ideal polar type distinct from the "associational," "urban," or "civilized" society at the other extreme. This is a useful introductory guide to the nature of these two fundamental forms of human organization. There are liberal footnote references to the classic literature in the field.

## ANTHROPOPHAGY

Frazer, Sir James George. "Chapter LI: Homoeopathic magic of a flesh diet." (In his The golden bough; a study in magic and religion. N.Y., The Macmillan Co., 1958. p. 572-78.)

While this chapter was not conceived as a treatise on cannibalism, Frazer has assembled a host of examples from all quarters of the earth to illustrate the widespread practice of deliberate flesh eating to thereby gain through transference the outstanding trait or traits, physical as well as intellectual, attributed to the thing consumed. For instance, venison might be eaten in order to obtain the speed characteristic of the deer, and lion hearts have been eaten to gain the courage and bravery associated with the lion. The principle of quality transference through the consumption of dead flesh or blood patently underlies most forms of anthropophagy, though some distinction should be drawn between anthropophagy in which the flesh of enemies slain in battle is consumed and anthropophagy in which flesh is eaten of victims intentionally killed for a cannibalistic banquet. Related to Guinea, it appears that the Pamues--at least in antiquity--practiced the first or "accidental" type of anthropophagy, eating the flesh of fallen foemen in order to assume thereby their qualities of strength and valor (see "Anthropophagy," "Native population--Pamues"), while the second or "deliberate" form exists, allegedly, among the Mbueti Sect of contemporary Guinea (see "Native population--Mbueti Sect"). Frazer's comparative treatment of "homoeopathic magic" serves as an excellent framework for the examination of Guinea anthropophagy, allowing the student to view the practice in its cross-cultural context (for the flesh and blood of dead men have been consumed elsewhere in Africa, North America, and Oceania) and to explain this ostensibly macabre and perverse phenomenon as a natural and unremarkable manifestation of

## ANTHROPOPHAGY, cont.

traditional magico-religious belief, a logical application of the same principle that has dictated the consumption of wolf hearts to inspire boldness or the eyeballs of an owl to improve vision.

## ARTS AND CRAFTS OF AFRICA

see "Africa--arts and crafts"

## BIRTH PREVENTION IN PRIMITIVE SOCIETY

see "Abortion"

## CATHOLIC MISSIONS

see "Missions--Roman Catholic"

## CEUTA

see "Spanish African territories."

## CHEMOPSYCHIATRIC DRUGS

see also "Iboga"

De Ropp, Robert S. Drugs and the mind. Fwd. by Nathan S. Kline. N.Y., Grove Press [1960] [1st Evergreen Edition] 310 p. 14-p. bibliog. index of drugs

A candid study of the consumption patterns, chemical composition, and bio-psychological effects of drugs, from peyotl and hashish to coffee, alcohol, tea, and cocoa, with an underlying emphasis upon the therapeutic and sacro-cultural values of such chemical agents. With specific reference to Guinea and neighboring Gabon, De Ropp allots several passages to iboga (p. 280-81), the drug consumed at Mbueti Sect rituals. A tentative structural formula for ibogaine, an alkaloid yielded by iboga, appears on p. 292. De Ropp underscores the stimulant effect of iboga, which permits the consumer "to endure fatigue with equanimity," but fails to indicate the hallucinogenic quality of the drug suggested in the Mbueti literature. It is De Ropp's lament that "no direct accounts appear to have been published concerning the action of this drug," but at least rudimentary indications of effect could be gained from African testimonials of iboga use recorded in several French- and Spanish-language studies, and Veciana cites at least two French references to iboga published at the turn of the century, quoting at length from one of them (see "Native population--Mbueti sect" in the main bibliography).

## ANTHROPOPHAGY, cont.

Nevertheless, De Ropp's world-wide drug survey provides important comparative insights applicable to iboga; for instance, the relatively common utilization of drugs to provoke religious experience and the equally common assignment of divine origin to such drugs, especially among quasi-Christian peoples. An earlier, 310-p. clothbound ed. was published by St. Martin's Press. Reviews for the 1957 ed.: Robert Graves, New Republic, 137:16, Dec. 23, 1957; Hermann Vallmer, N.Y. Times, Sept. 29, 1957, p. 28; New Yorker, 33:200, Oct. 5, 1957.

## COLONIALISM

see also "Africa," "Portuguese African territories," "Spain" (esp. the subdivs. "--colonial history and administration," "--colonial law," "--colonial theory"), "Spain in Africa," "Spanish African territories," "West Africa."

Davis, Kingsley. "Population and the further spread of industrial society." (In American Philosophical Society. Proceedings. 95:9-10, Feb. 13, 1951.)

A useful schema of European impact upon under-developed areas, Davis maintains that the form of "Europeanization"--of colonialism--is determined by three factors: commercial accessibility, climate, and population density. His "tropical-accessible-vacant" category clearly applies to Guinea, a selvatic area unsuited to large-scale European settlement but accessible to trade and possessing a sparse native population. It is the type of colony where Europeans tend to engage in estate agriculture, importing manpower to supplement scarce and often unwilling native labor. Such territories, according to Davis, are the most likely to remain indefinitely "colonial" and generally fail to industrialize. Except that there are some large-scale African as well as European planters and a growing native cooperative movement (under metropolitan direction, however), Guinea experience closely accords with Davis' theoretical proposition.

Freyre, Gilberto Demello. The masters and the slaves; a study in the development of Brazilian civilization. Tr. from the Portuguese by Samuel Putnam. 2d Eng. language ed. rev. N.Y., Knopf, 1956. 538 p. 37-p. bibliog. notes glossary index

Originally published as Casa-Grande & Senzala by Jose Olimpio (Rio de Janeiro), Freyre's brilliant study is difficult to confine to a single category. It ranges--in eminently readable fashion--over a score of subjects and should prove a basic text for students alike of Iberian colonization, social and physical anthropology, African peoples, and acculturation. It is, as the author hoped, "of . . . human interest exceeding and transcending its regional significance and regional material." Freyre establishes a model interdisciplinary approach to the study of society, merging anthropology, history, folklore, art,

## COLONIALISM, cont.

literature and psychology into a unified "creative image." Of specific value to the student of Spanish Guinea is Freyre's discussion of Iberian colonialism (particularly the differences between Spanish and Portuguese methods and attitudes), the hitherto-underplayed role of "libido" in colonization, and the far-reaching effects of miscegenation upon a dominance-submission society stratified initially by race. P. 293-98, dealing brilliantly with the question of bio-intellectual differences between races, are also particularly relevant to Iberian Africa, where certain assumptions concerning Negro mentality underlie colonial policy. Reviews: Vera Kelsey, American Historical Review, 52:533, Apr., 1947, p. 3; John Gillin, Social Forces, 25:356, Mar., 1947; Philip Carr, Manchester Guardian, Mar. 12, 1947, p. 3.

## COLONIALISM--PORTUGUESE

see also "Portuguese African colonies"

Caetano, Marcelo. Colonizing traditions, principles and methods of the Portuguese. Lisbon, Agencia Geral do Ultramar, Divisao de Publicacoes e Biblioteca, 1951. 54 p. illus. fold. map

An apologia for Portuguese colonialism and surprisingly candid catalogue of Portugal's objectives and policies in her overseas dependencies. Prof. Caetano first reviews the contemporary Portuguese empire, supplying capsule descriptions of eight colonies, and then summarizes the remarkable history of Portuguese exploration and empire-building, amply validating his contention that the Portuguese "colonial tradition is one of the oldest in the modern world." Most striking in Caetano's study are the many points of similarity between Spanish and Portuguese theory and practice, revealed in the terminal section, entitled "Principles." In fact, the similarities seem sufficient to warrant speaking of an "Iberian" approach to colonialism born of the two nations' shared heritage and geography, an approach distinct from that of any other colonizing powers and characterized by at least these common elements: 1) the "political unity" of Metropole and dependency under which the overseas' territory is regarded as an inalienable unit of the colonial power itself and is subject to laws and regulations pronounced in the Metropole; 2) the "spiritual assimilation" of the native populace, as a major objective of the colonial administration, an "anxiety to assimilate the colonized to the way of life of the colonizers," to "carry the Christian Gospel to the people living in the darkness of paganism" and to impart Iberian faith, culture, and civilization to the culturally unfortunate; 3) "administrative differentiation" whereby each colonial unit, although directed from the Metropole, is provided with "an organization and laws most suitable to its position, economics, population, and social development"; and 4) "economic solidarity," a program of "interterritorial coordination with division of labor and internal protectionism" through which metropolitan capital is favored in the development of colonial enterprise, colonial raw materials are

## COLONIALISM, PORTUGUESE, cont.

supplied to metropolitan factories, and colonial production is fomented by preferential tariffs. After stating these colonial principles--applicable alike to Portugal and Spain--the author mentions a few methods for translating principles into reality: the "forced collaboration" of natives to help turn lands "to good account," permitting Europe to "share in the unheard-of possibilities of the tropical regions;" evangelization by favored Catholic missionaries and the education of native populations in the metropolitan tongue to achieve a "moral unity" prerequisite to a true political unity; close supervision of native communities by metropolitan officers to ensure that local chiefs comply with colonial wishes; and the cultivation of native "elites" loyal to the Metropole who will serve to further cement Motherland and colony. Finally, Prof. Caetano enthusiastically enumerates the benefits reaped by native peoples as a result of European suzerainty, employing language identical to Spanish colonial tracts as he describes how the advent of the Europeans has released native peoples from oppression "by despotic chiefs," freed them from "horrible illnesses," protected them from tribal warfare, "rivalries, mass-murdering, and plundering," ended slavery and "the sinister domination of witch-doctors," and launched a drive "against the sufferings of Negroes under any form." There is no admission, of course, that the European presence has perhaps itself created a few new ills for the African, nor does Caetano concede that the motives and actions of at least some European colonizers and settlers have been less than noble and self-sacrificing, as Basil Davidson has documented for Angola (see above). From Prof. Caetano's slender but instructive volume emerges a hint of what may be termed "Iberian schizophrenia." For instance, he lists the elimination of slavery in Africa as a triumph for Western colonizers but condones "forced collaboration" imposed upon natives by Europeans, who are the "leaders in the transformation of backward regions" and evidently entitled to some economic remuneration for their leadership; and he applauds the mass transportation of African slaves to Brazil as a means for simultaneously satisfying the labor demands of plantation owners and facilitating the conversion of the Negroes by removing them from their usual environment where they "were very difficult to convert." In like vein, he at one moment states that the Portuguese intent is "not to turn the natives from their tribal life or from their traditional way of living" and later affirms blandly that "the Portuguese colonial administration has for its object a spiritual assimilation by its native population" and that Portuguese authorities intervene directly in native affairs, "thus avoiding despotism by chiefs and preventing reactionary methods." In comparing Spanish and Portuguese policy in Africa it should be noted, parenthetically, that the Portuguese have apparently proven less rigid in the realm of white-Negro interaction; the Spanish have more stringently separated the races socially and legally--and there has been notably less miscegenation in Spanish colonies, as well as fewer positions of authority and responsibility assigned to Africans. One illustration in Prof. Caetano's work is of Honorio Pereira Barreto, an African who rose to the governorship of Portuguese Guinea. There is no comparable figure in the history of the Spanish African colonies.

## COLONIALISM, PORTUGUESE, cont.

Nogueira, Franco. "Defence of Portugal in the United Nations Organization." Portugal, an informative review. 6:358-67, May-June 1957.

Two speeches delivered by the Portuguese delegate before the General Assembly's Fourth Committee. Together, they represent a classic statement of the Portuguese position--until lately seconded wholeheartedly by Spain--that each member-state is the sole judge of whether it administers "non-self-governing territories." Nogueira expounds the political unity of the far-flung Lusitanian state and vehemently denies U.N. legal competence to investigate or debate matters concerning component Portuguese provinces. A somewhat more legalistic exposition of the Portuguese view, succeeded by a brief Spanish concurrence, appears in United Nations. General Assembly. Special Committee of Six on Transmission of Information (Non-Self-Governing Territories). Replies of governments indicating their views on the principles which should guide members in determining whether or not an obligation exists to transmit the information called for in Article 73e of the Charter of the United Nations. N.Y., 1960. p. 41-8 (Document no. A/AC.100/1, 1 July 1960).

## COMPARATIVE ETHNOLOGY

see also "Africa--ethnology," "Anthropology"

Forde, C. Daryll. Habitat, economy, and society; a geographical introduction to ethnology. [3d ed.] N.Y., Harcourt [1940?] 500 p. 17-p. bibliog. illus. index

A description of economic and technological patterns among 7 food-gathering peoples, 5 cultivating societies, and 4 groups of pastoral nomads, together with generalizations upon each of the three major forms of economy and how economy interacts with social organization. Forde, Prof. of Geography and Anthropology at the Univ. of Wales, particularly cautions against unilinear theories of economic evolution as well as narrowly deterministic analyses of culture, stressing the "complex relations between the human habitat and the manifold technical and social devices developed for its exploitation among the peoples who lie outside the sphere of modern civilization."

Murdock, George Peter. Our primitive contemporaries. N.Y., Macmillan, 1934. 614 p. illus. index

Concise, factual descriptions of 18 "primitive" societies "representative of all the great regions and races of the world and of all the major types and levels of culture." According to Murdock, "each account, though short, aims to cover with reasonable adequacy every important aspect of economic, political and social life, with some reference also to the racial, geographic, and historical background." Composite sketches were fashioned from major ethnographic studies; dealing

## COMPARATIVE ETHNOLOGY, cont.

with each people and each chapter closes with a bibliography of sources consulted. The volume is keyed to the layman and student, not to the specialist. Therefore, it constitutes a splendid introduction to the study and comparison of "primitive" peoples. The rich pool of information on a number of diverse cultures forms a frame of reference for further study and should stimulate theoretical thought. Murdock notes that while he has abjured "speculative reconstructions" and "romantic idealizations," the intelligent reader "will . . . doubtless arrive at certain conclusions which most specialists accept as axiomatic." One such conclusion may be that there is no demonstrable correlation between race and cultural development; another, that "there is no distinctive 'primitive culture'"; a third, that every culture is a unified whole, composed--like all other cultures--of economic, social, and religious elements, and yet unique. The 18 societal portraits may also tempt the reader to note striking parallels in societal evolution between cultures widely separated in space and time, as well as to construct a scale of cultural complexity, perhaps commencing with the simply-organized Nama Hottentots and culminating with the evolving civil societies of Ganda, Dahomey, and Inca Peru. But perhaps the principal contribution of Murdock's ethnological medley lies in the humility and curiosity it may inspire in those who are about to approach "primitive" peoples, among them, possibly, the "primitive" Africans of Spanish Guinea. Reviews: Robert Redfield, Amer. Anthropologist, 36: 475, July, 1934; L.A. White, Amer. Journal of Sociology, 40:206, Sept., 1934; Ruth Benedict, Books, July 15, 1934, p. 7; Robert McKennan, Annals of the Amer. Academy of Political and Social Science, 175:273, Sept., 1934; N.Y. Times, Mar. 18, 1934, p. 10.

## DIVINE KINGSHIP

see also "Africa--ethnology--proto-states," "Comparative ethnology"

Frazer, Sir James George. The golden bough; a study in magic and religion. Abr. ed. N.Y., Macmillan, 1958. 864 p. index

A one-volume abridgment, prepared by the author in 1922, of the 12-volume study that first appeared in 1890 and underwent subsequent revisions and expansions through 1915. This abridgment sacrifices the notes, citations, and complete bibliography found in the original work, as well as much of the illustrative material. But, as Frazer hoped, it the abridgment successfully retains the "leading principles" of the larger study together with a sufficiency of supporting evidence. An even more recent abridgment is now available, a 738-page v. prepared by Theodore H. Gaster (N.Y., Criterion, 1959). The new volume contains a foreword, clarifying notes, and chapter commentaries that critically examine Frazer's methods and conclusions, applying later anthropological concepts and findings to his study. Gaster has also "made a fresh division of subtopics," numbered individual paragraphs for easy reference, and "cut away excess verbiage" (which may be something

of a disappointment to those who savor Frazer's literary style). Additionally, Gaster has composed a useful 2-page synopsis of Frazer's whole argument, and includes bibliographic citations following each chapter to document textual data. The Golden Bough is not expressly a treatise on divine kingship, but the worldwide phenomenon of sacred monarchy is richly documented throughout the volume and constitutes one of Frazer's major avenues of investigation. Indeed, extracts were published in 1905 as Lectures on the early history of the kingship (N.Y. and London, Macmillan). What Frazer attempts is an explanation for the priesthood of Diana at Nemi, an analysis of the Arician "King of the Wood" who was compelled to slay his predecessor and, before doing so, to "pluck the branch of a certain tree . . . identified with Virgil's Golden Bough." Frazer's story of the Lake Nemi phenomenon involves a massive examination and comparison of magico-religious beliefs and practices, contemporary and past, a categorization of types of magic, and a schema of historical evolution from magician to king. He supplies vital insights into the nature of magic and religion, focussing especially upon "primitive" cosmological concepts, myth, and the varied methodology of magic. The whole pageant of human ritual and magical observance marches in orderly fashion across these pages, from the Roman Saturnalia and the Norse myth of Balder to "eating the God" among the Aztecs and the worship of Adonis in Greece. But the work is most valuable to the student of divine kingship--and specifically to the student of sacral African monarchies like those of Ganda, Dahomey, and the Bubis--for its abundant examples of gods incarnate in men, divine kings from all parts of the earth in both distant and recent history who were surrounded by a complex, awe-provoking aura of myth, ritual, and taboo. There is no collection of ethno-historical data concerning sacral kingship comparable in scope and detail. Specific aspects of divine monarchy are treated in chapters titled "Priestly kings," "Magicians as kings," "Incarnate human gods," "The burden of royalty," "Chiefs and kings tabooed," "Names of kings and other sacred persons tabooed," "The killing of the divine king," and "Temporary kings." Frazer's discussion of divine kingship emphasizes the magico-religious context of the institution, which may too often be overlooked by investigators with a narrowly materialist viewpoint. His brilliant passages regarding divine kingship provide much substantive data and many significant insights into the taboos enveloping sacral monarchs. Some kings, for instance, were not permitted to touch the ground, to view the sea (a restriction placed upon the Bubi king), to look upon the sun, or to be looked upon when eating or sleeping (another Bubi taboo). These restrictions, Frazer explains, arose from a fear that the "divinity might, at contact with earth or heaven, discharge itself with fatal violence on either; and, on the other hand, an apprehension that the divine king, thus drained of his ethereal virtue might thereby be incapacitated for the future performance of these magical functions upon the proper discharge of which the safety of the people and even of the world is believed to hang." Like other taboos, then, the rules of sequestration or separation "are intended to preserve the life of the divine person and with it the life of his subjects and worshippers," and

## DIVINE KINGSHIP, cont.

to avoid profanation of the sacred person by suspending him between heaven and earth. While Frazer's analysis of kingly taboos is of unquestioned value, it prompts a serious objection applicable to his entire approach to divine kingship: the omission of a whole politico-historical dimension. He simply fails to consider--or minimizes--the mundane, unmagical aspects of divine kingship and monarchical taboos. For instance, sequestering the monarch may be explained to the populace and believed by them as a means of preserving the divinity of the king, but it simultaneously envelops the monarch in a mantle of awe, sanctity, and untouchability which cannot fail to reinforce the entire monarchical apparatus and administrative organization he represents and heads. Moreover, his advertised divinity and holiness may help to camouflage the self-aggrandizing activities of the monarchical hierarchy, to create the illusion that the special rights and privileges of the parasitic elite are divinely-sanctioned. In short, Frazer does not view the institution of divine kingship in its ~~political or~~ power aspects, preferring ~~instead to dwell upon its magico-religious framework.~~ And he never considers the totality of activity and organization within a given kingdom, which seems indispensable to an understanding of individual features of the monarchy. For instance, he alleges a division of secular and sacred power is typical of West African kingdoms where a "fetish ruler" and a "civil king" customarily reigned side-by-side. However, according to Diamond's study (see "Africa--ethnology--proto-states"), which examines the Dahomey polity, the "fetish" or "bush king" there--whom Frazer regards as really "supreme"--was no less than the creature of the civil king himself who, through this mock ruler, could absolve himself of wrongdoing, manipulating the "bush king" as a scapegoat upon whom the attention and wrath of the populace fell, and so diverting attention from the very real exploitative and ~~equally de-~~structive activities of the civil organization. It was to this mythical "bush king," who dwelled in an elaborate compound constructed outside the capital city, and ~~which was staffed with royal retainers,~~ that the people were required to pay the "royal customs" or annual tax. In this fashion, the kingly patriarch--the only monarch in Dahomey--hoped to be unidentified with onerous tax payments, a politico-economic explanation of the "fetish king" that escapes Frazer's consideration. Two more basic objections may be raised against Frazer's treatment: 1) He postulates a linear development from medicine-men, wizards, sorcerers, and magicians to sacred monarchs or priest-kings. This particular evolutionary theorem is untenable in view of ethno-historical data available for many societies which at some time experienced divine kingship. That magicians and medicine-men themselves forged monarchies and became sacral kings is an unsupportable proposition. 2) Much confusion may flow from Frazer's interpretations because of ~~the inexactness of terms used, especially imprecise anthropological nomenclature.~~ For instance, nowhere is there a clear distinction between "medicine-men," "sorcerers," "chiefs," "headmen," "paramount chiefs," and "kings." Neither is there a clear differentiation made among various levels of societal evolution and politico-economic complexity. Therefore, many of the divine "kings" discussed by Frazer may be no

## DIVINE KINGSHIP, cont.

more than village headmen or perhaps clan leaders, and a number of his magician-monarchs may actually qualify as little more than magical practitioners with some temporary influence within their society but no continuous temporal power. Similarly, true monarchies, fully-developed, may often be equated with proto-states and even with purely folk or traditional societies completely devoid of formal political machinery and an established royalty. In sum, Frazer's work suffers from inexact terminology and does not relate the institution of divine kingship to politically- and economically-evolving society, preferring to view the phenomenon strictly from a magico-religious viewpoint. And since material for various societies is advanced fragmentarily, not in historical progression, the work is not valuable as a etiological investigation of divine kingship. But it constitutes nonetheless the richest abundance of descriptive data available concerning sacred and divine kings. Review of the Gaster revision: Bert Gerow, American Anthropologist, 62:695-6, Aug. 1960. A paperbound ed. of Frazer's 1-v. abridgment appeared in 1960 (N.Y., Macmillan).

Irstam, Tor Viktor Hjalmar. King of Ganda; studies in the institution of sacral kingship in Africa. Tr. by Donald Burton. Stockholm, Statens Etnografiska Museum, 1944. 203 p. 6-p. bibliog. illus. maps (State Ethnographical Museum of Sweden. New Ser., 8)

An outstanding monograph on the institution of sacral kingship in Africa. Although he focusses upon the divine monarch of Ganda, Irstam also includes ample comparative data on the ritual and taboo surrounding other African sacral kings. Pages 86-146, particularly, contain examples of analogous divine kingship features in several African societies. Parallels between the sacral complex in Ganda and on Fernando Poo (see "Native population--Bubis" in the main bibliography) are striking, and support the thesis of an essentially common pattern of religiously sanctioned monarchy in all African proto-states. In his introductory remarks, Irstam recognizes the vital function of ruler deification as an instrument for bolstering a "precarious political supremacy." Review: E.E. Evans-Pritchard, Africa (London), 16(2): 132, April 1946.

## DRUGS

see "Chemopsychiatric drugs," "Iboga"

## ETHNOPSYCHOLOGY

see also "Africa--ethnopsychology"

Kardiner, Abram. The individual and his society; the psychodynamics of primitive social organization. Fwd. by Ralph Linton, N.Y. Columbia Univ. Press [c 1939] 503 p. bibliog. f. charts index

## ETHNOPSYCHOLOGY, cont.

"Basing his conclusions on the results of clinical psychoanalysis of individuals reared in our own culture, plus the evidence afforded by the other cultures studied, the author establishes a dialectic between basic personality structure and institutions. This dialectic operates through the medium of the individual. The institutions with which the individual is in contact during his formative period produce in him a type of conditioning which eventually creates a certain type of personality. Conversely, this personality type, once established, determines the reactions of the individual to other established institutions with which he comes in contact and to innovations. Changes in certain institutions thus result in changes in basic personality structure, while such basic personality changes, in turn, lead to the modification or reinterpretation of existing institutions. Thus in the coexisting social and cultural continuums, the individuals who constitute the society are first shaped by the culture's institutions, then shape or create other institutions in turn. Both continuums are in a constant state of change. . . ."-Fwd. The fundamental thesis of culturally-induced basic personality types is demonstrated through the examination and comparison of seven societies: Trobriand, Kwakiutl, Zuni, Chuckchee, Eskimo, Tanala, and Marquesan, with "Western culture used throughout as a control." Kardiner ~~regularly~~ devotes much attention to methodology, basic definitions, and theoretical refinement, and critically relates his approach and ~~findings~~ to other analytical systems, particularly Freudian and culture-configurational. Presently there appear to be insufficient culturo-psychiatric data collected for Guinea peoples to permit the construction of "basic personality types" or valid theorizing upon the influence of changing cultural institutions upon individual psychology, but such investigations, which might profitably be founded on Kardiner's precepts, are surely foreseeable if Spanish anthropologists were to direct greater attention to the psychodynamics of indigenous Guinea cultures. Reviews: Scudder Meeker, Amer. Anthropologist, 42:526, July 1940; Daniel Katz, Amer. Journal of Psychology, 53:628, Oct., 1940; Read Bain, Amer. Sociological Review, 5:254, Apr., 1940; H.M. Lynd, New Republic, 102:253, Feb. 19, 1940.

Radin, Paul. Primitive man as philosopher. N.Y., Dover Publications [c 1957] 456 p. bibliog. f. index

A precedent-shattering discourse, originally issued in 1927, on the mental dynamics and philosophical outlook of primitive man. Assuming that "among primitive peoples there exists the same distribution of temperament and ability as among us," Radin first considers "the general attitude of primitive man toward life and society," showing, for instance, that he is "a man of practical sense," that he enjoys considerable individualism, that he is distinctly not enslaved by either passions or peers, and that his ethics are founded upon an objective appraisal of human conduct. Furthermore, Radin outlines the nature of primitive attitudes toward life and death, contending that the usual view of the primitive as one who assumes that "no death is ever a natural one"--a position amply represented in the Guinea literature--is

## ETHNOPSYCHOLOGY, cont.

false, for both the "inevitability of death and the inexorability of fate" appear regularly in song and proverb. A number of poems and proverbs are quoted in extenso to display the range, objectivity, and psychological insight characteristic of primitive thought. The body of aphorisms and tales from Guinea would provide a like display (see "Folklore" in the main bibliography). In Part Two, "The higher aspects of primitive thought," Radin importantly delineates two types of temperament within primitive societies--the man of action and the thinker--and proceeds to investigate the attributes and role of the latter, the "exceptional man" who thinks speculatively and who has been ignored or sub-valued in the bulk of ethnological literature. Radin's work is pregnant with implications for the student of Guinea Africans, who are so frequently encountered in the literature as intellectually infantile, temperamentally undifferentiated, and governed wholly by sensual impulse. Too, numerous references to the Peyote Cult and its supportive mythology supply parallels and comparisons valuable to the analysis of Mbueti Sect practices (see "Native population--Mbueti Sect" in the main bibliography).

## FOLKLORE OF AFRICAN PEOPLES

see "Africa--folklore"

## IBERIAN COLONIALISM

see "Colonialism," "Portuguese African territories," "Spain" (esp. the subdivs. "--colonial history and administration," "--colonial law," "--colonial theory"), "Spain in Africa," "Spanish African territories."

## IBOGA

see also "Chemopsychiatric drugs"

Delourme-Houde, J. "Contribution a l'etude de l'Iboga." Annales Pharmaceutiques Francaises. 4:30-36, 1946.

A pharmaceutical analysis of the Iboga plant, cited by de Ropp (see "Chemopsychiatric drugs"). It is apparently an abridgment of the author's 1944 Doctoral thesis in Pharmacy, cited by Veciana (see "Native population--Mbueti Sect," the main bibliog.).

Goutarel, R. and Janot, M.M. "Iboluteine, nouvel alcaloide extrait de l'Iboga (Tabernanthe Iboga H. Bn.)." Annales Pharmaceutiques Francaises. 11:272-74, 1953.

Cited by Veciana (see "Native population--Mbueti sect," main bibliog.).

## IBOGA, cont.

Raymond-Hamet, M. "L'Iboga, drogue défatigante mal connue." (In Académie de Médecine, Paris. Bulletin. 124:243-55, 1941.)

A discussion of Iboga as an anti-fatigant. Cited by De Ropp ("Chemo-psychiatric drugs").

## IFNI

see "Spanish African territories."

## ILLITERACY

United Nations Educational, Scientific and Cultural Organization.

World illiteracy at mid-century; a statistical study. [Paris] UNESCO [1957] 200 p. bibliog. f. map tables (Monographs on fundamental education, 11)

A systematic survey and analysis of illiteracy in 65 countries, based on post-1945 census data. Chap. II focuses upon the problem of defining and assessing literacy; Chaps. VIII through X relate illiteracy to school enrollment, national income, and urban industrialization. Illiteracy estimates for Spanish Guinea and Spanish West Africa appear on p. 40. The Spanish territories are grouped with 52 other countries where the illiteracy rate is 50% or more but the total number of adult illiterates is less than one million. Adjacent tables permit comparisons between Guinea, the Spanish Sahara, and other Africanas well as Asian, South American, and European areas.

## KIN-ORGANIZED SOCIETY

see "Africa--ethnology" (esp. the subdiv. "--kin-organized society"), "Anthropology," "Comparative ethnology."

## LITERACY

see "Illiteracy"

## MELILLA

see "Spanish African territories"

## MISSIONS--ROMAN CATHOLIC

Mondragones, Pío María de. Manual de misionología. 3a ed., corr. y

## MISSIONS--ROMAN CATHOLIC, cont.

aum. Madrid, Ediciones España Misionera, 1951. 716 p. bibliogs. bibliog. f. maps tables index

A fact-filled handbook on Catholic missionology, encompassing doctrine, history, tactics, organization, and statistics. According to the author, a Capuchin priest and Prof. of Missionology at the Pontificio Instituto Científico Misionológico de Propaganda Fide, the volume is directly primarily to priests and seminarians, but the wealth of concisely-stated, well-organized information makes it of general reference value. With regard to Roman Catholic missionary activity in Africa, several sections should prove especially enlightening: 1) a definition of organizational types (e.g., Apostolic Delegation, Vicariate Apostolic; p. 206-11); 2) notes on the formation and role of an indigenous clergy (p. 319-22); 3) recommended missionary postures toward local religious practitioners, polygamy, slavery, caste, and nationalism (p. 360-68); 4) observations on the tactical necessity to adapt liturgy, pedagogy, art, and language to the particular cultural environment (p. 369-71); 5) historical summaries of missionizing in Africa (p. 407-14, 421-23, 444-46, 466-70); 6) a comprehensive, worldwide missionary chronology, from the 1st century A.D. to 1950 (p. 473-85); and 7) universal, regional, and territorial statistics, based on 1949 figures, showing the number of Catholics, non-Catholics, catechumens, clergy, religious, seminarians, and catechists (p. 497-573; Guinea data appear on p. 533). Extensive bibliogs. precede each chapter.

## MOROCCO, SPANISH

see "Spanish African territories"

## PORTUGUESE AFRICAN COLONIES

see also "Colonialism--Portuguese"

Duffy, James. Portuguese Africa. Cambridge, Mass., Harvard Univ. Press, 1959. 389 p. bibliog. notes index

Spanish Guinea is exceedingly smaller and much less populous than the Portuguese African empire, but the two colonial spheres have much in common. Duffy's historico-analytical study, which focuses upon Mozambique and Angola, represents the best-researched and most thorough work now available on Portuguese Africa. Two chapters particularly, "Mystique and administration" and "Native policy," provide the principal bases for comparison between Spanish and Portuguese colonial goals and tactics. The data reveal striking similarities. For example, both powers have concocted a "colonial mystique" from "the values of the past" and the "promises of the future"; the Lusiadas of Camoes is regarded as an impetus and justification for imperialism in Portugal, the Spanish resurrect the imperialist pronouncements of Isabella la Católica to

## PORTUGUESE AFRICAN COLONIES, cont.

prove an historical imperative for African colonialism; both states maintain the legal fiction of absolute metropole-colonial integration and defend each other on colonial questions before international bodies (until a 1960 breach), arguing that their conduct in the African provinces is purely an internal matter not subject to international debate (see, for example, "España y Portugal han sido paises civilizadores . . .," cited under "Spain-colonial theory"); in Portugal the number of Government-subsidized periodicals and publications dealing with the African provinces has increased enormously, and colonial propaganda in Spain has mounted in like fashion, including an annual "Día de Africa," frequent postal issues on African themes, public essay contests on subjects like "Spain's right to Gibraltar" or "The history of Fernando Poo," and deliberate colonial reportage in the daily press; central to the colonial philosophy of both nations is that the African must work, regardless of his inclinations; in both Spanish and Portuguese Africa, education is geared to de-Africanize the native, infusing him instead with Iberian ideals, inculcating the rudiments of peninsular history and language, and achieving at least tentative Christianization; administrative machinery in Portuguese and Spanish colonies is almost identical: the fundamental source of colonial authority resides in the metropolitan capital, the supreme authority in each African province is the Governor-General, and lesser administration is accomplished through territorial districts (circunscripciones and demarcaciones); and urban councils; the juridical provisions for African "assimilation" are practically the same, each power having evolved a 3-stage progression from indígena to no-indígena, but the qualifications are invariably stringent and the number of "asimilados" and "emancipados" in comparison to the total African population is very small; in both Portuguese and Spanish Africa there is a tradition of racial tolerance, but this is increasingly mitigated by a growing racism founded in economic repression exercised by Europeans over Africans; in Spanish colonies, as in the Portuguese, censorship, controlled immigration, effective police surveillance, and supervised education have prevented the formation of an indigenous leadership capable of arousing resistance; the only African organizations permitted are cooperatives and social clubs sponsored by the Government; in Portuguese and Spanish colonies alike hospital wards are segregated; and both powers, sharing an authoritarian politico-economic philosophy, tend to regard all criticism of their colonial conduct as inspired either by envious European rivals, Bolsheviks, or Jews (see, for instance, Areilza and Castiella's Reivindicaciones de España, cited under "Spanish African colonies"). In at least one respect, however, there is a divergence between Spanish and Portuguese policy: for Spanish Guinea Africans there exists a distinct judicial system and legal code tailored to their cultural condition, while in Portuguese territories a single law code applies equally to Europeans, asimilados, and indígenas. Reviews: D.H.S., African Affairs, Jan., 1960, p. 76-7; Irene Diggs, Journal of Negro History, 44:261-64, July 1959; Harvey Glickman, Africa report, 5(9):14-15. Sent.

## PORTUGUESE AFRICAN COLONIES, cont.

timely supplement, assimilating late political developments into a total analysis and prospectus of Portuguese African policy, see Duffy's "Portugal in Africa." Foreign Affairs. 39(3):481-03, Apr. 1961. According to Duffy, Portuguese policy-makers have reacted to mounting international criticism and internal African unrest by initiating a chimerical policy of "total assimilation" and continuing their intransigence toward political reform and outside intervention. The enormity of Portugal's African holdings, coupled with her somewhat more rigid posture toward critics, have tended to focus greater attention upon the Afro-Lusitanian community than upon Spanish Guinea and the Spanish Sahara. However, the crisis experienced by Portugal may well be a harbinger for Spain, and the success or failure of Portugal's response will undoubtedly influence Spanish behavior in Guinea and North Africa. Indeed, Spain's situation is potentially worse, for the Spanish populace does not seem to share with its peninsular neighbors such a militant interest in African empire and might react much less vehemently to an armed or diplomatic challenge against continued Hispanic sovereignty over the Bight of Biafra and western Sahara. Inside Spanish Africa, however, conditions are less flammable than in the Portuguese domains because of the negligible immigration of racist-prone whites.

## PRIMITIVE SOCIETY

see "Abortion," "Africa--ethnology," "Anthropology," "Comparative ethnology," "Ethnopsychology."

## PROTO-STATES

see "Africa--ethnology--proto-states," "Divine kingship," "State"

## RIO DE ORO

see "Spanish African territories"

## SCULPTURE OF AFRICA

see "Africa--arts and crafts"

## SPAIN--BIBLIOGRAPHY--SERIALS

Instituto Nacional del Libro Español. Libros del mes. Madrid, 1958- monthly

A current, classified list of Spanish-produced books analogous to the American book publishing record. All entries contain full bibliographic

## SPAIN--BIBLIOGRAPHY--SERIALS, cont.

and price data; some bear signed annotations. Each issue terminates with an index to authors, anonymous works, and subject groups. C.S.I.C. output is cited, but the emphasis is upon commercial presses; formal government publications are excluded. The list is reprinted as a separate from the "Repertorio bibliográfico" section of El libro español, Spain's book trade journal.

## SPAIN--BIBLIOGRAPHY--SOURCES

Childs, James B. "Spanish present day official publications; notes on bibliographical sources." Annals of Library Science 6(3):69-76, Sept. 1959.

An enumeration of bibliographic sources for publications issued by Spanish Government agencies, together with critical comments on Spanish cataloging procedure for official documents. Childs appropriately underscores the need for overall bibliographic control, as well as centralized printing and distribution. The Monthly catalog of U.S. Government publications might serve as the model for a bibliographic device which comprehensively records official printed matter and--by indicating price and sales outlet--immensely simplifies acquisition. Too, a Spanish counterpart to Schmeckebier and Eastin's Government publications and their use (Wash., D.C., Brookings Institution, 1961) would be of immense value. The stated purpose of the American volume is "to describe the basic guides to government publications, to indicate the uses and limitations of available indexes, catalogs, and bibliographies, to explain the systems of numbering and methods of titling, to call attention to certain outstanding compilations or series of publications, and to indicate how the publications can be obtained."

## SPAIN--CENSORSHIP

Sierra Corella, Antonio. La censura en España; índices y catálogos de libros prohibidos. Madrid, Cuerpo Facultativo de Archiveros, Bibliotecarios, y Arqueólogos, 1947. 362 p. illus.

A history of censorship exercised over printed matter by Church and State since the 15th century. Unhappily, there is no specification of contemporary censorship machinery nor any examples of recently-banned or expurgated literature, but the work eloquently confirms the authoritarian nature of official Spanish philosophy, documents a heritage of ecclesio-civil censorship intended to insulate the populace from sundry heresies, and suggests the intellectual areas traditionally considered most sensitive. Sierra advocates prior (i.e., pre-publication) review, assaults "freedom of the press" as a ruinous illusion, and maintains that "the Church will never renounce its supreme and universal spiritual stewardship . . . nor can the state, without committing suicide, ever abandon the high direction and careful orientation of

## SPAIN--CENSORSHIP, cont.

intellectual activities in their multiple political, moral, scientific, literary, and artistic ramifications." An appreciation of how the state manipulates peninsular mass media to ensure dissemination of approved doctrine and how it prevents or silences "error" is essential to an understanding of the intellectual climate in Spain's African dependencies, where metropolitan practices are fully reproduced. For an indication of current statutory limitations upon free speech, association, and political activity, see p. 68-71 and 355-57 in International Labour Office. Ad Hoc Committee on Forced Labour. Report. Geneva, 1953 (I.L.O. studies and reports. New ser. No. 36). Slanderizing the Falange and its heroes, emblems, or flags is, for instance, a criminal offense; so is masonic membership. Strikes are forbidden; propagation of matter tending "to destroy or weaken national feeling" or "to promote . . . separatist activities" is punishable by fine and imprisonment. For an intimation of practical newspaper, book, and Bible censorship in modern Spain, together with the stultifying atmosphere it creates, see p. 119, 162-63, 168, 189, and 236-37 of Herbert L. Matthews' The yoke and the arrows (Rev. ed.: N.Y., Braziller, 1961). For continuing news of literary censorship, political restraints, and discrimination against non-Catholic faiths, consult the N.Y. Times Index and the Public Affairs Information Service weekly and cumulative bulletins.

## SPAIN--COLONIAL HISTORY AND ADMINISTRATION

Díaz del Castillo, Bernal. The discovery and conquest of Mexico, 1517-1521. Ed. by Genaro García; tr. with an introd. and notes by A.P. Maudslay; introd. to the American ed. by Irving A. Leonard. N.Y., Farrar, 1956. 478 p.

A complete extract of all the material relating to the discovery and conquest of Mexico from Díaz del Castillo's True history of the Conquest of New Spain, first published in 1632 "and universally accepted from that time onwards as the most complete and trustworthy of the chronicles of the conquest of New Spain." The author, a foot soldier who accompanied Cortes, matter-of-factly describes the Cortes adventure. From his narrative the reader may distill the impelling and often contradictory motives of the conquistadores: to advance the Cross and Hispanic culture to new lands--and to wring profit from these same lands; to win national glory--and to satisfy private lusts. Thus, aside from chronicling one of the world's most daring and suspenseful feats, Diaz del Castillo also, unwittingly, unfolds an important duality of purpose, the marked "schizophrenia" characteristic of Spanish colonialism. An excellent introduction by Irving Albert Leonard provides an historical framework for interpreting the work, as well as an appreciative assessment of Diaz del Castillo's accomplishment. Reviews: J.F. Rippy, Chicago Sunday Tribune, Feb. 19, 1956, p. 6; R.M. Hallett, Christian Science Monitor, Feb. 23, 1956, p. 5; C.E. Castaneda, N.Y. Times, Feb. 26, 1956, p. 6; New Yorker, 32:160, Apr. 7, 1956.

## SPAIN--COLONIAL HISTORY AND ADMINISTRATION, cont.

Leonard, Irving Albert. Books of the brave, being an account of books and of men in the Spanish conquest and settlement of the 16th century New World. Cambridge, Mass.: Harvard Univ. Press, 1949. 381 p. 5-p. bibliog.

Ostensibly a survey of book production and distribution in Spain and the Spanish empire of the 15th and 16th centuries plus a catalogue of literary tastes during this period, the study also reveals the seldom-discussed influence of books--particularly chivalric romances--upon the Spanish empire-builders. The author demonstrates that notions of gold-sprinkled islands peopled by warlike Amazons and adorned with a breathtaking variety of exotica were popularized by "lying histories" like the widely-read Amadis de Gaula and perhaps lured the bold conquistador even more powerfully than his zeal to evangelize the savages and to win more land for the Spanish crown. An excellent precis of Books of the brave is furnished by the author himself on p. xii-xv of the "Introduction to American edition" of Bernal Diaz del Castillo's chronicle cited above. Reviews: Roy Hillbrook, Current History, 17: 160, Sept., 1959; Hubert Herring, N.Y. Herald Tribune Weekly Book Review, Sept. 25, 1949, p. 58; N.Y. Times, Jan. 1, 1950, p. 5.

"Mal-administration of the Spanish colonies." The Quarterly Review. 35:321-351, 1827.

An anonymous summary, with abundant extracts and commentary, of Noticias secretas de America (London, David Barry, 1826), a work by Jorge Juan and Antonio de Ulloa, Spanish officials who for nine years traveled extensively through mid-18th century South America. What the two travelers impartially recorded from first-hand observation was a state of almost incredible misgovernment and corruption throughout the Spanish colonies. While their treatment of Spanish administration is perhaps overly critical (few colonial empires have proven models of virtue, self-restraint, and humanitarian enlightenment), the article--and the volume upon which it is based--nevertheless provide a sobering antidote to the generally uncritical, self-adulative studies of colonial history published by the Spanish themselves. Moreover, the Juan-Ulloa report succeeds in pinpointing several apparent constants in Spanish colonial experience that have endured--albeit in attenuated degree--in 20th century Guinea; for instance: 1) the allotment of all major and many secondary administrative posts to metropolitan Spaniards rather than to indigenas or Creoles; 2) the existence of widespread concubinage, which in the colonial Americas extended even to the clerical ranks; 3) deliberate disregard of annoying peninsular decrees, usually with respect to the protection and instruction of the aborigines; fiscal reform, or the correction of judicial abuses; and 4) the wholesale exploitation of indigenous peoples through direct taxes, forced labor, and debt peonage. According to the Quarterly reviewer, the Juan-Ulloa document was suppressed in Spain, making the Barry Spanish-language edition (with editorial notes in English) the first general publication of the work. Salvador de Madariaga has termed the noticias "eloquent

## SPAIN--COLONIAL HISTORY AND ADMINISTRATION, cont.

condemnation" by "intelligent and efficient Spaniards" (see his Spain, cited under "Spain--History").

Roscher, Wilhelm Georg Friedrich. The Spanish colonial system. [Tr. by Edward Gaylord Bourne and Ernest H. Baldwin] N.Y., Holt, 1904. 48 p. bibliog. f.

A chapter extracted, edited and translated into English from the Third, 1885 edition of Roscher's Kolonien, Kolonialpolitik, und Auswanderung. It constitutes a comprehensive outline of historic Spanish colonial practice and policy in the Americas and supplies, through copious footnotes, a thoroughgoing guide to source materials for the study of Spanish colonial history. As well, the volume provides an historical perspective for the analysis of contemporary Spanish colonialism. For instance, the principle of political, commercial, and religious centralism in Spanish Africa may be traced to centralistic antecedents in the administration of the 16th century Spanish Empire. The recent process of "emancipación" finds a suggestive antecedent in the centuries-old colonial practice of declaring "white" men from the mixed castes, "who, owing to their capacity and energy, might be dangerous." Thus were potentially troublesome non-whites aligned in sympathy and status with the European aristocracy, and a possible anti-European revolt denied its most promising leadership. Likewise, the Indians of Spanish America, just as the ~~contemporary~~ Negroes of Spanish Africa, were regarded juridically as minors and subject to paternalistic law. Another historic parallel to ~~current policy~~ inheres in the attempted isolation of colonial domains from foreign influence and intercourse, achieved through immigration and emigration restrictions, prohibitions on the internal movement of persons, and politico-ecclesiastical censorship. Similarly, the "official" concern for native welfare as well as Spanish scholarly interest in indigenous culture, evidenced by the Patronato de Indígenas in Guinea and the manifold studies of indigenous languages and life underwritten by Madrid, are simply extensions of traditional interposition by the government on behalf of its uncivilized overseas' wards--often to the displeasure of conquistadores or encomenderos--and the deliberate promotion of research into the characteristics of Spain's native subjects, a pursuit vigorously supported, for example, by Charles V.

## SPAIN--COLONIAL LAW

Lozano Serralta, Manuel. La nacionalidad en los territorios dependientes, apuntes sobre la nacionalidad en derecho colonial. Madrid, C.S.I.C., I.D.E.A., 1955. 112 p. bibliog. f.

A richly-footnoted odyssey through the maze of historic juridical concepts and contemporary international legislation concerning nationality and citizenship in dependent territories. Spanish nationality law is considered in terms of its antecedents, dating from the 1680 Laws

## SPAIN--COLONIAL LAW, cont.

of the Indies, and compared to modern European colonial practices, mainly English and French. Separate chapters are devoted to the unique nationality patterns obtaining in Guinea, Spanish West Africa, and --formerly--Morocco, while two concluding chapters pose several problems relating to nationality that require further legislative elaboration. A footnote on p. 66 concisely outlines the three sources of law for Spanish dependencies, which is of some orientative value; and p. 41-48 constitute a sound, tersely-worded essay on the various legal "personalities" of colonies and the alternative phases of their juridical evolution. Since the publication of Lozano's study, Guinea has undergone a metamorphosis of legal personality, becoming incorporated into the metropole as an "overseas province." But the complexity of nationality determination presumably remains because of traditional Spanish disinclination to grant full citizenship rights to "natives" and non-Hispanic immigrants without the application of certain "civilization" tests.

## SPAIN--COLONIAL THEORY

"España y Portugal han sido países civilizadores y no colonialistas; intervención de D. Juan Pablo de Lojendio en la O.N.U." ABC. Edición semanal aérea. 7 feb. 1957, p. 27.

A journalistic report of discussions in the United Nations Trusteeship Council which underscores the insistence of Spain and Portugal alike that a Metropole and its overseas' territories--at least in Iberian philosophy and jurisprudence--constitute an inseparable political, economic, and social unity. The occasion for this exposition of colonial theory by the Spanish delegate, Juan Pablo de Lojendio, was a debate over Portugal's failure to submit periodic reports on her Asian and African dependencies. Portugal's contention, vigorously seconded by Spain, is that the Portuguese Constitution regards these overseas regions as integral portions of the Metropole and thus any U.N. inquiry into these regions is tantamount to unjustified interference in the internal affairs of a member state. Portugal has remained firm in this posture, but Spain relented in late 1960, agreeing to supply reports on her African dependencies.

Salvador, Pedro. "Consideraciones en torno al concepto de colonia." Cuadernos de estudios africanos. 1:67-100, 1946. bibliog. f.

An essay in colonial typology whose last four pages compactly define Spanish colonization as the "process of incorporating a territory inhabited by primitive people into the Universal destiny of the Metropole." According to Salvador, the incorporation process includes a metropolitan's right to "'use' the colony in any way that will enhance the realization of their common destiny. This right," he maintains, "is irrenounceable and ought to be exercised even if it occasions . . . rebellion . . . among the colonized people, who have not reached the

## SPAIN--COLONIAL THEORY, cont.

cultural level necessary to comprehend that superior destiny."

## SPAIN--DIRECTORIES

"Spain." Europa year book. London, Europa Publications, 1930- v.  
annual

Approximately 50 pages of invaluable reference data; a statistical summary of population, industry, education, agriculture, and communications; an outline of governmental structure; identification of major political and clerical personnel; and comprehensive lists of newspapers, magazines, publishers, radio-TV stations, banking and insurance firms, trade and industrial organizations, transport and tourist agencies, learned societies, research institutes, universities, libraries, and museums. The classed lists contain not only addresses and the names of officials, but also much supplemental information; for instance, the specialties of publishing houses, the relationships between quasi-official academic societies, and the size of library holdings. Until 1960, the yearbook was published in two looseleaf volumes titled Europa and Orbis. Beginning with the 1960 edition, however, the work has been issued in two bound volumes under a single title. Spanish data appear in volume I: "Europe." The material on schools and other educational institutions is duplicated in another Europa annual, World of learning.

## SPAIN--EDUCATION

United Nations Educational, Scientific, and Cultural Organization.  
World survey of education; II: Primary education. [Paris] UNESCO  
[1958] p. 908-27 bibliog. charts

Concise data on the history, objectives, organization, legal bases, problems, and trends of Spanish education. Prepared by the Spanish National Commission for UNESCO in 1956, the survey includes a useful Glossary of educational terms, statistics through 1953, and a select bibliography. On p. 913 appears a schematic diagram of the entire Spanish school system. P. 925-28, devoted wholly to Spanish Africa, contain 1950-53 figures for the number of schools, size of teaching staff, and enrollment (by sex) at each level of instruction in Guinea, as well as the itemized 1953 education budget. There are several inadequacies, however: 1) there is no indication that separate schools of Agriculture and Puericulture exist at the secondary-vocational level; 2) no literacy figures are presented, for Guinea, though a 17.3% illiteracy rate is cited earlier for the peninsula; 3) the Missionary Sons of the Immaculate Heart of Mary are incorrectly denominated the "religious order of the Sacred Heart"; and 4) the British Chaplaincy School at Santa Isabel is mistakenly assigned to Bata and its students, for the most part Nigerians, are described as "English boys and girls."

## SPAIN--EDUCATION, cont.

Familiarity with Spanish educational philosophy and the metropolitan school structure is essential to an appreciation of Guinea's pedagogic system, which in many respects is a reproduction in miniature of the peninsular pattern. Moreover, metropolitan statistics on educational expenditures, enrollment, and school construction are necessary to determine Guinea's relative development.

## SPAIN--HISTORY AND CIVILIZATION

González López, Emilio. Historia de la civilización española. N.Y., Las Americas, 1959. 739 p. 24-p. bibliog. illus. maps index

A chronicle of "all the manifestations of Spanish cultural life, from the political to the literary," by a Prof. of Spanish Literature at Hunter College. Following an introductory chapter on Spain's physical environment, the progression is chronological, beginning with "Primitive Spain" and concluding with an examination of contemporary arts, government, economics, and social life. Within each historical period, Gonzalez is concerned not only with personalities and events, but also with intellectual and cultural trends. Accordingly, there is considerable matter on the development of Spanish painting, music, literature, and philosophy, conveniently juxtaposed with politico-economic data. Gonzalez' style is less arresting than Madariaga's (see below), he affords fewer psychological insights into the character of the Spanish people, and his treatment of modern Spanish political history is far less detailed, but his scope is on the whole broader and the account of early Spanish history and modern politico-cultural institutions more complete. Indeed, the two volumes well complement each other: Gonzalez supplies a highly systematized and accessible body of facts while Madariaga provides dynamic analysis and an intimation of the Spanish Zeitgeist. Review: B.G.D., Books Abroad, 35(2): 177, Spring 1961.

Madariaga y Rojo, Salvador de. España; ensayo de historia contemporánea. 4th corr. and enl. ed. Buenos Aires, Edit. Sudamericana, 1944. 825 p. bibliog. f. index

An interpretive history of Spain from 1479 to the present, by an Oxford Prof. and former League of Nations delegate, Cabinet minister, Ambassador, and member of Parliament during the 1931-36 Spanish Republic. Two prefatory chapters, "The land" and "The people," valuably characterize the peninsula's physical constitution and prehistory, as well as Spain's ethno-racial composition, regional psychology, and national traits. After a brisk inspection of events from the Spanish Empire through the Generation of '98, the first half of the volume is primarily topical, a series of analytical essays on such broad matters as economic development, agrarian and labor problems, clericalism, militarism, the "catalan question," hispano-Portuguese relations, and Moroccan involvement. In the second half, Madariaga proceeds

## SPAIN--HISTORY AND CIVILIZATION, cont.

chronologically from the outset of the 20th century through the Civil War to contemporary times. This portion is the most highly detailed, and--although Liberal in tone--represents a refreshingly fair-minded, systematic, and humane treatment of perhaps the most turbulent and highly controversial period in all Spanish history. But probably Madariaga's greatest success (and preoccupation) is to distill that elusive and curious coalescence of traits that constitutes the "Spaniard" and which must be comprehended if either past or current Spanish history is to be fathomed. The present-day Spanish colonial Empire is never mentioned, but some excellent insights into the historical antecedents and temperamental predispositions that mould Spanish colonial policy can be derived from Madariaga's opening five chapters, particularly the two dealing directly with the Spanish-American empire. According to Madariaga, the dream of universal religious unity was the prime motivation in Spanish empire-building, and the object of at once converting and protecting their new native subjects was central to imperial policy, manifest in the founding of colleges for Indians, the intense study of Indian languages and culture by such scholars as Fr. Sahagun, and the declaration of the Indians' legal freedom (providing they acceded to evangelization), all of which have later Guinea parallels. However, perhaps indicative of a dualism in Spanish colonization, religiously-inspired paternalism corroded in the colonial Americas due to the relentless "pressure of economic conditions" and the cupidity of settlers; compulsory labor was decreed and Indian persecutions multiplied, much as paternalistic considerations were foregone in late 19th and early 20th century Guinea because of pressing labor requirements that could not be satisfied through purely voluntary recruitment. Moreover, the separate "Commonwealth of Whites," the European settlers of Spanish-America, also ultimately suffered severe restrictions imposed by an absolutistic, metropole-centered government: "crushing taxation, cumbrous . . . administration, fitful justice . . . ; overregulation of life . . . ,<sup>1</sup>" many of the same ills declaimed against by Labra y Cadrana, Saavedra y Magdalena, and Beltrán y Rózpide, early advocates of colonial reform in Guinea. Too, Madariaga's appraisal of clerical education and influence in Spain (Chapter 13) is applicable, by extension, to Guinea, and helps to explain the nature of instruction in Guinea parochial schools plus the discomfort experienced by non-Catholic missionaries in the colony. His perceptive comments on the natural suitability of Catholicism to the individualistic Spaniard by virtue of Latin services and non-gregarious, passive worship suggests the virtue of comparative research into the sociological suitability of Catholicism to folk peoples like those of Guinea whose personality dynamic is basically group-oriented, not egoistic. Indeed, Fernandez Cabezas has already dealt with the subject of religious acculturation and "Catholic aptitude" among Guinea peoples, but unsystematically, and incompletely (see "Native population--Pamues" in the main bibliography). Except for slightly differing Appendix material, an identical English-language edition is Spain (N.Y., Creative Age Press, 1943. 509 p. bibliog. f. bibliog. notes index).

## SPAIN--HISTORY AND CIVILIZATION, cont.

An important incidental feature of the 1943 edition is Madariaga's lucid explanation on p. 490-92 of how to determine and file compound Spanish surnames. The most recent English-language ed. was published in 1958 by Praeger (N.Y., 736 p.) and is now also available as a paperback (Praeger, 1960). This edition contains added material--critical analyses of post-war Spanish administration, economic policy, and foreign relations--bringing the work entirely up to date. However, it lacks the useful essay on Spanish surnames. Reviews for the 1958 edition: H.L. Matthews, N.Y. Times, June 29, 1958, p. 3; Ramon Sender, Saturday Review of Literature, 41:13, June 7, 1958.

Pérez Bustamente, Ciriaco. Síntesis de historia de España. 9th corr. ed. Madrid, Ediciones Atlas, 1953. 260 p. illus. maps

In 45 compressed chapters, the author--a Prof. of History at the Univ. of Madrid--synthesizes the history of Spain from prehistoric times to the "Movimiento Nacional" fashioned by General Franco. Each chapter contains concise summaries of events within a given historical period (e.g., "The conquest of Spain by Rome") and concludes with a capsule excerpt from major works of literature and history to illustrate in depth some facet of each period. The author is markedly nationalistic, regards freemasonry, Marxism, republicanism, and Judaism as equally great evils, and faithfully interprets recent Spanish history from the "official," Falangist viewpoint. The final chapters are particularly valuable as a brief exposition of Falangist and traditionalist doctrine with simple biographies of leading Rightist figures.

Smith, Rhea Marsh. "Spain looks to the future." Current History. 31:268-275, Nov., 1956.

A fair-minded appraisal of contemporary Spanish politics, economics, and foreign relations in which the author, a Prof. of History at Rollins College, indicates background factors for current problems and speculates reasonably upon likely courses of Spanish development. Particularly apt is Smith's observation that, given the economic and military reconstruction of Spain, "the Spaniard may again become an imperialist and attempt to extend his influence through national egotism to the detriment of his neighbors." Imperial expansion has proven a leitmotif in Spanish thought for centuries and could erupt into reality at the expense, for instance, of Portugal, which possesses an African empire many times <sup>in 1958</sup> larger than Portugal itself while Spain's holdings are much smaller than the Spanish motherland, no doubt an invidious comparison for past-inspired Spanish nationalists.

Thomas, Hugh. The Spanish Civil War. N.Y., Harper, 1961. 720 p. 26-p. bibliog. bibliog. f. illus. maps tables index

The first definitive and rigorously objective account of an event central to modern Spanish history. Civil War action in Guinea, however, receives only a brief footnote mention on p. 164.

## SPAIN--POLITICS AND GOVERNMENT

Corts Grau, José. Motivos de la España eterna. [Madrid] Instituto de Estudios Políticos, 1946. 332 p. illus.

Five essays which well express the spirit of Falangist political philosophy and indicate a number of specific applications.

Ridruejo, Dionisio. "After Franco, what?" Atlantic monthly, 207(1): 81-6, Jan. 1961.

A forthright exposition of contemporary political and intellectual life in Spain. Ridruejo, a poet, essayist, and leader of Acción Democrática, explodes the myth of "organic democracy," indicates how civil liberties are severely circumscribed, specifies the sources of support for and hostility to the Franco government, suggests the shallow role performed by "labor unions," discusses the ferment growing within Church and Falange alike, outlines the "enigma of the Army," and speculates shrewdly upon the alternatives which the Spanish populace must face at the termination of the current "provisional" regime. Another article in the same issue, "The future of Spanish Catholicism," by José Luis Aranguren (p. 130-34), elaborates upon the relationship of Church and State in historic and modern Spain, showing that the Counter-Reformation produced a negative, "morbid obsession of not being contaminated by heresy." But Aranguren also demonstrates that reformist trends in Catholic socio-political thought have deep roots and favorable prospects. For continuing, uncensored data on socio-political, economic, and religious developments within Spain, see Iberica, a monthly journal issued in English- and Spanish-language editions.

## SPAIN IN AFRICA

Includes matter dealing with the general history and philosophy of Spanish involvement in Africa. For material on contemporary Spanish Africa and the former Moroccan protectorate, see "Spanish African territories."

Areilza y Martínez-Rodas, José María, conde de Motrico, and Castiella y Maíz, Fernando María. Reivindicaciones de España. Prol. por Alfonso García Valdecasas. Madrid, Instituto de Estudios Políticos, 1941. 669 p. bibliog. f. illus. maps diagrs. name index

A region-by-region exposition of Spain's territorial rights and needs in Africa, founded on the brash supposition of an Axis victory in World War II and consequent re-partition of the continent among Germany, Italy, and Spain. Throughout, the tone is at once chauvinistic, Anglophobic, Francophobic, and pro-Fascist, with traces of anti-Semitism and frequent attacks on non-Falangist Spaniards like Salvador de Madariaga and José Ortega y Gasset. Several academic benefits may be derived from the study, which was awarded the Premio Nacional de Literatura in 1942: 1) satisfactory political histories for each

## SPAIN IN AFRICA, cont.

Spanish African territory; 2) an appreciation of Falangist objectives in Africa; and 3) insights into the political philosophy and underlying assumptions of the "Nuevo Estado." Areilza, a banker, industrialist, and diplomat, has been ambassador to Argentina and the U.S., a member of the Cortes, and Mayor of Bilbao; Castiella, a diplomat and author, has been Minister of Foreign Affairs, Ambassador to Peru and the Vatican, Director of the Instituto de Estudios Políticos, and President of the International Affairs Committee of the Cortes. The Guinea chapter is annotated separately under "History" in the main bibliography. Review: *Instituto Fascista dell'Africa Italiana, Boletino*, 10-11-12:zii, agosto-settembre-ottobre 1941.

Arques, Enrique. El camino nuestro. Madrid, C.S.I.C., I.D.E.A., 1949. 125 p. illus. maps

An answer to the question, "What drives us toward Africa?" fashioned in terms of historic rights, geographical necessity, and fulfillment of national destiny. Arques' focus is upon Tangier, Gibraltar, and North Africa, but his thunderingly-enunciated thesis that "Africa begins in the Pyrenees" contains broader implications.

Borrás y Bermejo, Tomás. La España completa. Madrid, C.S.I.C., I.D.E.A., 1950. 52 p. illus.

Borrás argues that Spain is entitled to participate with other Western powers in the development of Africa because of historical Hispano-African interaction, a unique geographical position astride both the European and African continents, demonstrated success as an African colonial power, and supposed spiritual resources which could mitigate the basically materialistic Anglo-American posture toward Africa, making the Western image more palatable to "races of strong religious sentiment." A glibly-written terminal chapter surveys 1950 Spanish Africa: Morocco is a "demonstration of the disinterest, of the civilizing genius, and of the love of Spain for the Muslims"; Ifni's evolution into a Saharan metropolis illustrates "once again the old creative Spain"; aside from sand and nomads in the Spanish Sahara, "there is nothing, except that which Spaniards esteem above all else: soul"; and Guinea, despite many impediments, "serves the Spanish economy with growing efficacy."

Botzaris, Alejandro. "Comunismo en Africa." Archivos del I.D.E.A. 25:59-74, jun. 1953.

An investigation of Soviet objectives in Africa and the extent of Communist infiltration. However, Botzaris ludicrously over-exaggerates Soviet influence, ascribing all anti-colonial outbursts, including Mau-Mau and the Malgache rebellion, to Communist inspiration. Moreover, he is prone to label individuals as "Communists" on the flimsy basis of past associations and trips to Russia, and to characterize African groups, especially labor organizations and independence movements, as

## SPAIN IN AFRICA, cont.

tools of Soviet policy because of the presumed affiliations of some leaders. After outlining what he believes to be a massive Communist offensive in Africa, the author concludes that all European nations in Africa must unite in opposition to the Soviet menace and that "it is impossible to organize the defense of Africa without Spain, without utilizing the great experience that Spain has in fighting Communism, . . . because of all the Western nations, the only one that has conquered Communism is Spain and the only one that still has the power today to conquer Communism is Spain." The article is a representative example of "Communophobia," a tendency rampant among Spanish propagandists to inject the Soviet menace into practically any matter under discussion, to belabor Spain's role as a front-rank Anti-Communist power, and to justify stern security measures and political absolutism --in the colonies and on the peninsula--as necessary deterrents to feared Communist activity. Not surprisingly, every issue of Africa (Madrid) contains a section on Communist infiltration of the continent.

Cordero Torres, José María. Aspectos de la misión universal de España. Madrid, Vicesecretaría de educación popular (Falange), 1942. 93 p.

An itemization of Falangist global aspirations, concocted from "declarations" and "programs" approved by the Society of International and Colonial Studies in 1934 and 1936. Priority is assigned to Africa as "vital space" or lebensraum. Accordingly, there are proposals for obligatory capital investment in African enterprise and consumption of African goods, intense public propaganda regarding Spain's history and destiny in Africa, restitution of Gibraltar, and the annexation of Gabon. Policy principles as well as specific administrative and fiscal changes are recommended for Morocco, Ifni, Spanish Sahara, and Guinea (p. 47-53).

Cordero Torres, José María. La misión africana de España. Madrid, Vicesecretaría de educación popular [Falange] 1941. 95 p. illus. maps diagrs.

A popular history of Spanish involvement in Africa plus Falangist arguments for continued imperialism.

Ferrandis Torres, Manuel. "La faceta africana en el destino español." Archivos del I.D.E.A. 13:69-84, agosto 1950.

An essay on the reasons for Spanish preoccupation with Africa in which spiritual impulses (religiosity, love of independence, and a predilection for Universality), geography, and historic Hispano-African interaction dating from pre-Roman times emerge as the chief determinants. While Ferrandis' analysis is hardly objective, it is a representative argument for Spain's "manifest destiny" in Africa and justly re-emphasizes that Spain, of all the Western nations, experienced the longest and most intimate contact with Africa. Moreover, the author's

## SPAIN IN AFRICA, cont.

definition of "independence," which is diametrically opposite from the Anglo-American conception, suggests a certain semantic caution when interpreting Spanish pronouncements and also reaffirms a traditional cornerstone of Spanish colonial policy, total dominion; the imposition of Hispanic thought, language, and faith, as well as Hispanic politico-economic control, upon subject peoples.

Flores Morales, Angel [ed] Africa a través del pensamiento español; de Isabel la Católica a Franco. Prol. por José Diaz de Villegas y Bustamente. Madrid, C.S.I.C., I.D.E.A., 1949. 229 p. illus. 3-p. bibliog. maps

Statements by leading Spanish figures over the span of five centuries, gathered to affirm Spain's historic interest and involvement in Africa. Considered as a whole, the volume is itself an unblushing statement of "manifest destiny," of Spain's virtual "mission" to expand into the continent that she practically touches and which she considers the key to her national security. The theme of the volume is perhaps best expressed by the prologist: "Spain is not limited to the south by the Strait of Gibraltar. She was never so limited. She will never be thus limited: Such is the thesis reiterated by this book. The eternal truth." Aside from its major value as an expression of Spanish philosophy and desires regarding Africa, Flores' compilation includes valuable historical flashes of Spanish African imperialism and exploration, often written by contemporaries and augmented by maps, creating a kind of mosaic of Spanish activity in Africa. Also, the compiler and editor has wisely prefaced the selections by each africanista with both a photograph or portrait and concise biography, which provides the book with a special worth simply as a biographical gallery, arranged chronologically, of important contributors to Spain's very real preoccupation with Africa.

García Figueras, Tomás. Africa en la acción española. 2d ed. Madrid, C.S.I.C., I.D.E.A., 1949. 236 p. illus.

Another documentation of traditional Spanish interest in Africa. Historical, literary, and bibliographic evidence is amassed to support the author's thesis that "an historical law governs the common destinies of Spain and Morocco, and places Spain in an outstanding position with respect to the African continent." Chapter 36 lists major Spanish writers and institutions who are or have been concerned with Africa; the next section cites important archival collections and catalogues of Africana. The volume received a Premio Africa de Literatura in 1946.

Harbron, John D. "Spain in Africa." Current History. 26:215-221, Apr., 1954.

An historical explanation of contemporary Spanish preoccupation with Africa, followed by a succinct descriptive survey of Spanish colonial possessions in 1954 and a summary of Spain's Africanist policy,

## SPAIN IN AFRICA, cont.

emphasizing the "prestige factor of colonies to a nation as proud as Spain."

Sevilla Andrés, Diego. Africa en la política española del siglo XIX.  
Madrid, C.S.I.C., I.D.E.A., 1960. 246 p. bibliog. f.

A record of Spain's varied postures toward Africa from 1800 to 1900. Sevilla chronicles not only diplomatic and military events, but also non-official or popular opinion on Spain's role in Africa as articulated by political figures, literati, and the peninsular press. Throughout, the drama of evolving africanismo is deftly related to both domestic and international politics. Sevilla's sympathy is with the expansionists, and despite the unqualified title, his concentration is upon North Africa, especially Morocco, Tangier, and Tetuan. Guinea and the Sahara are hardly mentioned; neither is the 1884 Berlin Conference. Awarded the 1959 "Africa Prize," Sevilla's work is probably the most thoroughgoing history of 19th century Spanish thought, policy, and acts with respect to North Africa, a nearly unrelieved succession of names, dates, and quotations, and while the volume is heavily footnoted, there is no collected bibliography and--worst of all, considering its potential value as a source-book--no index.

Woolbert, Robert Gale. "Spain as an African power." Foreign affairs. 24:723-35, July, 1946. bibliog. f. tables map

An expert analysis of Spain's experience and objectives in Africa. Woolbert performs an accurate synthesis of Spanish intervention, especially in North Africa and Guinea, probes the sources and ramifications of Falangist "imperialist zeal," and assesses the economic and strategic worth of each Hispano-African territory. A Spanish reviewer in the Cuadernos de estudios africanos (2:183-88, 1947) declared the article factually imperfect and grounded in long-standing Anglo-American hostility toward Spain.

## SPAIN IN AFRICA--BIBLIOGRAPHY

Spain. Dirección General de Marruecos y Colonias. Biblioteca. Catálogo de materias; por María Asunción del Val. Madrid, Imp. de Sucesores de Rivadeneyra, 1949. 380 p. indexes

A classified, 3,967-entry catalogue of materials in the Library of the Dirección General. While the subject scope is practically unlimited, the numerical emphasis is clearly upon Spanish Africana. There are occasional references to format or content, but no evaluative nor extensively descriptive annotations. Periodicals are cited, but not periodical articles, unless issued as separates. Unlike Anglo-American practice, author entries for Government agencies commence with the agency itself, followed by the country, rather than vice-versa. Some titles are repeated under various classifications and duplicate copies

## SPAIN IN AFRICA--BIBLIOGRAPHY

occasion duplicate entries, which needlessly inflates the list. The first of three alphabetical indexes is to subjects; the second to authors, translators, and anonymous works; the third to places. Out-of-print. Copies owned by U.S.L.C. (Z 2701 .C7S7), BDGPPA.

## SPAIN IN AFRICA--CELEBRATIONS

Spain. Consejo Superior de Investigaciones Científicas. Instituto de Estudios Africanos. Día de África, 1952. Madrid, C.S.I.C., I.D.E. A., 1953. 190 p.

On 24 Nov. 1952, by Government order, Spain celebrated "Africa Day," commemorating the Codicilo on Spain's mission in Africa which was composed by Queen Isabel de Castilla in 1504. A conference was held at the I.D.E.A., schools featured lessons "exalting the Spanish mission in Africa," and the entire Spanish press published appropriate articles. Gathered in this volume are the governmental "Africa Day" decrees, speeches delivered at the I.D.E.A. by José Diaz de Villegas y Bustamente and Luis Morales Oliver (Director of the Biblioteca Nacional), poems on Moroccan themes by Rafael Duyos, and a host of newspaper articles. The two I.D.E.A. monologues are largely historical in content and inspirational in tone; the poetry alternates between blatant sentimentality, pro-Franco polemic, and genuine sensitivity to the North African milieu; the articles, popularly written, treat mainly with Spanish colonial history, the current civilizing labor in Guinea, Guinea's commercial utility, and the spiritual quality of Spain's interest in Africa. The collection constitutes impressive evidence of Spanish Africanist fervor and demonstrates how the peninsula is frequently inundated with propaganda justifying Spain's continued role as an African power.

## SPAIN IN AFRICA--MAPS

Spain. Dirección General de Marruecos y Colonias and Consejo Superior de Investigaciones Científicas. Instituto de Estudios Africanos. Atlas histórico y geográfico de África Española. [Prol. del José Diaz de Villegas y Bustamente] Madrid [C.S.I.C., I.D.E.A.] 1955. 197 p. bibliog. f. 47 maps toponomic index

Twenty-five maps deal with general African history, variously showing principal archaeological sites, ethnic demography, classical epochs of Roman and Carthaginian domination, the expansion of Islam, the establishment of independent emirates, and early European exploration and partition; six charts treat specifically with Spanish explorations; there are 2-page political maps of the world and Africa, as well as a large physical map of the African continent; maps numbered from 35 to 47 are physical, geologic, and political charts of Morocco, Ifni, Spanish Sahara, Continental Guinea, and the Gulf islands. A new edition

## SPAIN IN AFRICA--MAPS

would presumably indicate the political transformation of Spanish Africa since 1955 and would correct the archaeological map on p. 21 to include the neolithic site discovered near Santa Isabel. All maps are supplemented by explanatory texts. Sections dealing with Guinea alone are annotated under "Maps and cartography" in the main bibliography. Review: F. Hernandez Pacheco, Africa [Madrid] 12:539-40, 1955.

## SPANISH AFRICAN TERRITORIES

Includes matter on contemporary Spanish Africa and the former Moroccan Protectorate. For the general history and philosophy of Spanish involvement on the continent, see "Spain in Africa."

Díaz de Villegas y Bustamente, José and others. España en África. Madrid, C.S.I.C., I.D.E.A., 1949. 250 p. illus.

Ten individual articles survey the whole of Spanish Africa: its past and its geological, human, economic, and cartographic present. The two essays devoted to Spanish Morocco are no longer pertinent since Moroccan independence, but the remainder--one devoted to Ifni and two to Spanish Sahara, three covering Spanish Guinea, and one concerning colonial cartography--remain essentially valid even after the passage of a decade. An introductory article by Díaz de Villegas at once proves a broad geo-historical framework for the regional studies to follow, justifies Spain's presence in Africa, exalts the selfless Spanish colonial mission as well as the unduly-minimized Spanish contributions to African study and exploration, and finally proclaims the colonial resurgence of a revitalized Spain under Franco. While patently chauvinistic in tone, unrealistic in its imperialist prophecies, and permeated with Francophobia, the essay contains several bits of useful information. For example, there is a capsule description and assessment of each Spanish African territory, including an illustrated history of Spanish claims in the region and of territorial reductions imposed by rival colonial powers. A map showing the successive delimitations of Continental Guinea by France and Germany reveals that the area once--at least in Spanish records--extended from beyond the Rio Campo to the Equator and from the Atlantic coast to the Ubangi River. Díaz has also interspersed several informative graphs and maps among the pages of his opening essay: a three-pronged diagram showing the comparative partition of Africa in terms of area, population, and economic value; a six-frame table comparing the size of European metropoles with the extent of their African holdings; and a diagram showing the progressive levels of animal and vegetable life in the Guinea selva, from subsoil to treetops. Although there are numerous photos scattered through the volume, they are generally too faint or obscure to be of illustrative value. However, the many graphs and maps are sharply reproduced. The two-p. geologic map of Continental Guinea found on

## SPANISH AFRICAN TERRITORIES, cont.

p. 152-53 transcends the simply geological in value, for it lucidly indicates the principal rivers, population sites, and heights together with the region's geologic composition.

Flores Morales, Ángel. El Sahara Español. Madrid, Publicaciones Españolas, 1954. 28 p. illus. map (Temas españoles, 94)

An elementary introduction to the Spanish Sahara, a desert expanse of 311,000 square kms. peopled by from 60,000 to 90,000 Islamic nomads. Flores briefly considers the region's history, geography, vegetation, animalia, ethnography, and lucrative fishing industry, as well as Spanish colonization schemes. The Sahara, now a province, is historically linked with Guinea in that the 1900 Treaty of Paris finalized the legal personality of both territories. For a more extensive history of Spain's relationship to the Sahara since the 14th century and a contemporary overview of development and welfare programs, see "La Provincia Española del Sahara," by Antonio Rumeu de Armas, and "La obra española en el Sahara," by Santiago García Peñalver, in Africa (Madrid), 228:2-12, dic. 1960. Both articles are illustrated with line drawings, maps, and photographs.

Spain. Dirección General de Marruecos y Colonias. Curso de divulgación africanista en la Universidad de Valladolid. Madrid, C.S.I.C., I.D.E.A., 1950. 132 p.

The texts of 5 lectures delivered in April, 1950, at the Univ. of Valladolid: "El África española en el conjunto africano," by José Díaz de Villegas y Bustamente; "África española, su economía," by Manuel Mélis Clavería; "La Guinea Española en sus diferentes aspectos," by Enrique Arrojas Gómez; "España en el África Occidental," by José Bermúdez López; and "España en Marruecos," by Luis Jiménez Benamú. Together, the essays constitute a satisfactory though not profound introduction to Spanish Africa. Later political developments--the independence of Morocco and the ingressions of Guinea, Ifni, and Spanish Sahara into the peninsular polity--are not intimated. An expanded version of Arrojas Gómez' article was published 4 years later as a 30-p. pamphlet, La Guinea Española (cited under "General works--1941-1958" in the main bibliog.). Unexplainably, there are neither maps nor bibliographic data, which might have enhanced the volume's academic worth.

TERRITORIES  
SPANISH AFRICAN/colonies--BIBLIOGRAPHY

Roberts, Henry L. Foreign affairs bibliography; selected and annotated list of books on international relations, 1942-1952. N.Y., Harper, 1955. p. 692-93.

Fifteen entries for works published in Spain in the decade 1942-1952, with succinct, uncritical annotations. Only five of the titles deal wholly with Guinea. Unfortunately, Baguena Corella's Guinea (1950),

TERRITORIES /  
SPANISH AFRICAN COLONIES--BIBLIOGRAPHY, cont.

a highly valuable general work on the colony, and the 1950 census, a basic reference tool, are both omitted.

TERRITORIES  
SPANISH AFRICAN COLONIES--POLITICS AND GOVERNMENT

Álvarez Gendin, Sabino. La administración española en el Protectorado de Marruecos, plazas de soberanía y colonias de África. Madrid, C.S.I.C., I.D.E.A., 1949. 135 p. bibliog. f. maps tables

A survey of historical antecedents and the systems of administration current in the Spanish African possessions of 1949: Ceuta and Melilla, the Protectorate of Spanish Morocco, Spanish West Africa (Río de Oro and Ifni), and Spanish Guinea. Nearly one-half of the volume is now largely of historical interest due to the recent union of Spanish Morocco with the adjacent French Protectorate to form a single, independent state. Too, the author defines Guinea as a "colony," though the territory has since been elevated to the status of "Province." But, with these reservations, the study proves a sound introduction to the juridical status of each of the Spanish possessions in Africa and a concise history of how they were acquired and how they have been administered. Alvarez reveals a common governmental superstructure for all of Spanish Africa save the former Moroccan Protectorate: a Governor-General with almost unlimited administrative power but responsible to the central government in Madrid which, incidentally, appoints all colonial officers; a system of administration by districts, each district chief or sub-Governor ordinarily a military official; and a body of law based upon metropolitan codes plus local decrees and legislation originated in the metropole particularly for the dependency. Alvarez also discloses, alongside the outward similarity of administration in each area, a Spanish genius for tailoring the details of colonial policy and law to suit the peculiar circumstances of each dependent territory: the virtual incorporation of Ceuta and Melilla--in reality, miniature Spanish cities--into the nearby peninsular provinces; considerable political autonomy and cultural liberty for the Moroccan Muslims, a non-assimilable and highly-integrated people; centralized, absolutistic administration over the Guinea and Saharan regions, inhabited by separatistic and essentially defenseless peoples of limited technology; a system of "emancipation" by which Guinea natives may achieve Spanish citizenship and full legal rights, and an associated system of patronization under which non-emancipated natives are regarded as wards of the state, subject to a separate legal code and enjoying fewer privileges than their assimilated brethren. Throughout what is otherwise a coldly factual account of the administrative organization and governing statutes for each territory, there is an undercurrent of resentment toward Britain and France, who have long been imperial rivals of Spain and in comparatively recent times thoroughly emasculated Spain's African holdings. There is also a perceptible tone of apology in the form of frequent re-statements of Spain's spiritual mission and her selfless relationship with the dependencies.

## SPANISH AFRICAN/COLONIES--POLITICS AND GOVERNMENT, cont.

The theme of self-justification, re-iterated often in official publications, is stated most clearly in the "Introduction" when Alvarez asserts that Spain "continues to merit the title of 'colonizing nation' in a civilizing and missionary sense, not with a materialistic and avaricious tint or with the end of augmenting political and economic power."

TERRITORIES

## SPANISH AFRICAN/COLONIES--STATISTICS

Spain. Dirección General de Plazas y Provincias Africanas and Consejo Superior de Investigaciones Científicas. Instituto de estudios africanos. Resumen estadístico de África española, 1953-1955. Madrid, C.S.I.C., I.D.E.A., 1957. 750 p. maps tables diagrs.

Such statistical compilations, enormous aggregates of information issued triennially, are indispensable to African reference collections, for virtually every facet of the several Spanish African territories is here expressed in tabular, graphical, and numerical terms. Concise, almost poetically written essays introduce each region, providing welcome respites amidst a veritable sea of statistics. The Northern Zone of Morocco is present in this 1953-1955 summary, but is conspicuously absent in subsequent editions because of Moroccan independence, achieved in 1956. Indeed, the prose preface to the Moroccan statistics is notably wistful, for the Spanish regarded their tutelage as something akin to a holy, benevolent labor and no doubt deeply regretted the loss of the area, ~~which had become an object of affection and of spiritual, scientific, or commercial interest for many Spaniards.~~ A map appears for each area, and graphs variously compare population figures, value of exports, number of births and deaths, and other aspects of colonial life over the previous 10 years. The statistical material is remarkably detailed and of considerable scope. For instance, it is possible to determine the weight and value of fish unloaded at the Port of Ceuta every year from 1941 to 1954; the distance in kilometers from Sidi Ifni to Madrid, Tetuán, or Villa Cisneros; the average yearly and monthly temperatures at Tantán in Spanish Sahara from 1953 to 1955; the number of marriages among Europeans and among natives in Guinea for the three-year statistical period, as well as the number of radiograms sent and received, with a breakdown into places of origin and destination. Clearly, nearly everything that can be represented in lines and numbers is here. The chief fault of the volume is the absence of an index. The section of Guinea statistics is annotated separately under "Statistics" in the main bibliography.

Spain. Dirección General de Plazas y Provincias Africanas and Consejo Superior de Investigaciones Científicas. Instituto de Estudios Africanos. Resumen estadístico de África española, 1956-1958. Madrid, C.S.I.C., I.D.E.A., 1959. 578 p. maps tables diagrs.

Identical in format and scope to the 1953-1955 edition cited above,

## SPANISH AFRICAN COLONIES--STATISTICS, cont.

except that Spanish Morocco no longer appears in the compilation and Ifni, Spanish Sahara, and Guinea are now denominated "Provinces." Like previous volumes, there is an appendix which recapitulates I.D.E.A. activities for the statistical period (publications, conferences, expeditions) and specifies by value and quantity new postage stamps issued for each territory. Review: Africa (Madrid), 221:50, mayo 1960.

## SPANISH MOROCCO

see "Spanish African territories"

## SPANISH SAHARA

see "Spanish African territories"

## STATE

Includes matter dealing with the etiology, evolution, and attributes of the state or civil society, as defined in the Glossary. See also "Africa--ethnology--proto-states," "Anthropology," "Divine kingship."

Fried, Morton H. "On the evolution of social stratification and the state." (In Diamond, Stanley, ed. Culture in history. N.Y., Columbia Univ. Press, 1960. p. 713-31. bibliog.)

An important synthesis and refinement of state-origin theory. Fried distinguishes between the egalitarian, rank, stratified, and state society on the basis of demonstrably different patterns of "access to strategic resources," distribution of economic produce, and application of coercive political power. In addition to defining these archetypes, he also discusses the mode of transition from one phase to another and the determinants for such change. Pages 727-28 contain a most explicit and compelling view of the state as a logical outgrowth of maturing social stratification, a form of organization diametrically opposed in spirit and function to kin-centered society. Another vital contribution to political terminology inheres in Fried's distinction between "primary" or "pristine" and "secondary" states.

Linton, Ralph. "Tribe and state." (In his The study of man; an introduction. N.Y., Appleton-Century, 1936. p. 231-252)

Linton maintains that the transition from the "tribe" to the "state" is effected "through the voluntary federation of two or more tribes or through the subjugation of weak groups by stronger ones, with the loss of their political autonomy. In either case, war seems to be the main agency. . ." Not only does Linton concretize the distinction between

STATE, cont.

"tribe" and "state," but he also describes the several major patterns of state origin and elaborates upon the methodology of political control and economic exploitation common to newborn civil societies, thus providing an analytical blueprint for the study of state formation alike in Norman England, the Near East, post-Roman Europe, and on Fernando Poo.

Oppenheimer, Franz. The state; its history and development viewed sociologically. Tr. by John M. Gitterman. N.Y., Vanguard Press, 1926. 302 p. bibliog. notes

A pioneering work in state-origin theory. Oppenheimer defines the state "as an organization of one class dominating over the other classes" and advances pastoralist conquest of sedentary agriculturists as the principal catalyst in the formation of political or civil society. However, while pastoralist state-formation has been frequent (the Aryan invaders of India were herders; so, too, the Russian Scyths and East African Bahima), it has not been the exclusive pattern of state origin. The Dahomean state-builders were agriculturists; the Tanala of Madagascar, rice-growers; and the Bubis of Fernando Poo, hunters and yam-planters. But regardless of the limited validity of Oppenheimer's "pastoralist" thesis, his accompanying analysis of state-building dynamics--the creation and maintenance of civil authority and exploitative machinery by a newly-dominant elite--is an important milestone in the objective interpretation of political origins and the functional definition of "law," "class," and "state." The Preface contains a critical review of "natural law" and state-origin theory, exceptional for Oppenheimer's lucid analysis of rationalist political theses. The work was originally published in German as Der Staat (Frankfurt, Rotten & Loening, 1907). Earlier English-language eds. appeared in 1914 (Indianapolis, Bobbs-Merrill), 1922 (N.Y., B.W. Huebsch), and 1923 (London, Allen & Unwin). Copy of 1926 ed. owned by U.S.L.C. (JC 336 .063 1926).

Seagle, William. The quest for law. N.Y., Knopf, 1941. 439 p. 12-p. bibliog. bibliog. notes index

An empirical approach to jurisprudence in which the author pointedly contrasts "political" to "kinship" society, much as Sir Henry Sumner Maine had done earlier, and tacitly expounds the "predatory theory" of state origin, allying the emergence of formal government and organized law courts with social stratification, and averring, like Linton (cited above), that "if conquest was not the exclusive it was at least the primary factor in launching the state." Following preliminary chapters on customary law among non-literate, unstratified peoples and the revolutionary transition to "archaic law" and then the "King's peace," Seagle minutely examines the development of legal systems, codes, and procedures, particularly in the West, brilliantly and needfully relating the trends and specifics of legal practice to socio-political conditions. Extensive bibliographic essays for each chapter constitute

STATE, cont.

in toto an excellent survey of the major literature in "primitive law" and historical jurisprudence. For supplementary works on customary law in particular and how the typical kin group itself adjusts internal difficulties and operates as a "mutual aid society" for its members, see the introduction and articles by E. Sydney Hartland, Ralph Barton, and Bruce Malinowski in v. 1 of Cases and readings on law and society, ed. by Sidney Post Simpson and Julius Stone (St. Paul, Minn., West Publishing Co., 1948), as well as Hartland's Primitive law (London, Methuen, 1924). A familiarity with state-origin theory and juridical evolution should provide 1) essential insights for the analysis of politico-legal situations among Guinea and other African peoples (see, for example, the entries under "Africa--ethnology--kin-organized society" and "--proto-states"); 2) an appreciation of the ethical and practical problems involved in the subjection of "primitive" or kin-organized peoples to European civil and criminal law (disclosing, for instance, the functional aspect of "individual responsibility" as an instrument to reduce kin-group cohesion); and 3) keys to the interpretation of pre-colonial Bubi evolution toward a centralized, formal political system with law by fiat, organized force to impose sanctions, and increasingly specialized governmental institutions (see "Native population--Bubis" in the main bibliog.). Reviews for the Seagle v.: J.R. Parker, Saturday review of literature, 24:16, Sept. 6, 1941; M.R. Konvitz, Yale law journal, 51:526, Jan., 1942; Edwin Borchard, Nation, 153:486, Nov. 15, 1941.

#### WEST AFRICA

Bascom, William Russell. "West and Central Africa." (In Linton, Ralph, ed. Most of the world: the peoples of Africa, Latin America, and the East today. N.Y., Columbia Univ. Press, 1949. p. 331-404. 2-p. bibliog. bibliog. f.)

An excellent interpretation of West Africa from the viewpoint of the social scientist. Bascom, Prof. of Anthropology at Northwestern Univ., succinctly examines and compares political systems, patterns of social organization, education policies, race relations, and acculturation throughout the area. Although many of his political allusions--particularly with reference to British and French colonies--are now inapplicable, the bulk of his data and analyses remain valid and vital. Especially illuminating are notes on the typical social stratification of West African colonies, on the Africans' covert methods of reprisal against Europeans, and on the often superficial effect of Christianization, subjects that receive notably little attention in the Spanish literature. There are several references to Spanish Guinea, but no concentrated appraisal of Spanish policy nor of African-European relations within the colony. Reviews for the entire volume: H.V.L.S., African Affairs, 192:261, July, 1949; C.S. Ford, N.Y. Times, Feb. 27, 1949, p. 17; G.M. Foster, Amer. Anthropologist, 51:474, July 1949; J. Cahnman, Amer. Journal of Sociology, 55:100, July 1949.

## WEST AFRICA, cont.

Church, Ronald James Harrison. West Africa; a study of the environment and of man's use of it. 2d ed. [London and N.Y.] Longmans [1960] 547 p. illus. maps map diagrs. index (Geographies for advanced study)

Based upon "seven years of wide reading in scattered literature in several languages, and on very extensive field work in British and French West Africa and in Spanish Guinea," this is a virtually exhaustive survey of West African geography, economics, and demography. Detailed political and anthropological data are missing, but Church pointedly disclaims such inclusiveness. The first portion of the volume deals with the physical environment, of West Africa, from characteristics of the coasts and shores to vegetation patterns and soil composition; the second section considers West African resources and their utilization, with separate chapters assigned to agriculture, livestock and fisheries, minerals and power, transport, and demography; the third part examines sixteen political divisions in succession, outlining the history, population make-up, geography, natural resources, and economic activities, in each territory, with a special emphasis upon distinct eco-geographical regions (e.g., the Fouta flood-plain and Cayor Coastlands of Senegal). The chapter on Portuguese Guinea is based upon material by Prof. Orlando Ribeiro of the Univ. of Lisbon; the chapter covering Sao Tome and Principe was written by Francisco Tenreiro of the same institution. Bibliographic footnotes appear regularly; a collected bibliography and map list conclude every chapter; and 121 photographic plates interpolated through the text pictorially augment the prose descriptions. Throughout, the author is at once sympathetic and realistic with regard to West African development problems. His study constitutes an excellent survey of West Africa, neglecting neither general features nor specific regional characteristics. A comprehensive ten-page index permits a nearly encyclopedic approach to the area. However, while 1959-1960 political changes are noted for such territories as Nigeria and Togoland, there is no indication in the 2d ed. of Guinea's new provincial status. Reviews for the 1st ed: Foreign Affairs, 36:532, Apr. 1958; H.R. Jarrett, Geographical Review, 48:452, July 1958; Manchester Guardian, Aug. 23, 1957, p. 4; R.M. Prethero, Africa (London), 28(2):175-76, Apr. 1958; L.P. Mair, Africa (London), 28(2):175-6, Apr. 1958.

Johnston, Bruce F. The staple food economies of western tropical Africa. Stanford, Calif., Stanford Univ. Press, 1958. 305 p. bibliog. notes indexes maps tables (Stanford Univ. Food Research Institute. Studies in Tropical Development)

"Particular attention is given to the physical, economic, and social factors which seem most pertinent in explaining the considerable variation in the relative importance of staple crops . . . . An effort has been made . . . to consider prospective changes in the position of the staple food crops as well as the outlook for increasing production and enlarging supplies to meet the rising demand for food which

## WEST AFRICA, cont.

is a corollary of economic development."--Pref. Successive chapters deal with the regional physical environment, geographical distribution of staple crops, growing requirements and yields for major staples, economic factors in distribution, non-economic reasons for crop patterns, preparation and consumption of staple foods, possible dietary changes, and prospects for increased staple production. Johnston believes that economic growth and rising incomes will eventually reduce the "starchy staple ratio." To counterclaims of rigid African loyalty to customary diets, he presents considerable evidence demonstrating the mutability of traditional food habits. A characterization of Spanish Guinea as an overwhelmingly manioc-consuming region, with coco-yams and plantains as important secondary crops, appears on p. 84. Two Spanish sources are cited in the chapter bibliography. Reviews: Paul Bohannan, Amer. Anthropologist, 61:906, Oct. 1959; Foreign Affairs, 37:699, July 1959; P.M. Raup, Journal of Political Economy, 68:95, Fall 1960.

## WEST AFRICA--BIBLIOGRAPHY

International African Institute. West Africa; general ethnography/sociology, linguistics. Comp. by Ruth Jones, London, International African Institute, 1958. 116 p. (Africa bibliog. ser.)

A major bibliographical guide to the plethora of studies dealing with West African ethnography and linguistics. While "the aim has been to list all significant works rather than to produce an exhaustive bibliography," the final product very much approaches an "exhaustive bibliography," for it lists scores of books, dissertations, and periodical literature in German, English, Portuguese, Spanish, and French embracing nearly every West African territorial, ethnic, and linguistic division. An introduction in both French and English explains the Institute's unique classification system based on geographical units. The bibliography begins with alphabetical-by-author lists of general works on West Africa, West African ethnology, and West African linguistics. Then each territorial unit is treated individually, with subdivisions into general works, ethnography, and linguistics. Some of the Institute's author entries might be contested. For instance, Helen Conover's British West Africa: a selected list of references might be more appropriately entered under "U.S. Library of Congress," the institution that sponsored and coordinated the work, and Carlos Crespo Gil-Delgado, the Conde de Castillo-Fiel, should--according to Spanish practice--be entered as "Crespo Gil-Delgado, Carlos, conde de Castillo-Fiel," or at least "Castillo-Fiel, conde de . . . , but certainly not as "de Castillo-Fiel." However, these are relatively minor quarrels with a generally fine and painstaking work. There is an author index and an "Index of ethnic and linguistic names." Although subjects like Economics, Education, and Missions are not covered, ~~in this bibliography~~, material on these topics is listed in the various Africa-wide subject bibliographies also issued by the Institute under the sponsorship of

## WEST AFRICA--BIBLIOGRAPHY, cont.

the Twentieth Century Fund; for instance, "Administration and government," "Geography," "Economics," and "Health."

## WEST AFRICA--ESSAYS, LECTURES, ETC.

International West African Conference. Comptes rendu. 1945-

Initiated in 1945 by the Institut Francaise d'Afrique Noire, six academic congresses have so far been convened: Dakar, 1945; Bissau, 1947; Ibadan, 1949; Santa Isabel, 1951; Abidjan, 1953; and Sao Tome, 1956. Publishers of Conference reports were, respectively: I.F.A.N., Dakar; Ministerio das Colonias, Portugal; the Nigerian Museum; Dirección General de Marruecos y Colonias; I.F.A.N., Abidjan; and the Commission for Technical Cooperation in Africa South of the Sahara, London and Bukavu. The Comptes rendu ordinarily contain valuable papers on a variety of ethnographic, linguistic, historical, and other subjects. As an example, the 398-p. volume of works submitted to the third session of the Fourth Conference includes three studies on Portuguese Guinea by Antonio Carreira; essays on polygamy and natality by Eduino Brito; two papers on physical anthropology by the Portuguese scholars Magalhaes and Oliveira; communications by R. Mauny on ancient moneys, historic coastal navigation, and savannah routes of Egyptian cultural penetration; an examination of Baoule religion by B. Holas, featuring 14 photographs of truly remarkable sculpture; a piece by W. Hamilton Whyte on Nigerian sociology; and Spanish contributions on Emperor Moca, Baseque grammar, playero migrations, playero-Pamue interaction, and Negro psychology.

Theobald, Robert, Ed. The new nations of West Africa. N.Y., Wilson, 1960. 179 p. 9-p. bibliog. (Reference shelf, v. 32, no. 2)

A compendium of more than two score topical articles, reprinted from the N.Y. Times, Current History, and other periodicals, on the patterns and problems of West African socio-political development. Many of the articles are too superficial to afford penetrating insight into the West African milieu, but Section II, "West Africa today," is of some real value, for it contains up-to-date, region-by-region reportage, including a welcome synthesis of the political status of all West African territories; Milton Bracken's "A gazeteer of emerging Africa," which originally appeared in the New York Times on January 1, 1960. Neither Spanish nor Portuguese Guinea is treated directly, ~~in the volume~~, a fact which underscores the anachronistic character of these two territories. But although neither Guinea is mentioned, the collection nevertheless provides a regional context for the study of both ~~these~~ metropole-integrated units and prompts speculation regarding how long the two dependencies can resist the rising spirit of nationalism that now engulfs them and which may ultimately burst into regional pan-Africanism. For continuing, monthly reportage on politico-economic events in West Africa and elsewhere on the continent, consult Africa report,

## WEST AFRICA--ESSAYS, LECTURES, ETC., cont.

a monthly periodical sponsored by the African-American Institute. It regularly contains three or four feature articles, abundant news briefs, photographs, and book notes. An excellent weekly publication, West Africa, treats primarily with British or formerly British West African territories, but also contains news of French-related areas and occasional feature articles on Portuguese and Spanish Guinea.

A BASIC LIBRARY OF GUINEANA

The following titles are suggested as minimal acquisitions for libraries developing comprehensive Africana collections. They have been selected for academic calibre, scope, and procurability. The latter criterion eliminates such studies as Tessmann's Die Pangwe, Baumann's Eine Afrikanische Tropeninsel and Iradier's Africa, of which only a few copies are extant. It is to be hoped that timely microfilming or republication may yet preserve these older but continually valuable works, ultimately making them generally available.

Africa (Madrid). Periodical. See "Directory of publishers, periodicals, and institutions" for acquisition data.

Alía Medina, Manuel. Datos geomorfológicos de la Guinea Continental Española. Cited under "Geology--Continental Guinea."

Alías Pérez, Luis-Josafat. Genesis de suelos y concreciones en la Guinea continental Española. Cited under "Geology--Continental Guinea."

Álvarez García, Heriberto Ramón. Historia de la acción cultural en la Guinea Española. Cited under "Education."

Álvarez García, Heriberto Ramón. Leyendas y mitos de Guinea. Cited under "Folklore."

Anuario de Canarias, Africa Occidental, Guinea Española. Cited under "Directories."

Archivos del I.D.E.A. (periodical). See "Directory of publishers, periodicals, and institutions" for acquisition data.

Báguena Corella, Luis. Toponimia de la Guinea continental Española. Cited under "Toponymy."

Balandier, Georges. Sociologie actuelle de l'Afrique noire. Cited under "Native population--Pamues."

Crespo Gil-Delgado, Carlos. Notas para un estudio antropológico del Bubi de Fernando Poo. Cited under "Native population--Bubis."

The drum call (periodical). Cited under "Missions--Presbyterian--periodicals."

Fernández Cabezas, Jesús. La persona pamúe desde el punto de vista biotipológico. Cited under "Native population--Pamues."

Font Tullot, Inocencio. El clima de las posesiones españolas del Golfo de Guinea. Cited under "Climate."

A BASIC LIBRARY OF GUINEANA, cont.

González Echegaray, Carlos. Filología. Cited under "Languages."

González Echegaray, Carlos. Morfología y sintaxis de la lengua Bujeba. Cited under "Languages--Bujeba--grammar."

La Guinea Española (periodical). Cited under "Newspapers and serials."

Guinea López, Emilio. En el país de los Bubis. Cited under "Botany--Fernando Poo."

Guinea López, Emilio. Ensayo geobotánico de la Guinea Continental Española. Cited under "Botany--Continental Guinea."

Guinea, Spanish. Delegación Colonial de Estadística. Resúmenes estadísticos del censo general de población . . . 1950. Cited under "Census, 1950."

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## **GLOSSARY**

A.O.E. See "Africa Occidental Española."

Aba. A men's council, work, and recreation house found in most Pamue and playero villages. It is termed "casa de palabra" in Spanish literature.

Abba. The title for high priests among the Bubis. The Abba historically resided in semi-seclusion at Riabba in the Moka Highlands, maintained the "sacred fire," and performed all major religious rites, as well as consecrating members of the lower ecclesiastical hierarchy.

Academia Teresiana. See "Teresianas."

Acurenam. See "Akurenam."

Adeeyiah. See "Bubis."

Aderidae. A family of beetles. Three hundred varieties of Aderidae are indigenous to Africa and were classified in 1948 by Bágrena Corella.

Afiri Cara. According to Pamue oral tradition, the son of Cara Coba and father by Nanengó Dos of seven children who subsequently founded the principal Pamue sub-groups: Fang Afiri, Ocaó Afiri, the twins Mevu and Nden, Bulo Afiri, Ntum Afiri, and a daughter, Ngue Afiri. To Afiri Cara, who also initiated the momentous migration from northeastern savannah lands to the Guinea selva, the Pamues attribute the name of the entire continent: Africa.

Africa Ecuatorial Española. Spanish Equatorial Africa, a synonym for Spanish Guinea.

Africa Occidental Española. Spanish West Africa, embracing Ifni and the Spanish Sahara. Abbreviation: A.O.E.

Agon. See "ayong."

Akurenam. A sparsely-populated administrative and commercial outpost on the southern border of Continental Guinea, about 45 kilometers directly south of Evinayong and 65 kilometers west of Nsok. At Akurenam are a military garrison, hospital, and school; nearby is an English Protestant mission. The town is also the seat of a demarcacion that bears the same name. Variants: Akurenan, Acurenam.

Akurenan. See "Akurenam."

Aló. According to Trujeda, a native of Gabon who assisted Mbá Nchuchuma in propagating the Mbueti doctrine in Continental Guinea.

Alobari. Brother of Malabbo and his successor to the Bubi emperorship in 1937. He was in turn succeeded by Oriche.

## GLOSSARY, cont.

Alobi. See "Elobey Chico," "Elobey Grande."

alugu. An alcoholic beverage consumed by the Bengas.

Ambú. See "Annobonés."

Ancylostomiasis. An anemia caused by blood-sucking nematode worms, usually of the genus Ancylostoma, which commonly infest the small intestine of the victim. The disease is endemic in Guinea.

Anguma. The Pamue word for the okume tree; also the name of at least two African villages in Continental Guinea.

Anisoc. See "Valladolid de los Bimbiles."

Anno-Bom. See "Annobon."

Annobon. A volcanic island, 17 square kms. in size, the only remaining Spanish possession in the Southern Hemisphere. It lies about 335 kilometers off the African coast and is thus the most remote member of the compound Guinea colony. Like Fernando Poo, some 370 miles to the north, Annobon is geographically an extension of the Cameroons Mountain Range. The isle was discovered on January 1st of either 1471 or 1472 by the Portuguese seamen, Juan de Santarem and Pedro Escobar, who commemorated the event by naming the island Anno Bon (New Year). A Portuguese possession until 1778, Annobon was ceded in that year to the Spanish, who desired the island as a convenient base for slave-trading on the Guinea coast and as a resting-point on the Philippines shipping route. However, attempts to impose European authority over the island were successfully resisted by the indigenous Africans until the establishment of a permanent Claretian mission on the isle in 1885, and ~~Spanish sovereignty remained totally ineffectual.~~ From 1907 to 1942 the island constituted an administration demarcación, but afterwards became attached to the Bata district. In 1959, it was integrated into the new province of Fernando Poo. Fishing, especially whaling, is the principal economic activity of the islanders, though many males migrate from the isle temporarily to become seamen or domestic servants on Fernando Poo. The Annebon population, largely Africans of Angolan or mixed Angolan-Portuguese ancestry, was 1,414 in 1960. The natives, variously termed "Annoboneses," "Annobonenses," "Pretos," and "pretiños," speak an Angolan-Portuguese dialect known as Ambú or Annobonés. The principal port and city is San Antonio de Palé. An archaic orthographic variant: Anno-Bom.

Annobonenses. See "annoboneses."

Annobonés. The traditional language of Annobon, a mixture of Angolan Bantu dialects with old Portuguese. This linguistic curiosity, described as "an almost unintelligible Portuguese dialect" by an 1859

## GLOSSARY, cont.

visitor, is explained by the long period of Portuguese sovereignty over the volcanic island, dating from 1472 to 1778, and the immigration to Annobon of many Sao Thome Negroes of Angolan descent. Alternate names: Ambú, Fa d'ambú.

Annoboneses. Natives of Annobon, the descendants variously of Sao Thome Negroes brought to the island by the Portuguese, mulattoes of Portuguese-African unions, freed slaves deposited by anti-slavery vessels, and Africans who fled from slavers on the continent or who were shipwrecked on the island. A Portuguese variant of annoboneses is "Pretos," which the Spanish have conserved and sometimes use in the diminutive: pretiños. A Spanish orthographic variant: "Annobonenses."

"Antesala de la muerte." Literally, "anteroom of Death," an early 20th century nickname for Santa Isabel.

Anthropometry. The science of measuring the human body, its parts, and their functional capacities.

Anyama. See "Ncom Bot."

ayom-bot. A Pamue maximal lineage usually composed of several proximate nvogo-bot or localized inferior lineages.

ayong. The generic term for exogamous, patrilineal clans among the Pamues. Ayong are formed by a number of etunga bot or sub-clans which claim a common descent and which unite temporarily in order to exact revenge or for defense against foreign etunga bot and ayong with whom they acknowledge no kinship bonds. Orthographic variants: ayon, adyon, agon.

ayon. See "ayong."

bachillerato (Engl., baccalaureate). A Spanish academic degree awarded by general secondary schools. In Guinea, the Patronato de Enseñanza Media is empowered to confer the bachillerato elemental and bachillerato superior.

Baheki. See "Baseque."

Bahese. See "Baseque."

Bahía de la Concepción. See "Concepción."

Bahía de Nervión. The bay adjoining the Bahía de Santa Isabel on the east. It was formerly termed Goderich Bay by the English.

Bahía de San Carlos. See "San Carlos."

## GLOSSARY, cont.

Bahía de Santa Isabel. See "Santa Isabel."

Bahía de Venus. The bay adjoining the Bahía de Santa Isabel on the west. It was formerly termed Cockburn Cove by the English.

Bakupo. See "Bapuco."

Bale. See "Balengue."

Balele. The generic term throughout Guinea for "dance."

Balengue. Together with the Bujeba, the Balengue are the most inferior of the pueblos playeros and have experienced the greatest contact with the advanced Pamues, which has severely reduced their numbers through ensuing war and intermarriage. The Balengue are distinguished as foresters with a considerable knowledge of arboreal species and are distributed largely along the Río Mongoya, Río Benito, and Río Muni. Variants: Balengi, Lengi, Molingi, Molenje, Boli, Bale, Molengue, Morengue, Walnegue.

Balengi. See "Balengue."

Banapá Seminary. See "El Pilar."

Bandjes. See "Banyi."

Bandsi. See "Banyi."

Bangomos. An extinct sub-group of the Envicos.

Banji. See "Banyi."

Banoco. A Benga dialect.

Banyi. Ordinary members of the Mbueti sect. Variants: Bandjes, Banji, Bandsi.

Bañe. An islet off the coast of Corisco sometimes also termed Banye, M'Bane, or Banian. See also "Río Mvain," for which "Bañe" is a variant designation.

Bapu. See "Bapuco."

Bapuco. A playero people of Continental Guinea who speak a Benga dialect, reckon descent patrilineally, and mainly occupy the coastal region north of the Bengas, from Cuta to Upolo. The Bapuco apparently arrived at the Muni littoral in about 1700, participating in the great Bantu migration from the African interior led by the Combes. They are well noted as mariners and fishermen, and prior to European dominion were organized into petty paramount

## GLOSSARY, cont.

chieftainships. Variants: Bapuki, Puki, Puko, Buku, Mepuko, Mipuko, Bapu.

Bapuku. See "Bapuco."

barrio. A "quarter" or section of a city.

Basaki. See "Baseque."

Baseke. See "Baseque."

Baseque. A small and steadily diminishing group of Northwestern Bantu inhabiting the Continental Guinea littoral from Bata to the Rio Campo, with some interior settlements along the shores of the Rio Campo. They Baseque are sometimes termed "Moseches" or "Mossekis," as well as "Baseke," "Seke," "Basaki," "Basheke," "Siki," "Baheki," "Basiki," "Bahese," "Museki," "Moseci," "Miseki," "Segami," "Sekiani," "Shekiani," and "Liceci." The Guinea Baseque are divided into four sub-tribes: Ngone, Luti, Namben, and Ivoni. Many bear a distinguishing triangular tattoo upon the forehead.

Basheke. See "Baseque."

Basiki. See "Baseque."

Basile. The site of Guinea's principal radio transmitter, located 500 meters above sea level and 8 kilometers from Santa Isabel on Fernando Poo. The Basile broadcasting station presents daily public service programs in Spanish, English, French, and Portuguese. In addition, there are at Basile two mission schools, an African seminary, and the Governor-General's private residence.

Bassas. See "Kru."

Bata. The largest metropolitan area of Continental Guinea, the administrative center for the Rio Muni Province, and the mainland's principal air terminal, situated on the coast approximately half-way between the Campo and Benito Rivers. As a port, Bata monopolizes coffee exports from the mainland and registers a greater number of passengers than Benito, although Benito reportedly handles a greater total amount of tonnage. In Bata are the headquarters not only for many of the colonial departments--for instance, the Customs Office and Postal Service--but also for most of the colony's private commercial and industrial enterprises. Bata residents enjoy electric lighting and telephone service but not running water. The European population, in addition to Spaniards, includes Syrian and German merchants, and some Portuguese. As well, the only authorized American missionaries in Guinea, affiliated with the Presbyterian Church, reside in the city when not itinerating. Most of Continental Guinea's coffee is grown on the foothills behind Bata. The city's

## GLOSSARY, cont.

total population in 1950 stood at 1,057 (617 Europeans, 440 Africans). An administrative demarcation also bears the name "Bata," forming a thin, littoral rectangle about 15 kilometers wide that reaches from Bolondo to the northwestern Guinea-Cameroons border. The Pamue name for the town is "Mang."

Bawo. See "Bubis."

Bayele. A group of Bujeba-speaking pygmies reported by Crespo Gil-Delgado and Tatay Puchol near the Cameroons border of Continental Guinea. Variants: Bokui, Bayielie.

Bayielie. See "Bayele."

Beautiful Island. An Anglicization of "Ilha Formosa," the original Portuguese name for Fernando Poo.

Beecroft, John. An Englishman who simultaneously held the posts of Spanish Governor-General of Fernando Poo and British Consul for the Gulf of Biafra from 1843 to 1854. His tomb, marked by an obelisk, overlooks the bay at Santa Isabel.

Belobi. An islet off the northern tip of Elobey Grande in Corisco Bay.

Benga. A northwestern Bantu people indigenous to the southern Guinea littoral (esp. the vicinity of Cabo San Juan), the Elobey Islands, and Corisco (where their first king, Boncoro I, held court). Apparently, the Benga migrated to Guinea from the north in the early 18th century in order to escape the ravages of a stronger group that invaded their homeland. However, the Benga themselves arrived as conquerors in Guinea, battling, defeating, and sometimes enslaving the original inhabitants, among them the Envico. Eventually, Benga power decayed due to frequent wars with the adjacent Combe, internecine squabbles, irresistible Pamue onslaughts, and the assertion of European authority. In the 1850s, Benga political unity was permanently ruptured by virulent factionalism which resulted in the formation of two politically-distinct Benga districts or sovereignties, one insular, the other continental. Like other players, the Benga were subject to early contact with white traders, explorers, and missionaries. During the latter half of the 19th century, they were the object of much American Protestant missionary activity, and a number of vernacular hymnals, grammars, and prayer books were printed in America for use with Benga congregations. In addition to their warlike prowess and statecraft, the Benga have long been noted for their skill in manipulating light dugout canoes upon the open sea. Occasional variants: Venga, M'Bengas, Benge, Binga, Mabenga, Biengga. An alternate name for the Benga language is "Boumba," and the Bapuco tongue is regarded by Spanish linguists as a Benga dialect.

## GLOSSARY, cont.

Benge. See "Benga."

Benito. A beach port, sometimes called "Río Benito," located at the mouth of the Benito River in Continental Guinea. The first Protestant mainland mission in Guinea was founded at Benito in 1865 and the town was at one time destined to be the capital for all of Continental Guinea. The port rivals Bata in the amount of tonnage handled and specializes in shipping lumber floated down the Benito River from the interior. Almost a third of Guinea's timber produce is exported from Benito. The Colonial Forestry Service maintains its headquarters in the city, as well as most of the lumbering firms. Too, there are missions, a military garrison, and hospital. ~~The town is administered by a delegate responsible to the provincial government in Bata.~~ Like Bata, Benito enjoys electric lighting and telephone service; it also possesses a radio transmitter for communication with Santa Isabel. According to 1950 census figures, the population is 731, of which 208 are Europeans and 523 Africans. "Benito" also specifies an administrative demarcation that includes the port town and its surroundings. The African name for the town is "Mgini."

Biapa. See "Concepción."

Bibá Bibá. In Bujeba folklore, a figure analogous to God-the-Father and parent of Lule and Sanana.

Biengga. See "Benga."

Bieri. Pamue skull baskets, usually surmounted by carved apotropaic figures.

Big Masa. Pidgin-English for "Governor-General."

Bijs. An extinct sub-group of the Envicos which formerly inhabited an island in the Río Utamboni.

Biko. See "Buico."

Binang. A mythical clan much celebrated in Bujeba folklore.

Binga. See "Benga."

Bingo. In Pamue mythology, an offspring of Nzame, the principal deity, and Mboya, a Pamue woman. Bingo is credited with miraculous feats worked through a magical green stone inscribed and originally presented to his mother by Nzame himself on a rare occasion when the god descended to earth. To Bingo is attributed the initial practice of preserving and revering the skulls of ancestors.

Sisio. See "Bujeba."

## GLOSSARY, cont.

Bisiwo. See "Bujeba."

Bitomo, Alfonso. See "Mbá Nchuchuma."

Bochuhu. See "Botuku."

Bochuku. See "Botuku."

Boheba. See "Bujeba."

Bojiammó. The generic name for medicine-men, diviners, and magical practitioners among the Bubis. The typical Bojiammó, who may be either male or female, practices adivination, performs sacrifices, and undertakes to cure illness. According to Crespo Gil-Delgado, there were only three Bojiammó still clandestinely exercising their profession on Fernando Poo in 1949. Variant: Mohiammó.

Bokui. See "Bayele."

Bolenguis. See "Balengue."

Boli. See "Balengue."

Bolondo. A littoral village of Continental Guinea located on the right bank of the Río Benito and inhabited by Combes. There is an American Protestant mission.

Boncoro I. The Benga king, sometimes also called "Bane," who in 1843 recognized Spanish sovereignty over his domain and received a "letter of nationality" from the Spanish Royal Commissioner, José de Lerena y Barry.

Boncoro II. The son of Boncoro I and his successor as Benga sovereign in approximately 1846. Because of heavy opposition by rivals on Corisco, Boncoro II transferred his headquarters to Satomé on the Cabo San Juan in about 1858 and ruled afterwards only over the "san-juanista" branch of the Bengas. He died in 1874.

Boncoro III. The brother of Boncoro II and his successor to the "san-juanista" or mainland Benga chieftainship in 1874.

Bongüe. A term applied collectively to all Combe-speaking groups (Combe, Buicos, Bomudis, etc.) by Gonzalez Echegaray.

Boobees. See "Bubis."

Boobies. See "Bubis."

Boseba. See "Bujeba."

## GLOSSARY, cont.

Bosendje. A legendary Combe chief, sometimes termed an "African Moses," widely believed to have led a major exodus of Combe, Benga, and other Northwestern Bantu from their beleaguered northern savannah homelands to the Guinea coast. According to playero folklore, Bosendje was divinely assisted in his mission by an antelope which miraculously appeared to guide the migrants across an otherwise impassable river, much as the Huns and Magyars were legendarily guided by a white stag. Orthographic variants: Bosendye, Bosenje.

Bosendye. See "Bosendje."

Bosenje. See "Bosendje."

Botuku. The generic name for chiefs among the Bubis of Fernando Poo. Occasional variants: Bochuku, Mochuko, Butugh, Bochuhu, Mochuku, Motuku.

Botuku M'oriche. The title for the supreme chief or emperor among the Bubis.

Bouiti. See "Mbueti Sect."

Boumba. A term applied collectively to the Benga and Bapucu by Gonzalez Echegaray.

Broc-Kinglis. See "Pidgin English."

brock-english. See "pidgin-english."

Bubes. See "Bubis."

Bubis. An African people speaking philologically-archaic Bantu dialects who are native to the isle of Fernando Poo since their migration from the mainland at least five centuries ago. Today the Bubis, who have experienced markedly lowered fertility since the advent of European dominion, number about 10,000, or 30.6% of the island's total population. Especially among southern Bubis, there has been much intermixture with Nigerian, Liberian, and Sierra Leonan immigrants, ~~to the island~~. An evolving Bubi "civilization" in the pre-European era centered about the fertile Moka highlands, and although Bubi material culture before the appearance of Europeans on Fernando Poo consisted entirely of stone-, wood-, and bone-made articles, there is some indirect evidence that they ~~Bubis~~ possessed a knowledge of iron-working prior to their migration, ~~to Fernando Poo~~, for this skill is mentioned in folkloric accounts of their pre-insular history. Now, after much land alienation to European planters and cattle-men in the temperate highlands, the Bubis live almost entirely in villages distributed along the west, north, and east coastlands where they cultivate yams and the oil palm. The name "Bubi" was first applied to these people in approximately 1821 by Capt. Ferdinand Kelly of the British Navy. The word means "man" in the Bubi language.

## GLOSSARY, cont.

Occasional variants: "Boobees," "Boobies," "Mabube," "Bubes." In the past, they were frequently called "Adeeyah" or "Ediya" by British missionaries and travelers, names that are now totally obsolete and were never recognized by the Bubis themselves. Sir Harry Hamilton Johnston has uniquely maintained that "if this primitive people really have any general name for themselves and their language, it is possibly Bawo."

Bugeba. See "Bujeba."

Buico. A people speaking a Combe dialect who are indigenous to the northern coast of Continental Guinea, from Machaua to Buabe. Some groups also reside on the Guinea-Cameroun frontier, along the shores of the Campo River. The most important Buico village is Tika, with about 140 residents. Orthographic variants: Buikos, Bwiko, Bweko, Biko.

Buiko. See "Buico."

Bujeba. One of the Northwestern Bantu peoples native to Continental Guinea before the Pamue invasions. Together with the Bapuco, Combe, Benga, Envico, Baseque, and Balengue, the Bujeba are known as play-eros--beach-dwellers--although their settlements were originally the most inland and among the first to be pamuizados or culturally overrun by coastward-surging Pamues. In antiquity, they were fearfully regarded by neighboring peoples for their warlike propensities. According to Gonzalez Echegaray, the Bujeba language is related to but nevertheless distinct from Mabea and Ngumba, idioms spoken in the neighboring Cameroun. Apparently, the Bujeba, Ngumba, and Mabea are separate branches of an earlier ethnic unity, the Maka. The Bujeba are now localized in about 25 villages distributed along the Continental littoral. The majority of males work as mechanics, cooks, and unskilled laborers in Bata and Benito; the incidence of polygyny is about 50%. While graphic and plastic arts are practically unknown, hairstyling has achieved considerable refinement. A nearby Pygmy group, the Bayele, reportedly speaks a Bujeba dialect. Variants: Bisio, Bisiwo, Mekuk, Makuk, Boseba, Boheba, Buheba, Mokuk, Visuos, Buxeba.

Bukara. The Bubi term for a European.

Buku. See "Bapuco."

Bulo Afiri. According to Pamue oral tradition, the fifth son of Afiri Cara and founder of the Bulu sub-group.

Bulos. See "Bulu."

Bulus. A socio-linguistic branch of the Pamues. The majority of Bulus

## GLOSSARY, cont.

reside in Gabon; others have intermixed with the Pamues of Continental Guinea. In the past, Bulus acted as intermediaries in the commerce between corisqueños and interior peoples. According to oral tradition, the Bulus are descended from Bulo Afiri, a son of Afiri Cara. Variants: Sekianis, Bulos.

Bundemus. An extinct sub-group of the Envicos formerly found along the Rio Utamboni.

Butucu. See "Botuku."

Buxeba. See "Bujeba."

Bweko. See "Buico."

Bwiko. See "Buico."

Bwiti. See "Mbueti sect."

C.I.A.O. Conferencia Internacional de Africanistas Occidentales. The Fourth International West African Conference was held at Santa Isabel in 1951.

C.M.F. (Cordis Mariae Filius). See "Misioneros Hijos del Inmaculado Corazón de María."

Cabo Dos Puntas. A double-pointed cape slightly north of Rio Benito on the Continental Guinea coast.

Cabo Kuchi. A cape, forming the northernmost tip of Continental Guinea.

Cabo San Juan. The westernmost point on the Continental Guinea coastline. It has been an historic center of Benga population.

Cacao. A tree, the theobroma cacao, originally native to South America, whose seeds, when fermented, dried, and roasted, are used to make cocoa and chocolate. Cacao is the major product of Spanish Guinea, cultivated on large, European-owned estates on Fernando Poo and on small-scale African farms in Continental Guinea. At least 32,300 hectares are devoted to cacao cultivation throughout the colony; total cacao production in 1955 reached 21,496 tons. It was from Fernando Poo that cacao was introduced to the Gold Coast. A laborer returning home from the isle in about 1879 brought with him a few of the reddish pods and thus initiated what has since become a vast economic enterprise in the Gold Coast, portions of Nigeria, and other West African regions with the continuously high humidity and regular precipitation necessary to cacao cultivation.

Calatrava. A town located in Continental Guinea on Punta Mosquitos at the entrance to Corisco Bay. Calatrava was intended, at its founding

## GLOSSARY, cont.

in 1907, to be the capital of southern Continental Guinea, but this was never realized. It functioned, however, as a post for controlling the entrance to the Muni estuary and was the site of several foreign factorías operated by John Holt and Hatton Cookson, English merchants, and Casa Woermann, a Hamburg firm. There are currently a military post, public school, and Concepcionista convent. The African population is composed entirely of Envicos.

Campo. A frontier post located 70 kilometers from Bata at the mouth of the Rio Campo in the extreme northwest corner of Continental Guinea. In addition to a military garrison, there are a school and sanitary post. In the vicinity of Campo is a 30,000-hectare timber concession owned by the Compañía Nacional de Colonización. The town is sometimes termed "Rio Campo."

Cape Barrow. See "Punta de Santiago."

Cape Bullen. See "Punta de Europa."

Cara Coba. According to Pamue oral tradition, the father of Afiri Cara, who led the great Pamue exodus from savannah country to the edge of the equatorial rainforest.

casa de palabra. See "aba."

cayuco. An African dugout canoe or rowboat. Bubi cayucos are typically long, wide, and heavy, requiring at least 9 men for launching, but Annobon cayucos, by contrast, are characteristically short, slender, one-man vessels.

Charles Folly. See "Punta de Argelejos."

chogo. Literally, "red" in an African dialect of southern Continental Guinea, and probably the philological ancestor of "Cogo."

Christy Commission. See "International Commission of Inquiry Into The Existence of Slavery and Forced Labor in the Republic of Liberia."

Civil society. See "State."

Clarence City. See "Santa Isabel."

Clarence Cove. See "Santa Isabel."

clote. Pidgin-English for "cloth." A clote, or single broad strip of cloth wound about the body, represents the standard costume for many Guinea Africans.

Claretianos. See "Misioneros Hijos del Inmaculado Corazón de María."

Claretians. See "Misioneros Hijos del Inmaculado Corazón de María."

## GLOSSARY, cont.

Cockburn Cove. See "Bahía de Venus."

Cocoroco. The somewhat derisive name applied to Bubi chieftains by Spaniards in the late 19th century. It is derived from the Bubi word for sugar-cane brandy.

Coffee liberia. The species of coffee plant most cultivated in Guinea.

Coffee robusta. A species of coffee plant widely grown in Continental Guinea but second to Coffea liberia in total colonial cultivation.

Cogo. An estuary port located at the confluence of the Muni and Congué rivers about 12 kilometers inland from the sea. Due to its quiet waters and the natural protection afforded by Corisco Bay and the bay islands, Cogo is rated the best port in the entire colony but still awaits intensive development. The town was formerly the capital of the southern district of Continental Guinea and still maintains a hospital, customs office, mission, and military post. The colony's largest number of lumber concessions are located in the region; in the town itself is the office of the Sub-Director of the Colonial Forestry Service, as well as the administrative seat of a demarcación that embraces much of southwestern Guinea and extends to the offshore islands of Corisco and the two Elobey. Because of the reddish quality of the earth in the Cogo vicinity, it has been supposed that the town's name is actually derived from the word "chogo," which means "red" in the local African vernacular. In recent years, "Puerto Iradier" has entirely supplanted "Cogo" as the designation for both town and demarcation. In 1955, a large monolith was erected to commemorate the explorer Manuel Iradier y Bulfy's centenary. According to 1950 census figures, the municipal population is 615 (39 Europeans, 576 Africans), while the population of the demarcación is estimated at 31,000. Variant spelling: Kogo.

"Cola de caballo." Literally, "horse's tail"; a waterfall near Musola on Fernando Poo.

Colegio Apostólico para Misioneros Hijos del Corazón de María. See "Seminario Menor Claretiano de Concepcion."

Colegio San Fernando. A residence established in Madrid for university students from Guinea.

"Colonia penitenciaria." A Spanish nickname for Fernando Poo in the early 1900s, reflecting the island's use as a penal camp for Cuban revolutionaries and metropolitan political offenders.

Comandachina. A wholly African suburb of Bata. It is peopled largely by Bujeba.

Combe. A northwestern Bantu people of the Guinea coastlands and the

## GLOSSARY, cont.

most numerous of the playeros, roughly inhabiting the area from Bata to the Rio Endote. "Combe" is both a social and linguistic designation, applied equally to people of Combe ancestry and to other native groups (among them the Buico and One) who speak Combe dialects. "Combe" is sometimes written "Cumbe," and often, due to the early influence of German geographers upon Spanish orthography, "Kombe" or "Kumbe." An alternate designation for the language is "Ndowe" or "Ndoue" and for the tribe, "Ngumbi" or "Komb." "Ndowe" has also been applied collectively by Gonzalez Echegaray to all Combe-speaking peoples, as well as to the Benga and Bapucu.

Compañía de Jesús María. See "Hermanas de Jesús-María."

Concepción. A small town on the east coast of Fernando Poo, roughly 25 kilometers directly east of the much larger and more prosperous San Carlos. The road network that circles the northern two-thirds of Fernando Poo links Concepción with Moka, approximately 12 kilometers to the southwest, as well as with San Carlos and Santa Isabel. Near Concepción, at Bala Chilacha, are mineral springs. "Concepción" is sometimes preceded by an article, particularly on Spanish maps, thus becoming "La Concepción." The name was first applied only to the bay (or Bahía de la Concepción) by Guillermo Carbonell in 1779. English maps long termed the inlet "Melville Bay." The Bubi name for the town is Biapa.

Concepcionistas. See "Hermanas Concepcionistas."

Congregación de los Padres Misioneros Hijos del Corazón de María. See "Misioneros Hijos del Inmaculado Corazón de María."

Consejo Superior de Investigaciones Científicas. An official Spanish organization created by law in 1939 to coordinate the scientific and cultural work of the state. It is composed of eight "Patronatos" that embrace major fields of knowledge, each with subordinate "Institutos" for specific subject fields. Several of the Consejo's member schools and institutes issue serials that regularly include articles on African subjects. For instance, the Instituto Bernardino de Sahagún publishes an annual, Antropología y Etnología, that usually contains one or more papers on African ethnology. Similarly, the Instituto de Medicina issues a monthly journal, Medicina Colonial, and the Instituto Francisco de Vitoria executes a yearly Estudios Internacionales y Coloniales devoted to legal studies which often includes essays on African colonial and native law. Publications of the C.S.I.C. and its subsidiaries are available from the Librería Científica Medinaceli.

Consul. See "Rio Consul."

Continental Guinea. The mainland component of Spanish Guinea, approximately 26,000 square kilometers in area, bordered on the north by the Cameroons, on the south and east by Gabon, and on the west by

## GLOSSARY, cont.

the Atlantic Ocean. A number of rivers extend eastward from the mainland coast and some, like the Rio Benito, the principal waterway, are partially navigable. Medium-sized vessels can travel up to 20 miles inland on the Benito, while even heavier ships can travel for some distance along the Rio Muni, the broad estuary on the colony's southern border which is itself fed by at least six rivers that reach far into the interior. Lumbering is the most important commercial activity in Continental Guinea and coffee the principal agricultural product, but European settlement on the mainland is slight and communications still imperfect. Approximately 79% of the colony's native population resides in Continental Guinea, including Pamues, playeros, a handful of merchant Hausas, and reportedly some nomadic pygmies in the heavily-forested northeast and northwest corners of the territory. The region's total 1950 population was 156,176. Continental Guinea has frequently been termed "Rio Muni," especially by English, American and French cartographers and writers. On 28 July 1959, the area was formally redesignated "Rio Muni" by the Spanish Cortes and juridically transformed from a colony into a province. The former sub-Governor, Admiral Manuel Cervera Cabello, became the province's first Civil Governor on 12 May 1960, and on 28 August the first Provincial Deputation, consisting of 11 members, was installed. The new province includes the three Corisco Bay islands.

Contrití. "Country tea," a potion concocted from the herb Andropogon citriodorus which is consumed every evening by European colonists in Continental Guinea. It is described by José Vilaró as "a preventive, a curative, a stimulant, a diuretic . . . a panacea against all African maladies." The Pamue designation is "Osang-ntang."

Convenyamango. Benga chief of Corisco and the Bay islands from approximately 1858 to 1883.

Coriscanos. See "Corisquenos."

Corisco (German: Korisko). An island-oblong, 15 square kms. in area, located in the extreme western portion of Corisco Bay approximately equidistant from Punta Mosquitos and Cabo Esteiras. The island enjoys a slightly milder climate and possesses less dense vegetation than Fernando Poo and Continental Guinea, although coconut, banana, and other trees abound. Yuca is cultivated commercially, but fishing is the major economic activity, performed by men on the open sea and by women in the island's several lagoons. The African population is largely Benga and the island was at one time the seat of a Benga kingdom encompassing most of Corisco Bay. Long a Portuguese possession, Corisco was used as a slave-trading post as early as 1642. It was ceded to Spain by the Portuguese in the 1778 Treaty of Pardo. In 1843, Boncoro I, the reigning Benga king, accepted Spanish suzerainty over Corisco, the Elobey Islands, and his coastal jurisdictions. Effective Spanish occupation, however, was long delayed. The first permanent Spanish mission was only established on the

## GLOSSARY, cont.

island in 1885, but American Presbyterian missionaries had already founded a mission post there in 1850 which served for many years as the headquarters for Protestant missionary activity in the whole Corisco Bay region. The Benga name for the island is Mangi, derived from the word for a type of tree, the grandiose Clorophora excelsa, once abundant on the isle. The name "Corisco," which means "lightning," was applied to the island by its Portuguese discoverers because of electrical storms common to the region. The island's administrative center is Ipeyie. In 1959 it became a part of the Rio Muni Province.

Corisco Mission. Until 1871, the popular name for the Presbyterian missionary post on Corisco and its mainland out-stations. In 1865, the headquarters for Presbyterian missionizing in the Corisco Bay region was shifted to the continent, and in 1871 the entire missionary field was renamed the "Gaboon and Corisco Mission," signalling a wholesale transfer of emphasis from the island to the adjacent mainland, especially Gabon. In 1900, with the extension of evangelical labor to the Cameroons, the whole missionary area underwent still another change in nomenclature, becoming the "West Africa Mission." Although the last American missionary left Corisco in 1875, a Presbyterian mission endured on the island until 1901, operated by an African pastor, and the name "Corisco," no doubt because of its historical significance, was applied until recently to the Presbytery embracing stations in the Cameroons and mainland Spanish Guinea. See also "Presbytery of Corisco" and "Presbytery of Spanish Guinea."

Corisco Presbytery. See "Presbytery of Corisco."

Corisquenos. Natives of Corisco, largely of Benga or mixed Benga-Pongue ancestry. Variant: Coriscanos.

Croomen. See "Kru."

Cruman. In Spanish terminology, the language spoken by the Kru of Liberia; also, a single Kru.

"Cuba africana." A nickname assigned to Fernando Poo in 1886 by the explorer Ossorio because of the large complement of Cuban deportees on the island.

Cucumán. The common generic term for chiefs in Continental Guinea, Hispanized from the Pamue word "nkukuma."

Cumbe. See "Combe."

Dactyloscopy. The study of fingerprints as indices to biotyping. Extensive dactyloscopic research has been conducted among Guinea Africans by Jose Pons.

d'Ambui. See "Annobonés."

## GLOSSARY, cont.

Danger. An early English designation for the Muni estuary.

demarcación. An administrative district governed by a Territorial Administrator, who is simultaneously an officer in the Colonial Guard. Guinea is partitioned into 13 demarcaciones: two on Fernando Poo (Santa Isabel and San Carlos) and eleven on the mainland (Bata, Benito, Cogo, Niefang, Evinayong, Akurenam, Mikomeseng, Valladolid de los Bimbiles, Ebibeyín, Mongomo, and Nsok). Two of the continental demarcaciones, Mongomo and Valladolid de los Bimbiles, are of recent creation. The Mongomo district was detached from the demarcación of Ebibeyín in 1950 and Valladolid de los Bimbiles was formed in the same year by splitting the demarcación of Mikomeseng.

Díaz de Villegas y Bustamente, José, 1894-. A Spanish military officer, author, and government executive, educated at the Academia de Toledo, the Escuela Superior de Guerra, and the Univ. of Oviedo. He was made a Prof. at the Escuela Superior de Guerra in 1931 and designated chief of the Dirección General de Marruecos y Colonias in 1944. He is President of the I.D.E.A., chief of the Colonial Section of the Sociedad Geográfica, Director of the magazine Africa, and editor-in-chief of Ejercito.

Dibouga. See "Iboga."

Dibues. An extinct sub-group of the Envicos which once inhabited Punta Yeke.

Dirección General de Marruecos y Colonias. Until 1956, the Spanish Colonial Department. However, with the independence of Morocco (Marruecos), the department was reconstituted as the Dirección General de Plazas y Provincias Africanas.

Dirección General de Plazas y Provincias Africanas. The current Spanish Colonial Department, successor to the Dirección General de Marruecos y Colonias.

dja. The generic term for Pamue villages, which usually consist of several households and an abá or casa de palabra aligned along a single street. The village is typically co-terminus with a minor lineage or nvogo-bot.

Ebibeyín. See "Ebíbeyín."

Ebibeyín. A frontier outpost and commercial-administrative center located in the northeast corner of Continental Guinea, near the Rio Kié. The town lies at the northeastern extremity of the mainland's single cacao-producing area, which is roughly demarcated by the triangular road network that commences at Nkue in west-central Guinea, progresses through Mongomo, some 65 kilometers directly south of Ebibeyín, continues to Ebibeyín, and then turns sharply westward to

## GLOSSARY, cont..

return to Nkue via Mikomeseng. Both the size of Ebibeyín and its degree of commercial activity have been enhanced not only by its favorable location on the edge of the mainland's only significant cacao-growing region, but also by its frontier position; the town has become the principal point of entry into Guinea from the surrounding French territories. Located in Ebibeyín are a hospital, maternity center, leprosarium, school, military post, and radio-telegraph station, as well as several commercial offices. An administrative demarcation including the town and its adjacent region is also denoted "Ebibeyín." Variant: Ebebiyín."

Ebinayon. See "Evinayong."

eboga. See "iboga."

eboka. See "iboga."

Ecutie Mepuandia. See "Islotes de los Pájaros."

Ediya. See "Bubis."

Eki. The generic Pamue term for prohibitions or "tabus."

Elobey Chico. The smaller of the two Elobey Islands located in Corisco Bay and the seat of a colonial sub-government for southern Continental Guinea and the off-shore islands until 1926. Elobey Chico, 34 acres in size and covered with coconut trees, is about 1-1/2 kilometers distant from Elobey Grande to the southwest, 4 miles from the Muni estuary, and 200 miles from Santa Isabel. The island dominates the approaches to the Muni estuary and for this reason served as a base for numerous German, English, and Spanish merchants in the latter half of the 19th century and until about 1907. Previous to the establishment of European commercial outposts, the island had been uninhabited. In 1884, the ~~island's~~ population was 521, including European merchants, Kru laborers, and some Benga and Envico indigenous to the region. The 1950 census figure is ten, reflecting the virtual abandonment of ~~the~~ islet by both commercial interests and government agencies, although a military post and mission still remain. The island is sometimes termed "Elobey Pequeño." In 1959 it became a part of the Province of Rio Muni.

Elobey Grande. The larger of the two Elobey Islands, 2.27 square kilometers in area, situated between Elobey Chico, about 1-1/2 kilometers to the northeast, and Corisco, some 18 kilometers southwest. The island is heavily wooded and has steeply-cliffed coasts, often 10 to 12 meters above sea level. There is only one small beach, on the ~~island's~~ eastern shore. Because of its inhospitable geography, Elobey Grande never achieved much commercial importance, but France nevertheless long contested Spanish sovereignty over both the Elobeyes, only withdrawing its territorial claims in 1900. The 1950

## GLOSSARY, cont.

population of Elobey Grande, ethnologically Benga with a small admixture of Envico and Balengue, was 86. Never has the population risen above 180. The Spanish name, "Elobey," is derived from "eloba" and "elobe," the Benga and Envico words for a type of tree that once abounded on the isles. Both the Elobey Islands have also been termed the Mosquitos Islands, since they lie to the south of the Mosquitos Coast, the extreme eastern shore of Corisco Bay. The explorer Iradier referred to them as the "Alobi" Islands. Together with Elobey Chico and Corisco, the isle was integrated into the Rio Muni Province in 1959.

Elobey Pequeño. See "Elobey Chico."

Elobeyanos. Natives of the Elobey Islands.

Elobeyes. See "Elobey Grande," "Elobey Chico."

Elongué. See "Ibongué."

emancipación limitada. An intermediate legal status once granted by the Patronato de Indígenas which permitted an African to contract debts up to 10,000 pesetas without prior authorization from the Patronato. The status often entailed other juridical privileges but still subjected the African to an alcohol-purchase ban imposed upon "no emancipados." See also "emancipado," "emancipación plena," "no emancipado."

emancipación plena. Literally, "full emancipation"; a legal status until recently accorded by the Patronato de Indígenas to "civilized" Guinea Africans who had won professional or academic titles from an accredited Spanish educational institution, worked for more than two years in an agricultural or industrial establishment at an annual salary of not less than 5,000 pesetas, or served the Government as senior native auxiliaries. A "carta de emancipación plena" removed debt-contracting and alcohol-purchase restrictions, and subjecting the African to metropolitan rather than customary and tutelary law. In the period 1949-1955, 36 Guinea natives received such "cartas." See also "emancipado," "emancipación limitada," "no emancipado."

emancipado. A "Hispanized" or "civilized" African who had been granted a "carta de emancipación plena" by the Patronato de Indígenas and thus enjoyed full legal rights as a Spanish citizen, no longer being subject to the jurisdiction of chiefs and Native Tribunals nor to the many restrictions placed upon "no emancipados" and upon Africans with only "emancipación limitada." The "emancipado" in Spanish Guinea was analogous to the "asimilado" in Portuguese colonies. The entire "emancipation" system has lately been superseded by a law granting full citizenship to all Africans over 21 years of age. See also "emancipación plena," "emancipación limitada," and "no emancipado."

## GLOSSARY, cont.

Embueti. See "Mbueti."

Emisora de Radiodifusión de Santa Isabel. See "Radiodifusión de Santa Isabel."

Emisora Radio Ecuatorial de Bata. See "Radio Ecuatorial de Bata."

encué. See "n-cué."

Engong. A small Hausa settlement neighboring Evinayong in south-central Continental Guinea.

Enseñanza media. See "Patronato de Enseñanza Media."

Ensoc. See "Nsok."

Ensork. See "Nsok."

Entumo. See "Ntumu."

Envico. A people indigenous to the extreme southern coast of Continental Guinea, where their principal village is Calatrava (on the westernmost edge of Corisco Bay). A small group of Envico also populates the island of Elobey Grande, and some reside on the shores of the Muni and Utamboni Rivers. In the past, the Envico were reduced to a kind of vasallage by the dominant Benga and now face extinction through absorption by neighboring Pamues, much as other tribes--Bija, Itemu, and Bundemu--have vanished through intermixture. Variants: Mviko, Nvico, Viko, Mbico, Vico, Mbicho.

Eri. The pre-Christian word for "God" or "Supreme Being" employed by the Bubis of southern Fernando Poo.

Escuela de Estudios Superiores 'Santo Tomás de Aquino.' See "Escuela Superior Indígena."

Escuela Superior Indígena. The territory's principal high school for Africans, founded at Santa Isabel in 1941 and lately re-named "Escuela de Estudios Superiores 'Santo Tomás de Aquino.'" Its purpose is to produce teachers, administrative auxiliaries, and mercantile assistants. Entering students are usually 15 years of age and must have completed both "elementary" and "primary" schooling; they are wholly state-supported during their scholastic residence. Average enrollment is 100 (about 27% female, 73% male). The course of study is two to four years.

Escuelas de Artes y Oficios. Vocational schools at Bata and Santa Isabel offering such polytechnic courses as tailoring, carpentry, and mechanics to Africans who have undergone "elementary" training.

## GLOSSARY, cont.

escuelas mixtas. Schools not segregated by sex. The normal pattern of Spanish education is to conduct separate classes for boys and girls, but teacher shortages and low enrollments sometimes make this unfeasible. The schools for European children at Bata and Santa Isabel are mixtas; so is an African primary school at San Carlos.

Eseng. See "Esseng."

Esseng. A major clan of the Ntumu Pamues and once the key component of the now-defunct Mobum sub-group. Variant: Eseng.

Etemboué. See "Rio Campo."

Etsula. Gunter Tessmann's transcription of "Ischulla," the Bubi word for the island of Fernando Poo.

etuna. See "etunga bot."

etunga-bot. An exogamous Pamue sub-clan composed of several maximal lineages (ayom-bot) which recognize descent from a common ancestor. Variants: etuna, nd'e bot.

etungu (pl. betungu). An exogamous kin unit among the Combe, composed of several families which recognize a common ancestor. Within an etungu descent is reckoned patrilineally. Although Combe betungu were once localized geographically, they are now dispersed and fractioned.

Evanguesimba. The largest town on Corisco and site of the isle's Catholic mission.

Evinayong. A village, formally named San José de Evinayong, located in mountainous south-central Continental Guinea at the approximate intersection of six roadways. Favorably situated in a temperate climatic zone, it is the site of a model farm established by the Agricultural Service, a number of commercial buildings, a mission, school, and government offices. However, it lacks urban unity, for buildings are scattered along five kilometers of highway and there is no municipal water nor power service. An administrative demarcation, the largest in the colony, bears the same name as the town. The demarcacion describes a huge, irregular circle in the center of Continental Guinea, its borders formed, in part, by the Benito and Utamboni Rivers. Variant: Ebinayon.

Evous. According to Trilles, a Pamue fetich against vampire-like persons who nocturnally feed upon human hearts.

Evu. The generic Pamue term for secret anthropophagic societies. Sect members are known as nlen.

## GLOSSARY, cont.

Evuni. See "One."

Ewuni. An alternate name for the One dialect of the Combe language.

Eyaquila. A Spanish-owned islet in the Muni estuary.

Eyo. See "Rio Benito."

Fa d'Ambú. See "Annobonés."

factoría. A commercial establishment; a trading post.

Fala. The common designation for a Frenchman among Continental Guinea Africans.

Fan. See "Pamues."

Fang. See "Pamues."

Fang Afiri. According to Pamue oral tradition, the eldest son of Afiri Cara. He is credited with continuing the westward exodus begun by his father and with founding the Fang or Mequieñ clan.

Fañol. The Pamue designation for a Spaniard, i.e. an español.

fernandinos. The name applied to the relatively literate and prosperous Creole community of Santa Isabel, which numbers about 650 persons and constitutes a virtual aristocracy among the colony's Africans. Their forbears, mainly freed slaves, once formed a class of independent landowners, ~~on Fernando Poo~~, but their holdings gradually diminished under a system of dividing property among too many heirs. Scions of wealthy fernandino families are commonly sent to Europe for education. Once wholly English-speaking and of the Protestant faith, the group has now been largely Hispanized and converted to Catholicism. In 1960 a fernandino planter was named Mayor of Santa Isabel. The fernandinos are sometimes termed "isabelinos," and occasionally "Potos" or "Portos," especially by the Bubis, who regard them as Portuguese, mistakenly identifying all Creoles and mulattoes with the few escaped slaves from Portuguese Sao Tome who once settled on the isle.

Fernando Po. See "Fernando Poo."

Fernando Poo. A mountainous island parallelogram of 2,017 square kilometers lying in the Bight of Biafra to the northwest of Continental Guinea. Like Annobon to the south, it is of volcanic origin and displays a number of extinct volcanic craters. It bears the name of the Portuguese explorer, Fernan Do Po, who discovered the isle in 1472. Today it is the center of the colony's European population and the temporary home of about 25,000 migrant workers from the

## GLOSSARY, cont.

Cameroons, Nigeria, and Continental Guinea who labor on the extensive European-owned cacao and coffee plantations that lie about the island's northern, western, and (to a lesser extent) eastern periphery. Approximately 25% of the island is cultivated, either by European operators, whose estates average 150 hectares, or by Africans, whose fincas are normally about 10 acres each. The temperate Moka Highlands, once the locus of indigenous Bubi society, are now a favorite resort area for Europeans and provide grazing lands for enough Swiss and Murcia cattle to make the island virtually self-sufficient in beef. The island's total population in 1960 was 62,557 (4,170 Europeans, 38,737 African men, 19,650 African women). The island, on 19 September 1936, formally acceded to Franco's Movimiento Nacional. The Calle 19 de Septiembre, a prominent thoroughfare in Santa Isabel, permanently commemorates this date. There are two administrative demarcations: Santa Isabel, encompassing the northern half of the island, and San Carlos, embracing the southern half. On 28 July 1959, by an act of the Cortes, the island was juridically reconstituted as a Spanish province, with Annobon included in its jurisdiction. The new polity is to be administered by a Civil Governor responsible to the Governor-General of the Regional Ecuatorial Española. Recent archaeological studies indicate that long prior to the Bubis' migration, the island was inhabited by a people of neolithic culture. A variant spelling, favored by American and English writers: Fernando Po; an earlier variant, now obsolete: Fernao do Po. The Bubi name for the island is "Itschulla" (or "Ischulla"), and the original European designation, applied to the isle by its Portuguese discoverer, was "Formosa," meaning "Beautiful." In the Pamue language, the island is termed "Nanepo," while a Liberian variant is "Nana Poo."

Fernao do Po. See "Fernando Poo."

Filariasis. An endemic disease produced by parasitic nematode worms, usually transmitted by flies or mosquitoes, which infest the blood and tissue of the victim.

finca. A farm or plantation. In the Pamue language: Mfin.

finquero. A farm or plantation owner.

Fong. A Pamue sub-group, like the Ocac and Ntumu, but resident outside of Spanish territory.

"Foreign Office Grave." A popular 19th-century English nickname for Fernando Poo.

Formosa. See "Fernando Poo," "Ilha Formosa."

Gaande. See "Gande."

## GLOSSARY, cont.

Gaboon and Corisco Mission. See "Corisco Mission."

Gande. An islet located in the Muni estuary about 3 kilometers east of Ibelo, a larger estuary island lying at the mouth of the Rio Congue. Gande is covered with luxuriant vegetation and surrounded by dense mangrove thickets. In the late 19th century there was an English commercial station on the isle; presently there is a small village peopled by Pamues and Bujeba. Variants: Gaande, N'Gande.

Gara. See "Igara."

George's Bay. See "San Carlos."

Gobé. The southernmost town and administrative seat of Corisco.

Gobierno General de la Región Ecuatorial. A super-provincial administrative organism created in 1960 to replace the Gobierno General de los Territorios Españoles del Golfo de Guinea. Headed by a Governor-General, it exercises authority over Rio Muni and Fernando Poo and is responsible to the Dirección General de Plazas y Provincias Africanas in Madrid.

Goderich Bay. See "Bahía de Nervión."

Grebo. See "Kru."

grupo escolar. An elementary or primary school with a sufficiently large enrollment and teaching staff to permit graded instruction. Such schools exist only in the largest towns.

Guambo. Mythological daughter of Nzambi, a Bujeba deity.

Guinea Española. The unofficial but most common appellation for Spanish Guinea. Since 1959, the territory has frequently been termed "Región ecuatorial" in official Spanish literature.

Guinea Spagnola. Italian for Spanish Guinea.

Guinée Espagnole. French for Spanish Guinea.

Guolo. See "Rio Benito."

Hausas. A highly literate and culturally-unified people of Muslim faith originating from the region that is now Northern Nigeria, where they had established a number of states in antiquity. Hausas are now found throughout West Africa, usually in the capacity of merchants, and the Hausa language has nearly become a lingua franca. In Guinea there are small nuclei of Hausas in Bata, Niefang, Benito, Ebibeyin, and Evinayong, and a large concentration in Santa Isabel. In every instance, the Hausas specialize in marketing textiles and

## GLOSSARY, cont.

medicines; as a rule, they voluntarily live apart from other Africans.

Hay Brook. See "Rio Consul."

Hermanas Concepcionistas. A Catholic religious order, founded in Barcelona in 1850 by Bishop Domingo Costa y Barras, which operates 13 establishments in Guinea: 6 schools (one a novitiate for Oblates at Basile), 4 hospitals, 2 orphanages, and a child care center. The first Conceptionist sisters arrived on Fernando Poo in 1884 and on Corisco in 1887. The order's Mother House is located in Barcelona. The formal name of the order is "Religiosas de la Inmaculada Concepcion."

Hermanas de Jesus-Maria. A religious order founded at Lyons, France, by Claudina Thevenet in 1818. The order, ~~which is~~ dedicated to the Christian education of young girls, operates a school in Ebebiyin and conducts preparatory homemaking classes through an organization called "Sigsa" for African women about to be married canonically.

Hermanos de la Doctrina Cristiana. A Catholic religious order founded in 1680, by St. Jean Baptiste La Salle at Rheims, France. Since 1958, Spanish members of the order, ~~which is dedicated to the instruction of youth,~~ have operated a Manual Arts school at Bata in Continental Guinea. Alternate designations: Instituto de los Hermanos de las Escuelas Cristianas, Instituto de los Hermanos de la Doctrina Cristiana.

Ibea. See "Mabea."

Ibelo. An islet located in the Muni estuary near the port of Cogo or Puerto Iradier.

Ibo. A southern Nigerian people composed of about 33 sub-tribes, loosely-organized, which inhabit the provinces of Benin, Ogoja, Onitsha, Owerri, and Warri. The total Ibo population approaches four million; and the population density per square mile in several areas is 1,400 persons. Due to severe overpopulation, many Ibo males have become migratory laborers, traveling mainly to other regions of Nigeria or to Spanish Guinea for seasonal or long-term contract employment. Ibos now constitute the largest component of the Fernando Poo labor forces, numbering about 20,000.

Iboga. An hallucinogenic and fatigue-relieving drug prepared from the Tabernanthe iboga, an equatorial African plant. It is consumed by initiates and dancers at Mbueti ceremonies. Ibogaine, one of four alkaloid extracts, has been employed therapeutically as a cardiac tonic and digestive stimulant. Variant: Dibouga.

Ibongue. An island located in the eastern half of the Muni estuary,

## GLOSSARY, cont.

slightly more than one kilometer southeast of Gande, a smaller Spanish island, and about 2-1/2 kilometers northwest of Tabalan, a French-owned island. Variant: Elongué.

Igara. A numerically minor playero group speaking a Combe dialect. They are sometimes termed Yara, Iyasa, and Gara.

Ilha Formosa. Literally, "Beautiful Island," the original Portuguese name for Fernando Poo.

Inglés africano. See "Pidgin English."

Institución Teresiana. See "Teresianas."

Instituto de Estudios Africanos. A scholarly organization dedicated exclusively to African studies. It was established in 1944 as one of the member Institutes of the Patronato "Diego Saavedra Fajardo," C.S.I.C. In addition to extensive book-publishing, the Institute issues two important periodicals: an illustrated monthly magazine, Africa, the successor to Revista de tropas coloniales, founded by Generalissimo Franco at Ceuta in 1924; and, since 1947, the quatrimeonthly journal, Archivos del I.D.E.A., which publishes the full texts of conferences sponsored by the Institute as well as other articles on African and Islamic themes.

Instituto de Estudios Políticos. The research arm of the Junta Política, a major component of Spain's single political party: the Falange Española Tradicionalista y J.O.N.S. The Instituto, created by a 1939 decree, is charged with investigating "the problems and manifestations of the administrative, economic, social, and international life of the Nation." Further, it is to serve as an "advanced school of political formation for the outstanding elements of the new generations." There are four "sections" or areas of concentration; within the Institute: Constitution and administration of the state; international relations; national economy; and social and corporate engineering. The Institute sporadically publishes volumes of direct or tangential worth to students of Spanish Africa and since 1946 has issued the Cuadernos de Estudios Africanos, a journal wholly dedicated to African research.

Instituto de los Hermanos de la Doctrina Cristiana. See "Hermanos de la Doctrina Cristiana."

Instituto de los Hermanos de las Escuelas Cristianas. See "Hermanos de la Doctrina Cristiana."

International Commission of Inquiry into the Existence of Slavery and Forced Labor in the Republic of Liberia. A 3-member board, chaired by Dr. Cuthbert Christy, which in 1930 conducted investigations into alleged slave-trading between Liberia and Fernando Poo. The

## GLOSSARY, cont.

Commission found that "a large proportion of the contract laborers shipped to Fernando Poo . . . from . . . Liberia have been recruited under conditions of criminal compulsion . . . and frequently by misrepresenting the destination."

Ipele. See "Ipeyie."

Ipeyie. A small port and the chief village on Corisco. Variant: Ipele.

Iradier y Bulfy, Manuel, 1854-1911. A Spanish explorer and inventor who is a revered figure in Guinea literature. In 1868 he founded a society, La Exploradora, for the purpose of staging a scientific expedition into the African interior. He began an 834-day expedition to the Gulf of Guinea in 1874, ultimately traversing 1,876 kms. and visiting Corisco, Elobey Grande, Inguinna, Cabo san Juan, the Muni, Utongo, Utamponi, and Bane Rivers, the Paluviole mountain range, and the Sierra de Cristal. On his return to Spain in 1877, he delivered a plan of the territory to Coello, the cartographer, who supervised its publication. In 1884, accompanied by Doctor Amadeo Ossorio Zabala, Iradier re-visited Continental Guinea, reaching the furthest navigable point of the Utongo, and deposited with the Sociedad de Africanistas in 1885 contracts of annexation signed with 101 native chiefs, thereby adding 14,000 square kms. of African territory to Spanish jurisdiction. During his Guinea sojourns, Iradier compiled much ethnographic, linguistic, and geographical data, which were incorporated into his 2-volume Africa issued in 1887.

isabelinos. See "fernandinos."

"Isla de Amor." A nickname for Corisco.

Isla de la Piedra Chica. An uninhabited islet near Annobon.

Isla de la Tortuga. An uninhabited islet near Annobon.

Islas de los Mosquitos. See "Elobey Chico," "Elobey Grande."

Islas Elobeyes. See "Elobey Grande," "Elobey Chico."

Islote Adams. An islet off the southeastern tip of Annobon.

Islote Escobar. One of a cluster of three islets off Punta San Antonio, the southwestern tip of Annobon.

Islote Fernando Poo. One of a cluster of three islets off Punta San Antonio, the southwestern tip of Annobon.

Islote Santarem. One of a cluster of three islets off Punta San Antonio, the southwestern tip of Annobon.

## GLOSSARY, cont.

Islotes de los Pájaros. A number of Spanish-owned islets lying off the extreme northern coast of Continental Guinea. In the Buico tongue, they are termed "Ecutie Mepuandia."

Islotes Henriquez. A pair of islets off Punta Cristina on Fernando Poo.

Islotes Horacio. An islet complex off the extreme northeastern coast of Fernando Poo.

Itemu. An extinct sub-group of the Envico formerly found along the Ríos Bane and Utongo.

Itika. See "Tica."

Itschulla. See "Fernando Poo."

ivoga. See "iboga."

Iyasa. See "Igara."

Jaunde. See "Yaundés."

Jhua. See "Lojúa."

Jones Niger, Wilwardo. A "fernandino" planter who in 1960 was made Mayor of Santa Isabel and subsequently became one of the first six Guinea delegates to the Spanish Cortes. Jones, educated at a Jesuit college in Spain, had previously served on the Official Agricultural Board of Fernando Poo and the Santa Isabel Municipal Council. He maintains a peninsular residence in Bilbao; his seven sons attend metropolitan schools.

Kampo. See "Rio Campo."

Kin-organized society. That initial and polar type of human society in which membership is defined by blood relationship. Such societies are relatively self-sufficient groups that maintain a particularistic esprit de corps fostered by a communal economy, a tribal-centered religion, and constant social interaction. Members are economically unspecialized; the society is equalitarian. These groups exhibit a minimum of formalized means of politico-legal control, for they ~~exist and~~ function according to custom and tradition, and contain no special elements, privileged hierarchy, or "classes" that may command or appropriate the labor or produce of fellow kin-group members ~~and who fashion "law" without precedent to suit their special purposes.~~ Psychologically, the individual in a kin-defined group identifies himself completely with his social group, the largest loyalty unit he knows, for the clan or extended family is of signal importance to him. Its members are those with whom he shares

## GLOSSARY, cont.

property, with whom he holds religious ceremonies; they are the people he trusts and confides in, the people he may rely upon for support and strength. In sum, the kin-organized society, a relatively small group cohesively bound by kinship ties and animated by the dictates of custom, itself discharges all significant political, economic, religious and social functions without the existence of secular authority. Kin-group behavior is not subject to the fiat of a designated individual or group. See also notes for "Proto-state" and "State."

Kingsley, Mary Henrietta, 1862-1900. An English traveler and writer who journeyed extensively through West Africa from 1893 to 1896. In 1895 she traversed a hitherto unexplored portion of the Fang country, visited Corisco, and ascended Mount Mungo Mah Lobeh. She was elected to the Anthropological Society in 1898.

Kogo. See "Cogo."

Komandachina. See "Comandachina."

Kombe. See "Combe."

Kombo. Ministers or priests of the Mbueti sect who officiate at rituals. Variant: Komboe.

Komboe. See "Kombo."

Komo. See "Combe."

Kopino. The common designation for Germans in the African vernaculars of Continental Guinea.

Korisko. See "Corisco."

Kra. See "Kru."

Kroobois. See "Kru."

Kru. A linguistically-related people inhabiting the Liberian coast who are divided into several tribes--Grebo, Sikon, Kra, Bassa, Sapp, etc.--and from whom, like the Vai, large numbers of contract workers for Fernando Poo plantations were forcefully recruited in the period 1900-1930. There were also a number of Kru laborers in the employ of German and English merchants on Elobey Chico in the latter half of the 19th century, and still other Kru, liberated slaves, were landed on Fernando Poo by the English navy during the mid-19th century, many of them subsequently intermixing with the indigenous Bubis. Kru laborers are sometimes called "Kroobois," "Krumen," or "Croomen," and in Spanish, "Crumanes."

## GLOSSARY, cont.

Krumen. See "Kru."

Ku (or Kulu). An astute tortoise who figures frequently in Pamue folklore.

Kumbe. See "Combe."

La Concepción. See "Concepción."

Lago Claret. A small Fernandian lake located southeast of the Pico de Santa Isabel near the town of Basacato.

Lago de Moka. See "Moka."

Lago Loreto. An oval-shaped lake, 1200 meters above sea level, located to the west of Concepción in southern Fernando Poo. It measures approximately 1,200 by 800 meters.

Laguna Bolotuebuanmale. The southernmost Corisco lagoon, situated less than a km. from the isle's southeastern coast.

Laguna Bolotuebuanongo. A lagoon in the southeast of Corisco.

Laguna Bclotuebudungue. The northernmost Corisco lagoon.

Laguna Botatuebuankate. The largest Corisco lagoon, located southwest of Etna, a coastal town.

Lala Ndyambo. A Pamue deity.

Lea. An African suburb of Bata.

Levantines. Syrians and Lebanese, found throughout West Africa as shopkeepers and commercial shippers.

Lengi. See "Balengue."

Liceci. See "Baseque."

Lojua. A 150-man Bubi judicial militia established by the Emperor Moka. It is termed "Lona" by Janikowski and "Jhua" by Baumann.

Lule. In Bujeba folklore, a figure analogous to a composite Christ and Abel. He is the brother of Sanana and son of Bibá Bibá.

Mabea. Like the Bujeba and Ngumba, a branch of the Maka, now inhabiting portions of the southern Cameroons. Variants: Magbea, Ibea, Mabi.

Mabi. See "Mabea."

## GLOSSARY, cont.

Magbea. See "Mabea."

Maka. An ethnic trunk of the Northwestern Bantu within which the Bujeba, Mabea, and Ngumba are often classified.

Mabenga. See "Benga."

Mabube. An African variant of "Bubis."

Mackey, James Love, 1820-1867. An American Presbyterian missionary and linguist who founded the Corisco Mission in 1850 and subsequently served as pastor, superintendent of education, and itinerant preacher, traveling widely over the neighboring mainland regions. He is credited with the first comprehensive study of the Benga language.

"Madeira of the Gulf of Guinea." A 19th-century English nickname for Fernando Poo, reputedly coined by Dr. Howard Hensman.

Maguango. See "Nvie and Mienva."

Maguma. "God" in Mbueti doctrine.

Maidstone Bay. See "Santa Isabel."

Maka. A Pamue sub-group, like the Ocac and Ntumu, but resident outside of Spanish territory; also an ethnic trunk of the Northwestern Bantu within which the Bujeba, Mabea, and Ngumba are often classified.

Makuk. See "Bujeba."

Malabbo. The eldest brother of Moka. He ascended to the Bubi emperorship in 1904 after the deposition and death of Sas Ebuera.

Malenje. See "Balengue."

Manchani. See "Rio Manyani."

Mang. See "Bata."

Mangi. See "Corisco."

manioc. See "yuca."

Manyani. See "Rio Manyani."

Mare. See "Mari."

Mari. A numerically minor playero group speaking a Combe dialect. They are sometimes termed Masi and Mare.

## GLOSSARY, cont.

Maringa. A typical Fernandian dance, probably of Cuban origin.

Masi. See "Mari."

Wá Nchuchuma. According to Trujeda Incera, the first Mbueti initiate in Continental Guinea. His son, Alfonso Bitomo, succeeded him as "bishop" in the Mbueti hierarchy.

Mbanja. A Mbueti temple.

M'Bengas. See "Benga."

Mbicho. See "Envico."

Mbico. See "Envico."

Mbini. See "Benito."

Mbiti. See "Mbueti Sect."

M'Boeti. See "Mbueti sect."

Mbueti sect. A cult that was born among the Pamues of French Gabon about 1910 and gained adherents throughout the adjoining regions of Pamue settlement, including Spanish Guinea. However, sect membership has not been restricted to Pamues; many members have been reported from among the littoral peoples, and even a few from Fernando Poo. Thus the Mbueti has more a regional than tribal complexion. In 1948, a Mbueti Society was even founded in Paris, and in 1952, Mathieu Birinda issued a French-language Mbueti Bible. The sect is organized hierarchically; both men and women may join. Rituals are highlighted by the ingestion of iboga, a powerful chemopsychiatric drug. In essence, the cult is a defensive native reaction to the imposition of European rule and culture, a "revolt of the inarticulate" that is fundamentally socio-religious in character, much like movements elsewhere in Africa where overt political activity is forbidden and literary slant. But the Mbueti phenomenon is neither wholly nativistic, modernist, nor chiliastic. The sect merges ritualistic elements of both Catholicism and traditional religion in an effort to recreate a measure of social and spiritual unity in a traditional society disintegrating under the impact of Westernism. In French literature, the sect is termed "Bwiti" or "Bouiti"; Spanish variations: "Mboeti," "Embueti," "Mbiti." The group is outlawed in Spanish Guinea but permitted in adjacent Gabon.

Wdele. A Pamue sub-group, like the Ocac and Ntumu, but resident outside of Spanish territory.

Mekuk. See "Bujeba."

## GLOSSARY, cont.

Melichneutes Robustus. A rare specie of the Indicatoridae avian family called "selemgomio" by the Pamues because of its sonorous, repeated cry, "selem, selém, selém. . . ." Another African variant: nvébeck.

Melville Bay. See "Concepción."

Mepuko. See "Bapuco."

mesong. A Pamue funereal dance, typically performed by a troupe of expert female dancers over a period of days.

Mevu Afiri. According to Pamue oral tradition, a son of Afiri Cara and co-founder with his twin brother, Nden, of the Mevu-menden clan.

Mfang. See "Pamues."

min. See "finca."

Micomeseng. A village located in north-central Continental Guinea about five kilometers from the Cameroons border. It lies athwart the colony's northernmost highway, which stretches from Campo to Ebebiyin and connects with another road heading from Bata through Niefang and Nkue. Besides a few commercial establishments and government posts, it is the site for the colony's principal leprosarium, which in 1955 housed nearly 3,000 patients. "Micomeseng" also denotes an administrative demarcation which includes the village and its environs. Variants: Mikohmaseng, Mikomeseng, Minki'omesen.

Mienva. See "Nvie and Mienva."

Mikomeseng. See "Micomeseng."

Mikohmaseng. See "Micomeseng."

Mininga (pl. Bininga). An African woman; also, in colonial slang, an African concubine.

Mininguero. The term applied to a European who co-habits with an African woman, or Mininga.

Minki'omesen. See "Micomeseng."

Mipuko. See "Bapuco."

Miseki. See "Baseque."

Visioneras Religiosas de la Inmaculada Concepción. See "Hermanas Concepcionistas."

## GLOSSARY, cont.

Misioneros Hijos del Corazón de María. See "Misioneros Hijos del Inmaculado Corazón de María."

Misioneros Hijos del Inmaculado Corazón de María. A missionary order founded in 1849 by St. Antonio María Claret y Clara which is responsible for the operation of Catholic missions in Guinea. Since their arrival on Fernando Poo in 1883, replacing the few Jesuit missionaries previously stationed on the isle, many "Claretianos"--notably Padres Aymemi and Juanola--have performed significant linguistic, geographic, and ethnographic research. The order issues a semi-monthly magazine, La Guinea Española, at the headquarters of its Guinea Apostolate in Santa Isabel. In English, members of the order are often termed "Claretians," "Missionaries of the Immaculate Heart of Mary," or "Missionary Sons of the Immaculate Heart of Mary"; in German, "Söhne vom unbefleckten Herzen Marias." A shortened Spanish designation, encountered often in the older literature, is "Misioneros Hijos del Corazón de María." The official abbreviation is C.M.F. (Cordis Mariae Filius).

Misioneros Hijos del Sagrado Corazón de María. A corruption of "Misioneros Hijos del Inmaculado Corazón de María."

Missionaries of the Immaculate Heart of Mary. See "Misioneros Hijos del Inmaculado Corazón de María."

Missionary Sons of the Immaculate Heart of Mary. See "Misioneros Hijos del Inmaculado Corazón de María."

Mitemele. See "Rio Utamboni."

Mitemole. See "Rio Utamboni."

Mitong. See "Rio Mitong."

Mobum. An ancient Pamue sub-group now subsumed, together with other clans of northern Continental Guinea, under the denomination "Ntumu." The Esseng clan, studied extensively by Augusto Panyella and Jorge Sabater, was the basic component of the Mobum.

Moca. See "Moka."

Mochuko. See "Botuku."

Mochuku. See "Botuku."

Moganda. An African suburb of Bata.

Mohiammó. See "Bojiammó."

Moka. The Emperor who achieved a temporary unification of the Bubis

## GLOSSARY, cont.

in the mid-19th century and who markedly elaborated the administrative organization of the embryo Bubi state. He reigned over the island from his court at Riabba in the Moka Highlands (frequently termed the Moka Valley or Valle de Moka), a temperate region of about 1,000 meters altitude in south-central Fernando Poo. The Emperor was first visited by Europeans in 1887, who reported him surrounded by a harem of at least 60 wives. He died in 1899, after a reign of over 50 years, at the reputed age of 105. There are now European vacation resort and dairy farms located in the Moka Highlands, as well as a geophysical observatory. Some of the remaining Bubis ~~in the region~~ have been formed into agricultural cooperatives for the production of vegetables and other commodities. The Pico de Moka, a volcanic height some 2,000 meters in altitude, rises above the Moka Valley. Its crater, unlike that of the Pico de Santa Isabel, is entirely closed and water-filled, forming the largest lake on the island, Lago de Moka (or Moka Lake). A variant spelling: "Moca"; an alternate designation for the Moka prominence: "Pico de San Joaquín de Moka."

Moka Lake. See "Moka."

Moka Peak. See "Moka."

Mokuk. See "Bujeba."

Molengue. See "Balengue."

Molingi. See "Balengue."

Mongomo. A town located on Continental Guinea's eastern border, approximately equidistant from Ebebiyín to the north and Nsok to the south. "Mongomo" also designates a territorial demarcación fashioned in 1950 from what had been the southern portion of the Ebebiyín demarcación. The town is the seat of the new administrative district and contains a military post, commercial center, medical station, and several government offices. An "international bridge" has been completed over the Rio Kié to link Mongomo with French Gabon.

Monte Benítez. A height in Continental Guinea located near the northern shore of Corisco Bay and west of the Rio Malanya. It was named in honor of General Manuel Benítez y Parodí, a Spanish military cartographer, mathematician, and explorer.

Moony. An Anglicized transcription of "Muni," the African name for the estuary-river that forms the initial segment of the southeastern Guinea-Gabon border.

Morengue. See "Balengue."

## GLOSSARY, cont.

moreno. In Spanish, a colored person, a Negro.

Moseche. See "Baseque."

Moseci. See "Baseque."

Mosquitos Islands. See "Elobey Chico," "Elobey Grande."

Mosseki. See "Baseque."

Motopo. The supreme figure or "Pope" in the Mbueti hierarchy. Variant, according to Birinda: Moussombi.

Motuku. See "Botuku."

Mouny. The French spelling of "Muni." See "Continental Guinea," "Rio Muni."

Moussombi. See "Motopo."

Mpongwe. See "Pamues."

Mpongwe. See "Pongues."

Munga. Benga chief of Corisco and the Bay islands from approximately 1846 to 1858.

Muni. See "Continental Guinea," "Rio Muni."

Muny. See "Continental Guinea," "Rio Muni."

Musiki. See "Baseque."

Musola. A Bubi village of about 250 population 8-1/2 kms. to the south-east of San Carlos on Fernando Poo. At 500 meters elevation, it is the site of a hydro-electric plant that supplies the island with electric power. Variant: Mussola.

Mussola. See "Musola."

Mvain. See "Rio Mvain."

Mviko. See "Envico."

Nana Poo. A variant of "Fernando Poo" which appears in the "Sad Song of the Wedabo women," a chant lamenting the abduction of Liberian natives by labor recruiters who delivered the abductees to Fernando Poo plantation owners as contract laborers.

Nanepo. See "Fernando Poo."

## GLOSSARY, cont.

Nassau, Robert Hamill, 1835-1921. An American Presbyterian missionary, linguist, doctor, and folklorist. Nassau served 4 years on Corisco, where he mastered the Benga language, and afterwards administered the mission's first mainland station at Benito from 1865-71, itinerating over a 100-mile expanse of coast as well as penetrating inland along the Rio Benito. During a total of 45 years in Africa, he recorded numerous folk tales, despatched many zoological and entomological specimens to U.S. universities, and partly translated the Bible into Benga.

Nca-Eba. See "Ncom Bot."

Nchombo. "Heaven" in Mbueti terminology.

Ncom Bot. In Pamue mythology, the Supreme Creator, sometimes also called Nsamba, Nsambe, Nca-Eba, Anyama, or Nsango, or Ndsama.

n'cue. A large, coil-constructed Pamue basket, invariably carried by women. Variants: n'kué, encué.

nda-bot. A household formed by an extended family, the most elemental kin unit among the Pamues.

nd'e bot. See "etunga bot."

Nden Afiri. According to Pamue oral tradition, a son of Afiri Cara and co-founder with his twin brother, Mevu, of the Mevu-menden clan.

Ndongo Mba. According to Iñigo de Aranzadi, a redemptive Pamue rite, conducted by priest-wizards, which culminates in a ceremonial dance.

Ndoue. See "Combe."

Ndowe. See "Combe."

Ndsama. ~~In Pamue cosmology, God the Creator.~~ See "Ncom Bot."

Ndsend. A Pamue sub-group, like the Ocac and Ntumu, but resident outside of Spanish territory.

Ndsoc. See "Nsok."

Negerenglisch. See "pidgin english."

Neolithic, or New Stone Age. A prehistoric period of human culture, usually characterized by plant cultivation, pottery manufacture, polished flint implements, and animal domestication.

Newtown. An African suburb of Bata.

## GLOSSARY, cont.

N'Gande. See "Gande."

Ngourangourane (or Ngurangurane). In Pamue folklore, a much-acclaimed sorcerer-chief, the son of Omboire, the Crocodile, and a Pamue woman.

Ngue Afiri. According to Pamue oral tradition, the only daughter of Afiri Cara and Nanengó Dos. She is the mother of Oguono Afiri, who founded the Oguonos or Yaundés.

Ngui. A Pamue cult which practices a rite of retribution or vengeance. The rite, officiated by priest-wizards, is performed at night about a prone, gorilla-like image made of clay. Incense is burned in a bonfire built upon the cult-figure's abdomen.

Nguiang. A Bujeba "guitar."

Ngumba. Like the Bujeba and Mabea, a branch of the Maka, now inhabiting portions of the southern Cameroons. Variant: Nvumbo.

Ngumbi. See "Combes."

Nguse. See "Temahanji."

Niangui. See "Nvie and Mienva."

Niefan. A mainland village situated on the right bank of the Rio Benito at a strategic highway crossroad about 50 kilometers east of Bata. The east-west highway that connects Bata with Niefang travels through Continental Guinea's principal coffee-growing region. The town is the site of a Colonial Guard encampment and Health Department offices, as well as a few European factorías and dwellings. Africans in the vicinity live in huts substantially separated from the village and so form an independent community. An administrative demarcation, also denoted "Niefan," lies adjacent and parallel to the Bata district. It is bounded on the north by the Cameroons border, to the east and south by the Benito and Momo Rivers, and to the west by a broken cordillera commencing with the Siete Montañas range. Variants: Sevilla Niefang, Sevilla de Niefang, Nniefang.

Nigger-english. A deprecatory synonym for the "pidgin-english" spoken by Africans.

Nlen. See "Evú."

Nniefang. See "Niefan."

no emancipado. An African who did not possess a "Carta de emancipacion," whether "plena" or "limitada," and who was thus legally a ward of the state and could neither contract debts of over 2,000 pesetas,

## GLOSSARY, cont.

dispose of property without the authorization of the Patronato de Indígenas, nor buy alcoholic beverages. Also, the no emancipado was subject to a special juridical system, a combination of customary and tutelary law administered by local chiefs, Territorial Administrators, and regional Native Tribunals, and he paid a direct personal tax computed according to sex and occupation. See also "emancipado," "emancipación limitada," and "emancipación plena."

Northwestern Bantu. The Bubis and all the mainland playero peoples of Guinea are subsumed by Murdock under this designation. Apparently, the multi-tribal group, which includes the Dualas of the Cameroons and the Mpongwe of Gabon, originated in the Cameroons Highlands and migrated in relatively recent times to their present positions both along the Gulf of Guinea littoral and within the adjoining forest belts. Because of Pamue intrusions, which reached the Atlantic coast in Gabon, the group is divided into a northern and southern cluster. The tribes of the northern cluster are markedly confined, especially in Spanish Guinea, to a narrow strip of littoral where they have managed with some success to insulate themselves from the Pamues pressing coastward from the interior. Some advanced Pamues--notably the "One"--have actually become culturally integrated with the playeros, acquiring the ethnic identity of the Northwestern Bantu. Typically, Northwestern Bantu tribes subsist mainly upon slash-and-burn agriculture and secondarily upon hunting, fishing, animal husbandry, and gathering. Males generally hunt, fish, and clear the land, while women perform all subsequent agricultural tasks and some hand-net fishing. Organization is commonly into compact, autonomous villages composed of kin-related families. Villages, ~~are~~ ruled by a headman and council of elders, ~~and~~ collectively own surrounding lands. At least until the advent of European missionaries and administrators, polygyny was practiced widely and the usual household was comprised of a single polygynous family.

Nsamba. See "Ncom Bot."

Nsamba Binga. Presbyterian women's groups in Africa.

Nsambe. See "Ncom Bot."

Nsango. See "Ncom Bot."

Nsimu. A Pamue sub-group, like the Ocac and Ntumu, but resident outside of Spanish territory.

Nsoc. Like Akurenam, Nsoc is a small commercial and administrative out-post, located in the southeast corner of Continental Guinea about 10 kilometers from both the eastern and southern Guinea-Gabon borders. It occupies a midway position on the highway that connects Akurenam to the west with Mongomo to the north. "Nsoc" also denotes an administrative demarcation, about 48 kilometers by 58 kilometers in size,

## GLOSSARY, cont.

forming an uneven rectangle bounded by a portion of the Rio Benito in the north and the Gabon border in the south. Variants: Ensoc, Ensork, N'Sork, Ndsoc.

N'Sork. See "Nsoc."

Ntambounay. See "Rio Utamboni."

ntoobiang. The generic term for diviners and magical practitioners among the Pamues.

Ntum Afiri. According to Pamue oral tradition, the sixth son of Afiri Cara and Nanengó Dos. He is the founder of the Ntumu sub-group.

Ntumo. See "Ntumu."

Ntumu. A major socio-linguistic subdivision among the Continental Guinea Pamues. Ntumu clans, among them the Esamangón, Esseng, and Oyec, largely inhabit the region north of the Rio Benito, some extending into the Cameroons. According to oral tradition, the Ntumu are descended from Ntum Afiri, a son of Afiri Cara. Variants: Entumu, Ntumo.

Nvēbeck. See "Melichneutes Robustus."

Nvet. A Pamue "guitar" or "harp."

Nvie and Mienva. In Mbueti doctrine, the first people on earth, analogous to Adam and Eve. Variants, according to Birinda: Maguango and Niangui.

nvogo-bot. Among the Pamues, a localized minor lineage composed of several nda-bot or households. The typical Pamue village is co-terminus with a nvogo-bot; its chief is termed a nsue-bot.

Nvico. See "Envico."

Nvumbo. See "Ngumba."

Nvumi. The generic term for Bujeba clans.

Nyemba. According to Birinda, the women's section of the Mbueti sect.

Nzambi. A deity in Bujeba mythology, father of 11 sons and a daughter, Guambo.

ñame. An edible, starchy tubercle now cultivated by the Bubis solely as a subsistence crop although it was once exported commercially in large quantities. In English: yam.

## GLOSSARY, cont.

Nangües. Fernandino dancers, elaborately costumed, who perform in the Santa Isabel streets at Christmastime. Variant: Nankües.

Nankües. See "Nangües."

Ocac. A major socio-linguistic subdivision among the Continental Guinea Pamues. Ocac clans, among them the Amvón, Esafumán, Ensomo, and Obuc, roughly inhabit the region south of the Rio Benito, some extending into Gabon. Much of the finest Pamue sculpture has been produced by Ocac artisans. According to oral tradition, the Ocac are descended from Ocac Afiri, a son of Afiri Cara. Variant: Okak.

Ocac Afiri. According to Pamue oral tradition, the second son of Afiri Cara and founder of the Ocac sub-group.

Oesemba. See "San Carlos."

Ogune. See "One."

Oguonos. See "Yaundes."

Okak. See "Ocac."

Okambo. A high official or "Bishop" in the Mbueti sect.

Okoume. See "Okume."

Okume. Spanish for Aucoumea klaineana, a valuable wood grown only in Gabon and Continental Guinea. It is Guinea's principal timber export, shipped directly from Benito or Bata to Spain and to foreign markets, mainly Germany. French variant: okoume. In the Pamue language, the tree is termed "Anguma."

One. A small African group of Pamue ancestry found along the Continental Guinea littoral from Punta Embonda to the left bank of the Rio Biadibe. Due to long proximity to the Combes, the One now speak a Combe dialect. They are sometimes termed Ewuni, Vuni, Ogune, and Evuni.

Oriche. Brother of the Bubi emperor Alobari and his successor to the throne. He died in June 1952, the last of the Bubi monarchs.

Osang-ntang. See "Contriti."

Stimbo. Benga chief of Corisco and the Bay islands from approximately 1886-1907.

Paanway. See "Pamues."

Pahouins. See "Pamues."

Pahuin. See "Pamues."

## GLOSSARY, cont.

Pamues. Synonymous with "Fang," an Equatorial Bantu people who immigrated to West Central Africa from savannah country to the north in the early 19th century and who were first described in Western literature by the explorer Paul Du Chaillu in the 1850s. The Pamues of Continental Guinea constitute the largest indigenous group within the colony (approximately 195,000) as well as the majority of the colony's total population. However, there is no Pamue-wide organization, no political solidarity, for these people, identified simply by a common language and certain shared cultural and biotypical characteristics, are subdivided into a plethora of separatistic kin units--etunga bot (sub-clans) and ayong (clans)--which only rarely become action units, usually for temporary warring purposes. In recent times, however, Ayong leaders have been invested with continuing administrative authority by the Spanish. Lesser kin units (nvo-go-bot) typically form Pamue villages, each headed by a kin chief (nsue bot). The instruction of youths is effected through a system of age-grades and formal rites de passages. Descent, inheritance, and succession are reckoned patrilineally; residence is patrilocal. Within Spanish Guinea, the Pamues are grossly divided into two socio-linguistic wings: the Ocac, located south of the Rio Benito, and the Ntumu, found north of the Rio Benito. There has been increasing intermixture between these two poli-tribal divisions. The Pamues are skilled hunters, renowned wood-carvers, and had developed the craft of iron-working before the appearance of Europeans in West Africa. According to oral tradition, the great Pamue westward migration was led first by Afiri Cara and then by his son, Fang Afiri. To Fang Afiri, his five brothers, and one sister are attributed the formation of the several Pamue sub-groups. The French equivalent of Pamues, especially applied to the Fang people resident in neighboring Gabon and the Cameroons, is "Pahouins" (sometimes corrupted to "Pauuin," "Paouen," or "Pahuin"), while the German term is "Pangwe." The Pamue are also variously termed "Mpangwe," "Panwe," "Fanwe," "Fan," "Ba-Fan," "Pong," and, more rarely, "Paanway," "Mfang," and "Pamwe." The U.S. Library of Congress subject heading is "Fan." "Mpongwe" refers to a neighboring people of Gabon and should not be confused nor interchanged with "Pamue" and its variants. Like the Ocac and Ntumu, the Bulu, Yaundés, and Fang-Fang are large Pamue subdivisions, but relatively few members of these groups reside within Spanish Guinea.

Pamwe. See "Pamues."

Pangwe. See "Pamues."

Panole. The common designation for Spaniards in the African vernaculars of Continental Guinea.

Paouens. See "Pamues."

## GLOSSARY, cont.

Patronato de Enseñanza Media "Cardenal Cisneros." A racially-mixed general secondary school established at Santa Isabel in 1942. The women's and men's sections are associated, respectively, with the Isabel la Católica and Ramiro de Maeztu Institutes in Spain. The school, granting first and second-degree Baccalaureates in Science and in Philosophy and Letters, forms part of a building complex that includes the Public Lib., Government Archives, and Museum. Enrollment is about 60% European, 40% African. The 12-member 1958 faculty included 3 Licentiates and 2 priests.

Pauoins. See "Pamues."

Perla de Biafra. Literally, "Pearl of Biafra," a phrase sometimes used by Spanish writers as a eulogistic synonym for Fernando Poo.

Peguigera y Pastizal, Miserando. The picaresque protagonist of Rebollo's novel, Estupendios misterios de la Guinea Espanola.

Pesa. In Bubi folklore, the sister of Riebetta, the pilgrim. Because of Pesa's insistence, Riebetta disobeyed his father and was forever exiled from his homeland in East Africa.

Pian. "Tropical syphilis" or "Framboesia tropicalis," a malady produced by parasitic spirochetes of the genus Treponema.

pich-english. See "Pidgin English."

Pico de Fogo. A volcanic peak of 600 meters altitude located on Annobon.

Pico de Mazofín. A volcanic height of 1000 meters altitude located on Annobon. Its water-filled crater forms a lagoon 400 meters by 600 meters in size.

Pico de Moka. See "Moka."

Pico de Santa Isabel. A conical volcanic peak, 3,000 meters high, located in north-central Fernando Poo. It is the highest point of elevation in Guinea. Its crater, open to the northeast, is accessible to excursionists.

Pico San Joaquín de Moka. See "Moka."

Pidgin-English. A jargon spoken widely on Fernando Poo and along the West African coast. It is composed of English words, usually corrupted, which are arranged according to African syntax. Variants: inglés africano, pich-english, brook english, brock-english, pikinglis, negerenglisch.

## GLOSSARY, cont.

Piedra Ugobi. See "Ugobi."

Pikinglis. See "pidgin English."

El Pilar. A Claretian seminary at Banapá, Fernando Poo. Courses are offered in Theology and Philosophy; usual enrollment is 30. The formal name is "Seminario de Nuestra Señora de Pilar."

Playa Carboneras. A strip of beach along the Bahía de Venus which has been extensively excavated by Spanish archaeologists. It is believed to be the site of a neolithic village that existed long before Bubi occupation of the island.

Playeros. Literally, "beach peoples," a term applied to the several coastal-dwelling groups of Continental Guinea, among them Benga, Combe, Bujeba, and Balengue. In general, playero men are either fishermen or work for Europeans as domestic servants, clerks, porters and mechanics, while the women, like their tradeswomen sisters throughout the West African littoral, commonly engage in local commerce.

Point Adelaide. See "Punta Cristina."

Point Williams. See "Punta Fernanda."

Pong. See "Pamues."

Pongos. See "Pongües."

Pongües. An African people inhabiting the northern littoral of Gabon. According to Unzueta, Pongües spearheaded the epic migration of Bengas, Bapucos, and Combés from savannah lands to the northeast. They ultimately settled both sides of the Gabon Estuary, occupying an area of about 30 miles radius. Long in contact with Europeans, the Pongües early acquired Western habits, maintained a sizeable slave population, and interbred freely with neighboring groups as well as their own slaves. There have been a considerable number of unions between Pongüe males and Benga women. Variants: Pongos, Mpongwe.

Port Clarence. See "Santa Isabel."

Poto. See "Santa Isabel."

Presbytery of Corisco. A now defunct Presbyterian ecclesiastical district in West Africa formed in 1900 and attached until 1936 to the Synod of New Jersey. Presbyterian missionary stations on Corisco itself were abandoned at the outset of the 20th century, but the name "Presbytery of Corisco" was applied long afterward to all Presbyterian Churches associated with the major mainland stations at Benito, Batanga, Efulan, Elat, and Lolodorf. In 1936, the Presbytery was

## GLOSSARY, cont.

detached from the Synod of New Jersey to form with two other West African presbyteries the Synod of Cameroun. In 1959, following political reorganization in the Cameroons and the formation of an autonomous Presbyterian Church of Cameroun, the Spanish Guinea stations were reconstituted as the "Presbytery of Spanish Guinea" and were once again attached to the Synod of New Jersey, which immediately granted them full independence. See also "Corisco Mission" and "Presbytery of Spanish Guinea."

Presbytery of Corisco-Rio Muni. See "Presbytery of Spanish Guinea."

Presbytery of Rio Muni. See "Presbytery of Spanish Guinea."

Presbytery of Spanish Guinea. A Presbyterian ecclesiastical district, independent of both the American and Cameroun national churches since 1959, which encompasses all of Continental Guinea. The Presbytery currently consists of 14 fully-organized churches, eight of these in the interior, and about 50 preaching stations manned by two American fraternal workers, five "national pastors," and some 50 African evangelists. In addition, there are reportedly 4 Guinea Africans attending Dager Seminary and 3 awaiting admission. The Presbytery claims a communicant membership of 2,500. It is sometimes also termed "Presbytery of Rio Muni" or "Presbytery of Corisco-Rio Muni."

Pretiños. Diminutive of "Pretos." See "Annoboneses."

Pretos. See "Annoboneses."

Primo de Rivera, Joaquín, 1735-1805. The Lieutenant-Colonel who was second-in-command of the conde de Argelejo expedition despatched in 1778 from Montevideo to take possession of Fernando Poo and Annobon. On Argelejo's death, Primo assumed full command of the party, but refused to occupy Annobon in the face of indigenous resistance. He established a settlement at Concepción in 1780, and was deposed from command later that year by mutineers. After returning to Spain in 1784, he was made Governor of Maracaybo and promoted to Brigadier. He is the great-grandfather of Gen. Miguel Primo de Rivera y Orbaneja, Dictator of Spain from 1923 to 1930.

Proto-state. A transitional type of socio-political organization intermediate between purely kin-organized society and an entirely "civil" society or state. The proto-state is characterized by the existence of both an emergent civil establishment--bureaucracy, royal court, appointive judiciary, police force, and standing army--and its anti-thesis, the independent and self-sufficient kin groups. Characteristically, the embryonic government attempts to secure its power by subverting kin solidarity, atomizing the clans and tribes, freeing individuals from kin loyalty and introducing them into a developing class system through which they can be manipulated for the aggrandizement of the newly-arisen aristocracy. A rudimentary bureaucracy

## **GLOSSARY, cont.**

Provincia de Fernando Poo. See "Fernando Poo."

Provincia de Rio Muni. See "Continental Guinea."

Puerto Clarenzia. See "Santa Isabel."

Puerto Iradier. See "Cogo."

Puko. See "Bapuco."

Puku. See "Bapuco."

## GLOSSARY, cont.

Punta Cristina. The western extreme of Santa Isabel Bay. It was originally named Point Adelaide by the English.

Punta de Argelejos. The extreme western end of San Carlos Bay. It was formerly termed Charles Folly by the English.

Punta de Bata. A protuberance on the Continental Guinea coastline upon which the town of Bata is situated.

Punta de Europa. The northwesternmost tip of Fernando Poo. It was formerly termed Cape Bullen by the English.

Punta de Santiago. The southeastern tip of Fernando Poo, formerly termed Cape Barrow by the English.

Punta Fernanda. The eastern promontory of Santa Isabel Bay. It was originally named Point Williams by the English, in honor of King William IV.

Punta Mbonda. A point approximately halfway between Cabo Kuchi and Bata on the Continental Guinea coast.

Radio Calatrava. A home service broadcasting station located at Calatrava, Rio Muni. It operates daily from 5 to 9 p.m.

Radio Ecuatorial de Bata. The colony's secondary broadcasting station, heard mainly in Continental Guinea and only occasionally in Santa Isabel.

Radio Papaya. A small, privately-owned broadcasting station located in Santa Isabel which operates only when the Government station is silent and mainly presents musical programs.

Radiofusión de Santa Isabel. The major government-operated radio station in Guinea which can be heard throughout most of Equatorial Africa.

Region Ecuatorial Espanola. Since 1959, the official designation for Spanish Guinea, geographically encompassing Fernando Poo, Continental Guinea, the two Elobey Islands, Corisco, and Annobon, a total of 29,164 square kms. The area, long termed "Territorios Espanoles del Golfo de Guinea," on 28 July 1959 was juridically reconstituted as two distinct "provinces," Rio Muni and Fernando Poo, an act reflecting the Spanish "unitary" theory that overseas possessions are not "dependent territories," but simply constitutional extensions of the metropole. This political transformation banished the increasingly odious term, "colony," from the Guinea nomenclature and incidentally fortified Spain's refusal to permit U.N. interference in Spanish Africa. The new polity is to be governed by a Governor-General directly.

## GLOSSARY, cont.

responsible to the Presidencia del Gobierno in Madrid. A Secretary-General is second-in-command; Civil Governors administer each province. Annobon has been attached to the province of Fernando Poo; Corisco and the Elobey islands to Rio Muni. In Spanish literature, Guinea has sometimes been termed "Africa Ecuatorial Española," but the expression "Africa Occidental Española" or A.O.E. (Spanish West Africa) refers exclusively to Rio de Oro and Ifni, now the provinces of Spanish Sahara and Ifni, arid, nomad-peopled Saharan territories of minute economic worth and little "civilizing" potential. The French equivalent of Spanish Guinea is "Guinée Espagnole"; in Italian: Guinea Spagnola.

Religiosas de Jesús-María. See "Hermanas de Jesús-María."

Religiosas de la Inmaculada Concepción. See "Hermanas Concepcionistas."

Riabba. A village in the Moka Highlands of Fernando Poo that once served as the capital of the Bubi kingdom.

Riebetta. A culture-hero in Bubi folklore.

Riebetta, Joaquín de. A Bubi priest, educated at the Banapa Seminary, in the novel Tierra negra by Domingo Manfredi Cano.

Riebetta, Juan de. A Bubi doctor in the novel Tierra Negra by Domingo Manfredi Cano.

Río Angra. See "Río Muni."

Río Bane. See "Río Mvain."

Río Benito. A major river and communications arterie, the only water-way that traverses the whole width of Continental Guinea. It travels an erratic and frequently mountainous course from its source just beyond the Guinea-Gabon border at 850 meters altitude to its mouth, 1,300 meters wide, at Benito on the Atlantic coast. Small craft may navigate the river for only 20 kilometers inland from its mouth; the center section is virtually impassable because of rapids and cataracts. The 100 kms., however, from the Gabon border to the confluence with the Río Chiguy are navigable by cayucos. The river is sometimes termed "San Benito" by the Spanish, "Guolo" by the Pames, "Vole" or "Wolo" by the English, and "Eyo" by the French. Occasionally, the town of Benito, at the river's mouth, is also referred to as "Río Benito."

Río Bimbile. A river that travels northwest from its source in the Sierra Enson near Mongomo in east-central Continental Guinea, passes through "Los Bimbiles," one of the territory's most populous zones, and after meeting the Río Avia, its major tributary, flows westward to a junction with the Río Benito at Meseng.

## GLOSSARY, cont.

Río Campo (German: Kampo). An east-west river, sometimes termed the Etemboue, which empties into the Atlantic and forms--until its confluence with the tributary Rio Envuba--the initial segment of the Guinea-Cameroons border. Although narrow, it is navigable for some distance by vessels of up to 1,000 tons. The name "Río Campo" is also applied frequently to Campo, the village at the river's mouth.

Río Consul. A stream to the east of Santa Isabel. It was originally named Hay Brook by the English.

Río do Angra. See "Río Muni."

Río Envuba. A tributary of the Río Campo in northwestern Continental Guinea.

Río Guolo. See "Río Benito."

Río Manchani. See "Río Manyani."

Río Manyani. A sizeable tributary of the Congué River in southwestern Continental Guinea. Variant: Río Manchani.

Río Mitemele. See "Río Utamboni."

Río Mitemole. See "Río Utamboni."

Río Mitong. The northernmost waterway/into the major branch of the Muni estuary. Before it enters the Río Muni, the Mitong is itself fed importantly by the Río Toche (Utoche).

Río-Mouny. See "Río Muni."

Río Muni. The name now officially applied to all of Continental Guinea, derived from the Muni River (actually a wide estuary or fluvial fan) which initiates the colony's southern boundary and was often traveled by early explorers to gain access to the interior. The river continues as an important transport route, particularly for hauling timber to the estuary port of Cogo. Among the numerous rivers that empty into the Muni are the Utamboni, Congué, Mitong, and Mvain. At Cogo, the estuary is sharply bifurcated into a minor northeasterly arm formed by the Congué and its tributary, the Manyani, and a major arm that continues eastward, fed by the Utamboni, Mvain, and Mitong. A number of islets are scattered along the major channel, and because of tides, only small boats can safely navigate the whole river. The initial segment of the estuary, from the Atlantic coast to Cogo, is of sufficient draft to accommodate heavy lumber freighters. The river has, in the past, been termed Río San Juan by the Spanish, Río Sao Joao and Río do Angra by the Portuguese; Muny (or Moony) and Danger River by the English, and Rio-Mouni by the French.

## GLOSSARY, cont.

Río Muni Presbytery. See "Presbytery of Spanish Guinea."

Río Mvain. A river that enters the major arm of the Muni estuary from the east, between the Mitong and Utamboni. Variant: Río Bañe.

Río San Benito. See "Río Benito."

Río San Juan. See "Río Muni."

Río Sao Joao. See "Río Muni."

Río Utamboni. The lengthiest and most important of all the waterways emptying into the Muni estuary. Its principal source commences in south-central Continental Guinea near Evinayong and flows southwest, forming a portion of the colony's southern border before spilling into the Muni. Variants: Mitemele, Mitemole, Ntambounay, Utambony, Temboni.

Ripoto. See "Santa Isabel."

Rupe. The pre-Christian word for "God" or "Supreme Being" employed by the Bubis of northern Fernando Poo.

Sácriba. A Fernando Poo village located not far from Santa Isabel which is peopled by Pamues originally of the Río Noya region in Continental Guinea. It was founded in the early 1900s by Governor Barrera, who sought to induce permanent Pamue immigration to the island in order to relieve the labor shortage there. The village women were the subjects of a medical study into the causes of depopulation conducted by Doctors Villarino and Arbelo in 1942. Variant: Sácriva.

Sácriva. See "Sácriba."

Salto. A characteristic tropical beverage composed of cognac, soda, and ice.

Sammlungshaus. The German equivalent for "casa de palabra" or "palaver house."

San Antonio de Pale. The principal town on the island of Annobon and an historic provisioning-point for ocean vessels.

San Benito. See "Río Benito."

San Carlos. A port situated on the southwest coast of Fernando Poo, the second largest city on the island, and the third largest city in the entire territory, exceeded in population only by Santa Isabel and Bata. Some agricultural produce is exported, but since the bay is unprotected and shipping consequently hazardous, much export

## GLOSSARY, cont.

produce is instead transported by truck or launch to Santa Isabel for transshipment from the capital. Most of the buildings are of permanent, cement construction; the inhabitants enjoy both electricity and potable water. In 1960, the population was 19,935. "San Carlos" is also the designation for an administrative demarcation that embraces roughly the southern half of Fernando Poo. The Bubi name for the Bay is "Oesemba"; the English designation was variously "George's Bay" and "West Bay." The Spanish name, given in 1778 by the conde de Argelejo expedition, honors Carlos III, the King who signed the Treaty of Pardo.

San Fernando. A newly-born town outside Santa Isabel inhabited entirely by African employees of the colonial Government who are provided with free dwellings by the Spanish authorities. Africans who wish ultimately to own their homes may make monthly payments toward the purchase of the stucco-built or quonset-style houses. San Fernando boasts about 200 dwellings, a 72-stall market, two factories, a school and swimming pool, a town council composed wholly of Africans, electricity, and bus service to the nearby capital. According to the Spanish administration, the infant settlement is intended as a model community, a prototype of urban planning to be pursued throughout the colony. The population in 1960 was 4,027.

San José de Evinayong. See "Evinayong."

Sanana. In Bujeba folklore, a satanic figure, the brother of Lule and son of Bibá Bibá.

Santa Isabel. Guinea's principal city and port, located on the northern coast of Fernando Poo. It is the capital of European commercial, industrial, and social activity, and the seat of both the provincial government and ecclesiastical Apostolate. The city was founded in 1827 by the English sea captain, Sir Richard Owen, and for several years functioned as a naval base for British anti-slavery operations in West Africa. Descendants of the many freed slaves deposited by the English, of Cuban deportees who remained on the isle after imprisonment in a Spanish penal settlement, and of Portuguese- and Spanish-sired mulattoes now form a distinctive Creole community--the fernandinos (also known as "isabelinos," "Potos," and "Portos")--who number some 3,000, possess a higher degree of literacy than any other African group in the territory, and constitute an incipient African bourgeoisie of proprietors and merchants. There is also a small colony of Hausas in the city, as well as some urbanized Bubis, immigrant workers from the nearby Portuguese islands, Nigeria, and the Cameroons, and transient fishermen and laborers from Continental Guinea, Annobon, and Corisco. The city's Africans inhabit over-populated barrios on the urban periphery. In 1960 the total population was 37,185, including at least 2,000 Europeans (Spaniards, Englishmen, Americans, Frenchmen, Germans, Italians, and Levantines). An intercolonial airdrome lies outside Santa Isabel, as well as a

## GLOSSARY, cont.

sports field and demonstration farm. A British Chaplaincy School, operated by an English Methodist minister with an annual grant from the Nigerian Government, provides education for numerous Nigerian children whose parents are Treaty Laborers on the island. There are four motion picture theaters, three restaurants, seven bars, and four hotels. "Santa Isabel" also designates the administrative demarcation that encompasses the northern half of Fernando Poo. The bay at Santa Isabel (Bahía de Santa Isabel), a submerged volcanic crater, was known as "Maidstone Bay" or "Clarence Cove" by 19th-century English seamen and geographers; the town was called either "Port Clarence" or "Clarence City" until 1843, when the Spanish re-established suzerainty over the island, officially baptized the town "Santa Isabel de Fernando Poo," and progressively supplied Spanish replacements for English street names. The city is termed Ripoto or Potó by the Bubis.

Santa María. The present site of the Santa Isabel airport. It is due to be replaced in 1962 by an all-weather airfield capable of accommodating jet craft and heavy commercial carriers. The new field, to be located between the Camao and Mirupururu Rivers, will have a 3,200-meter runway.

Sas Ebuera. The Prime Minister under Emperor Moka. After Moka's death, he declared himself next in line of succession to the emperorship, maintaining that Malabbo, Moka's brother and the legitimate dynastic heir to the throne, was too sympathetic to the Spaniards. Sas was coronated in 1899, but in 1904, after leading an abortive insurrection against the Spanish authorities, was deposed by the Government and incarcerated. He died on July 3.

Segami. See "Baseque."

Seke. See "Baseque."

Sekiani. See "Baseque."

Selém-ngomió. See "Melichneutes robustus."

Seminario de Nuestra Señora del Pilar. See "El Pilar."

Seminario Menor Claretiano de Concepcion. A Claretian seminary founded in 1956 at Concepción. Twenty-two students were reported for 1959.

Señoritas de Institución Teresiana. See "Teresianas."

Sevilla Niefang. See "Niefan."

Shekiani. See "Baseque."

Sigsa. See "Hermanas de Jesús-María."

## GLOSSARY, cont.

Siki. See "Baseque."

Sikon. See "Kru."

Söhne vom unbefleckten Herzen Marias. See "Misioneros Hijos del Inmaculado Corazón de María."

Spanish Guinea Presbytery. See "Presbytery of Spanish Guinea."

Speak-shed. A synonym for "casa de palabra" or "palaver house."

State. The state or "civil society" is the type of socio-political organization that replaces kin-organized society when kin-groups are dissolved or transformed by physical, social, and economic changes that destroy their separatism and esprit de corps, that remove the social, economic, and religious bases for cohesion and functioning as unified groups. Socio-economic diversification, high population densities, and "mixed" populations (the simultaneous presence of disparate, non-kin related groups) are the basic conditions tending to weaken kin groups by precluding the determination of societal membership by blood relationship alone and by removing equalitarianism. Fixed institutions of authority and control--the political marks of the state--become functionally necessary in this situation, for the automatic, traditional existence of the kin group is impossible in the new milieu. The new institutions, laws, and procedures of the civil authority are often calculated to firmly entrench its power and perhaps to facilitate the appropriation by the ruling elite of the economic surplus produced by the lower classes or subject peoples. Monarchy is commonly the initial form of state, with the high military leader of the ascendant group usually assuming the royal post. A body of myth and ceremony generally evolves to glorify and secure his position--and the position of the whole infant civil structure, as well. The "state" or "civil society" is thus essentially dissimilar to preceding kin-organized society. Where blood defined societal membership in the kin society, territory replaces it in the civil society; where the kin emphasis was upon personal interaction and face-to-face contact, there is now a high degree of impersonality and the necessity for organs of widespread communication; where there was no law or government, save on a customary and ritualistic basis, there is now purposeful direction and centralized machinery of government; where the kin group was largely equalitarian, emergent civil society is characterized by the existence of a privileged ruling group or class that corporately monopolizes the machinery of political control. See also "kin-organized society," "proto-state."

Tabalán. A Gabon-owned island located in the Muni estuary at the mouth of the Rio Noya.

## GLOSSARY, cont.

Temabanji. A Mbueti catechumen. Alternate term: Nguse.

Temboni. See "Rio Utamboni."

Teresianas. Members of the Institución Teresiana or Academia Teresiana, a Catholic women's teaching order founded in 1911 by Rev. Pedro Poveda Castroverde at Oviedo, Spain. Since 1941, Teresianas have operated two schools in Santa Isabel, one in San Carlos, and another in Bata.

Territorios Españoles del Golfo de Guinea. Until 1959 the official designation for Spanish Guinea. It is superseded by "Región Ecuatorial Española."

Tica. A maritime village of Continental Guinea situated just south of Campo. It is surrounded by cacao plantations and extensive coconut-tree groves and is the population center of the Buico. Variants: Ytica, Tika, Itika.

Tika. See "Tica."

Titi. A term of Puerto Rican origin applied to adolescent African girls; also, a type of monkey.

Topé. An alcoholic palm wine manufactured by the Bubis.

Toponymy. The study of the origin and meaning of place-names.

Ugalagande. Literally, "Pelican Island," a Spanish-owned islet in the Muni estuary, so named because of the great numbers of pelicans once found there.

Ugobi. A Spanish-owned islet, sometimes termed "Piedra Ugobi," lying off the southern coast of Continental Guinea opposite Punta Corona.

Upolo. A Combe chief, the principal figure in Leoncio Evita's novel, Cuando los Combés luchaban.

Utamboni. See "Rio Utamboni."

Utambony. See "Rio Utamboni."

Vai. A people of the Mandinga-speaking group who share with the Mum of the Cameroon Highlands the distinction of having independently developed a syllabic script. From among the Vai who inhabit the Liberian littoral significant numbers of contract laborers were recruited, generally by compulsion, for Fernando Poo plantations in the early twentieth century.

## GLOSSARY, cont.

Valladolid de los Bimbiles. A town in east-central Continental Guinea located on the right bank of the Rio Bimble, about 45 kilometers southeast of Micomeseng. Formerly known as Añisoc, the town was renamed in 1950 and greatly enlarged. It is now the seat of an independent demarcación composed of what once was the southern half of the demarcación of Micomeseng. The town possesses potable water, an electric power plant, hotel, swimming pool, commercial center, and numerous private dwellings and official buildings. Roadways are under construction to link the town with Temelon to the north and Mongomo to the east.

Valle de Moka. See "Moka."

Venga. See "Benga."

Vicariate Apostolic of Fernando Poo. A Catholic religious district co-terminus with the political provinces of Rio Muni and Fernando Poo. The Vicariate, a quasi-diocese administered by a titular bishop since 1904, replaced the Prefecture founded in 1883. It contains about 16 missions, 25 religious communities, 2 seminaries, a cathedral at Santa Isabel, several colleges, orphanages, and hospitals, plus more than 200 chapels and sanctuaries. In 1957 there were an estimated 169,882 baptized Catholics and 9,500 Catholic catechumens.

Vico. See "Envico."

Vieques. A Caribbean islet off the eastern coast of Puerto Rico. In 1831, the British Government offered to exchange Vieques for Fernando Poo, though the Spanish claimed ownership of both islands.

Viko. See "Envico."

Vole. See "Rio Benito."

Vuni. See "One."

Walnegue. See "Balengue."

Wasa. Bubi name for the Pico de Santa Isabel.

Wedabo. One of the many Liberian peoples that furnished contract laborers for Fernando Poo cacao plantations from approximately 1900 to 1930. A song of the Wedabo women which bewailed the long and often permanent absence of their menfolk, forced deportees to Fernando Poo, was recorded by a League of Nations investigator and has since become the most poignant condemnation of the slave traffic that endured for three decades between Liberia and Spanish Guinea.

West Africa Mission. The general name, instituted in 1900, for Presbyterian missions in West Africa. It replaced the earlier

## GLOSSARY, cont.

appellations, "Corisco Mission" and "Gaboon and Corisco Mission."

West Bay. An early English name for the Bahía de San Carlos.

Wolo. See "Rio Benito."

Yadunde. See "Yaundés."

Yaoundé. See "Yaundés."

Yasa. See "Igara."

Yaundés. A socio-linguistic branch of the Pamues found mainly in the Cameroons. According to oral tradition, the Yaundés are descended from Oguono Afiri, son of Ngue Afiri and grandson of Afiri Cara. Variants: Yaoundé, Yadunde, Jaunde, Oguonos.

yohimbina. An excitant employed by the Bubis which was introduced to Fernando Poo by immigrant laborers from the West African mainland.

Yombo. Ordinary female members of the Mbueti Sect; also, a superior grade in the Mbueti hierarchy, reserved to women.

Itica. See "Tica."

Yuca. An easily-cultivated plant whose fleshy root-stocks yield a nutritious starch. It is a staple crop among Guinea Africans. In English: manioc.

## CHRONOLOGY

500 B.C.? West African island corresponding in description to Fernando Poo visited by Hammon, a Carthaginian Admiral, who reported a "savage" indigenous population.

1445? Invention of printing with movable metal type.

1469-74. Explorations in the Bight of Biafra by Fernando Po and Lope Gonsalvez, Portuguese seafarers.

1471. Discovery and naming of Annobon on January 1 by Juan de Santarem and Pedro Escobar, Portuguese seamen.

1472. Discovery of Fernando Poo, named "Formosa" by the Portuguese.

1473? First printing performed in Spain.

1481. Portuguese outpost founded at Elmina, on the Gold Coast.

1486. Cape of Good Hope rounded by Bartolomé Diaz, a Portuguese seafarer.

1492. Reconquest of Granada by "Los Reyes Católicos."

~~1492.~~ New World discovered by Christopher Columbus.

1493. Governor of Sao Thome assigned jurisdiction over Fernando Poo.

1494. Bull issued by Pope Alexander VI granting to Spain and Portugal exclusive rights over all lands discovered by their seamen west and east, respectively, of an imaginary longitudinal line 360 leagues off Cape Verde.

1505. Portuguese settlement established at Mozambique.

1513. Pacific Ocean discovered by Balboa.

1519-21. Conquest of New Spain by Hernán Cortés.

1531. Peru conquered by Pizarro.

1550? Fourth and final wave of Bubi immigration to Fernando Poo from the mainland.

1580. Buenos Aires founded by Juan de Garay.

1581. Union of Spain and Portugal effected by Phillip II.

1590-91. Expedition from Morocco to Timbuktu by 3,000 Islamic Spaniards equipped with firearms and led by Djuder, who became the first of a series of Spanish-descended Pashas which

ruled Timbuktu and its surroundings until 1894.

1592. Sub-governor and school teacher sent to Annobon by Philip II.

1600? Portuguese fort erected on Fernando Poo by Luis Ramires.

1613. Annobon visited by Dutch expedition under Gen. Reinst.

1619. Annobon visited by Pieter van den Broecke, a Dutch traveller-chronicler.

1623. Annobon visited by second Dutch fleet; Vice-Admiral and several other Dutch officials interned by the Governor for depredations committed by mariners upon the island population.

1640. Separation of Portugal from Spain.

1641. Establishment of de facto control over Fernando Poo by Dutch slavers.

1642. Fernando Poo described by Antonio de Maris Carneiro as well-populated by warlike peoples who refused alike to trade in slaves and to make treaties with the Portuguese.

1642-48. Corisco employed by the Dutch as a slave-trading station.  
Bubis forced to abandon coastal settlements because of recurrent Dutch slave raids.  
Dutch sovereignty proclaimed over the Guinea coast and off-shore islands during Hispano-Portuguese conflicts in Europe, but relinquished to Portugal in 1648.

1654. Arrival of Italian Capuchins on Annobon.

1656. Unsuccessful attempt by Diego Delgado, a Spanish-born Portuguese, to cultivate sugar cane on Annobon.

1698. Annobon, Corisco, and Fernando Poo visited by William Bosman, a Dutch factor.

1700? Arrival of Bengas on the Guinea coast, where they encountered Dutch slavers or kupini operating from Gulf islands.

1740. De facto control over Fernando Poo re-assumed by Portugal.

1750. Portion of Paraguay traded by Spain for the Colonia del Sacramento, a Portuguese holding on the Rio Plata and source of continuous Hispano-Lusitanian friction.

1759. Francisco Pinto de Fonseca named parish missionary for Annobon, but subsequently forced to abandon the isle because of insurrectionary threats.

1763. Colonia del Sacramento returned to Portugal in the "Peace of Paris."

1770. Syncretistic Afro-Catholic religious practices of the Annobonese reproved by two Portuguese clerics in a memorandum to the King of Portugal.

1776. Spanish fleet anchored at Buenos Aires attacked by Portuguese; several Spanish fortresses overcome.  
Portuguese aggressors at Buenos Aires repelled by Spanish armada; Santa Catalina Island and the Colonia del Sacramento occupied by Spain.

1777. King José I of Portugal succeeded by daughter; negotiations undertaken to restore Hispano-Lusitanian accord.  
Preliminary Treaty of Limits (later ratified by the Treaty of El Pardo) concluded 1 October at San Ildefonso by representatives of Spain and Portugal; Spain accorded territorial concessions in West Africa, thereby negating Pope Alexander VI's 1494 Bull and freeing Spanish-American planters from dependence on foreign slave-traders.

1778. Treaty of El Pardo signed by María I of Portugal and Carlos of Spain on March 24, Portugal ceding to Spain her rights over Annobon, Fernando Poo, and the Guinea coast in exchange for restoration of the Colonia del Sacramento and Santa Catalina island to Portuguese sovereignty.  
Spanish suzerainty over Fernando Poo formally proclaimed at San Carlos Bay by the Conde de Argelejo, commander of a colonizing expedition sent from Montevideo.

Death of the Conde de Argelejo on 24 Oct.; succeeded in command by Colonel Joaquín Primo de Rivera.

Spanish attempts to take possession of Annobon frustrated by annobonenses; withdrawl to São Tomé ordered by Primo de Rivera on 30 Nov.

1779. Arrival of a Portuguese military expedition on Annobon to subdue native resistance to European authority.

Explorations by Guillermo Carbonell along the east coast of Fernando Poo.

Settlement established at Concepción by expeditionaries under the command of Primo de Rivera.

1780. Mutiny of remaining Spanish soldiers at Concepcion in Sept.; Primo de Rivera imprisoned by Sargent Jerónimo Martín.

Concepcion settlement totally abandoned on 31 Oct.; mutineers detained on their arrival at Sao Thome.

1783. Return to Montevideo of the 26 survivors of the 1778 Conde de Argelejo expedition, which originally numbered more than 150 men.

First attempts by the English seamen, Commodore Bullen and Captain Robertson, to reconnoiter Fernando Poo and enlist the sympathy of the Bubis toward England.

1789. French Revolution.

1792. Freetown founded by the British Sierra Leone Company for the resettlement of liberated slaves.

Baptist Missionary Society of England created at Nottingham.

1793-95. Franco-Spanish war, culminated by the Treaty of Basilea which effected the transfer of Spanish holdings on Santo Domingo to the victorious French.

1796-1807. Franco-Spanish war against England, resulting in the destruction of Spanish sea power at the battle of Trafalgar in 1805 and the loss of several New World territories, including Trinidad.

1807. Slave trade abolished by the British Parliament.

1808-14. War of Independence waged by Hispano-English forces on the peninsula against French occupation troops.

1810. Six English soldiers killed by Bubis after landing on Fernando Poo at San Carlos.

1814. Anglo-Spanish treaty signed to prohibit Spanish subjects from supplying African slaves to any islands or possessions except those pertaining to Spain.

1815. Anti-slave trade declaration issued by Austria, England, France, Spain, and Prussia following the Congress of Vienna.

1817. Earlier Anglo-Spanish treaty enlarged to totally abolish Spanish participation in the African slave trade by 20 May 1820.

1818. Further friendly overtures to the Bubis by Commodore Bul-  
len.

1819. Anglo-Spanish agreement to establish on Fernando Poo a post for the suppression of the slave trade.

1819. Continued attempts by Captain Robertson to establish cordial Anglo-Bubi relations.

1819-21. Numerous slave-laden Spanish schooners captured by British men-o'-war off the West African coast.

1823. Authorization requested by the English to transfer the Mixed Commission for the suppression of the slave traffic to Fernando Poo.

1827. Port Clarence (later Santa Isabel) founded by Capt. W.F. Owen of the British Navy on 1 square mile of land purchased from Bubi chieftains.

1827. Headquarters of the Mixed Commission transferred from Sierra Leone to Fernando Poo by the English without formal Spanish consent.

1827-40. Freed slaves from the Congo, Cameroons, and Niger Delta deposited at Port Clarence by British cruisers.

1829. Protestant chapel established at Port Clarence.

1830. "Oil Rivers" proven by Richard Lander to be the Niger delta.

1830. Fernando Poo visited by Richard and John Lander.

1830. Failure of English colonization attempt on the west coast of Fernando Poo, north of San Carlos Bay; only 28 survivors from the original party of 300 men under Captain Beawer.

1830-32. Gen. Sir Edward Nichols resident on Fernando Poo as British Governor.

1831. Caribbean island of Vieques offered to Spain by the English in exchange for Fernando Poo.

1831-32. Explorations along the Guinea coast by Dr. Marcelino de Andrés, a physician interested in both tropical pathology and African cartography.

1833-40. Civil war in Spain between Liberals and Carlists.

1834. Burial of Richard Lander on Fernando Poo.

1836-38. Hydrographic maps of Corisco Bay produced by Captain Vidal and Lieutenant Bedford of the British Navy.

1836-39. Visits to the Gulf of Guinea islands by José de Moros y Morellón, who learned that the African chief of Annobon, Pedro Pomba, still believed the island under Portuguese sovereignty, fully 70 years after its formal transfer to Spain.

1837. Presbyterian Board of Foreign Missions organized in N.Y.

1837? Pamue invasion of Cameroons-Guinea-Gabon region as a consequence of military defeat by the Fulbes.

1834. English naval base on Fernando Poo evacuated by order of Admiral Fleming.

1839. Destruction by British naval forces under Captain Deumann of Río Gallinas, a politico-commercial enclave founded on the Sierra-Leone-Liberian coast by Pedro Blanco, a Malaquenan adventurer; Blanco's petitions for aid ignored by the Spanish Overseas Ministry.

Sixty thousand pounds offered by Britain for the purchase of Fernando Poo and Annobon.

1839-43. First botanical explorations on Annobon, conducted by A.B. Curror; samples deposited in the Kew Herbarium.

1840. Destruction by the English of Spanish factorías on Corisco.

First positive European ascent of the Pico de Santa Isabel, by John Beecroft.

Fernando Poo visited by Dr. G.K. Prince and Rev. John Clarke, English Baptist missionaries who declared the island suitable for settlement by West Indian freed slaves.

Publication of first Bubi vocabulary.

1841. Anglo-Spanish agreement signed providing for the sale of Fernando Poo and Annobon, but later abrogated by the Spanish Government after violent protests in the press and Cortes.

Fernando Poo explored by Louis Fraser, Naturalist with the Allen-Thompson Niger expedition.

1842. France permitted to establish a naval base on Fernando Poo for the suppression of the slave trade.

Essay competition conducted by the Sociedad Económica Matritense on the subject of how best to colonize Fernando Poo and Annobon; José de Moros y Morellon and Juan Miguel de los Ríos proclaimed co-winners.

American Presbyterian Mission established at Baraka in Gabon.

1843. Formal re-assertion of Spanish sovereignty over Fernando Poo on February 27 by Juan José de Lerena y Barry, despatched to Guinea as a Royal Deputy; promulgation on March 6 of laws regulating commerce, forestry, justice, and land ownership.

Port Clarence renamed "Santa Isabel de Fernando Poo" by Lerena.

Native chieftains of Corisco, Annobon, Cabo San Juan and the Elobey Islands brought aboard the "Nervión," Lerena's brigantine, to publicly swear allegiance to the Spanish crown.

John Beecroft, an Englishman, named first Governor of Fernando Poo by the Spanish.

Arrival of the first Baptist colonizing expedition on Fernando Poo, led by Rev. Joseph Merrick, Thomas Sturgeon, and Dr. G.K. Prince.

1843-44. Organization of the Primitive Methodist Missionary Society in England.

1844. Baptism of Felipe Quir and Santiago Yagüe, Kru laborers brought to Spain by Lerena, in the chapel of the Royal Palace, Madrid, with Queen Mother María Cristina and Queen Isabel II acting as godmothers.

Arrival on Fernando Poo of a second Baptist colonizing expedition, including Alfred Saker, Rev. John Clarke, and a number of West Indian emigrants.

1845. Expedition to Guinea commanded by Capt. Nicolas Manterola and including Adolfo Guillemand de Aragón, Spanish Consul in Sierra Leone, Revs. Jerónimo Mariano Usera y Alarcón and Juan del Cerro, who debarked on Fernando Poo, Dr. Ricardo Villalba Pérez, who subsequently wrote the first study on sanitary conditions in the colony, and Felipe Quir and Santiago Yagüe, now Sargents in the Fernandian militia.

Remaining English place designations on Fernando Poo supplanted by Spanish names, acts of submission to Spanish authority signed by native chiefs ("corocoros"), Baptist missionaries ordered to leave, and the Bishop of Príncipe requested to cede his authority over Fernando Poo, Annobon, and Corisco to Spanish ecclesiastical jurisdiction.

1847. Creation of the State of Liberia.

1847-49. Second Carlist War in Spain.

1849. Return to Jamaica of Rev. John Clarke, the English philologist-missionary, and numerous dissatisfied West Indians who had emigrated to Fernando Poo in 1844.

Slaughter by a mixed force of Bubis, Europeans, and "fernandinos" of a band of 200 Kru who had formed an independent community on the northeast Fernandian coast and committed depredations on nearby Bubis and fernandinos.

Claretian missionary order founded at Vich, Spain, by St. Antonio María Claret y Clará.

1850. Presbyterian missionary work commenced on Corisco by the Rev. and Mrs. James Love Mackey and the Rev. and Mrs. George L. Simpson.

1854. Death of Governor Beecroft; J.B. Lynslager, a Dutch-English merchant, named as Beecroft's interim replacement.

Unfruitful expedition to Fernando Poo commanded by Capt. Manuel Rafael de Vargas.

1855. Apostolic Prefecture of Fernando Poo, Annobon, and Corisco created by Papal decree.

Arrival on Fernando Poo of Padre Miguel Martinez Sanz, the first Apostolic Prefect.

Arrival on Corisco of Rev. and Mrs. Cornelius de Heer, Presbyterian missionaries.

Publication of first Benga grammar.

1856. First Presbyterian church formally organized on Corisco.

Spanish mission founded on Corisco.

Spanish sovereignty over their domains reaffirmed by Otambo and Ibaja, African chiefs of the mainland region between Cape Esteiras and Cape Santa Clara.

1856-59. Explorations by Paul Belloni Du Chaillu in Guinea and Gabon.

1858. First Organic Act for Guinea promulgated by the Spanish Overseas Minister, Leopoldo O'Donnell.

Expedition of four ships to Fernando Poo commanded by Carlos Chacón, Governor-designate.

First decree issued by Governor Chacón, declaring Roman Catholicism the official religion of the colony and prohibiting further missionary activity by English Baptists. ~~en Fernando Poo.~~

Baptist missionary holdings on Fernando Poo expropriated by the Spanish Government; mission transferred by Alfred Saker to Ambas Bay, on the mainland coast.

Yeli Ibape named Gov. of Elobey Grande by the French, an act protested by the Spanish Governor, Felipe de la Gándara, who afterwards appointed Ibape official Spanish chief of the isle.

King Munga of Corisco named by Governor Chacón as Lieut. Gov. of Corisco, the Elobey Islands, and the Continental Guinea coast.

French attempts to annex Corisco repulsed by Munga.

Arrival of Jesuit missionaries on Fernando Poo, led by Padre José Irisarri.

First Guinea hospital established at Santa Isabel.

First population census undertaken for Santa Isabel.

Elobey Islands added to the Prefecture of Fernando Poo by decree of the Holy See.

French occupation of the Bolokobue region of Corisco Bay over the protests of Otambo but without effective Spanish opposition.

Queen petitioned by the Sociedad Económica de Barcelona to colonize Fernando Poo, Annobon, and Corisco, as well as to assert Spanish mercantile rights in the Gulf of Guinea.

1858? Division of the Benga kingdom into "corisqueña" (insular) and "Sanjuanista" (mainland) wings.

1858? Brother of Boncoro II presented before Queen Isabella II, subsequently educated at a Jesuit college, and then inducted into the Spanish navy.

1858-60. Hispano-Moroccan war, by which Spain gained territorial concessions in North Africa.

1859. Arrival on Fernando Poo of 128 Levantine colonists.  
Spanish garrison established on Corisco.  
Arrival of Rev. Robert Hamill Nassau at the Corisco Mission.  
Americans granted permission to deposit coal-stores on Fernando Poo.  
José de la Gádara named Governor of Fernando Poo, replacing Carlos Chacón.  
Extensive botanical explorations and an ascent of the Pico de Santa Isabel performed by Gustav Mann, botanist with the British Niger Expedition; Mann's floral specimens later deposited in the Herbarium at Kew.  
Death of the first Jesuit missionary: Rev. Juan Manuel de la Vega.

1860. First Spanish ascent of the Pico de Santa Isabel, by Julián Pellón y Rodríguez.  
Cabo San Juan "cum magno interioris terrae tracto ad hispanum gubernium pertinent" added to the Prefecture of Fernando Poo by decree of the Holy See.  
Presbytery of Corisco created as an adjunct of the Presbyterian Synod of New Jersey.

1860-61. French claims of sovereignty over the Corisco Bay islands denied by Spain.

1860-70. Detailed Fernandian geographical studies made by José Pelón y Rodríguez, Comisario de Fomento, but never published.

1861. Annobon visited by José Muñoz de Gaviria, conde de Fabraquer.

1861-65. Sir Richard Francis Burton resident on Fernando Poo as British Consul.

1861. Ascent of the Pico de Santa Isabel by Burton and John Langlat.

Visit by Heyo, King of Calabar, to the Governor-General of Fernando Poo.

1862. Muni basin mapped by M. Serval, a French naval officer.

Second Spanish ascent of the Pico de Santa Isabel, by a party led by Commandant Teodosio Noel and José Muñoz de Gaviria.

Brigadier-General Pantaleón Lopez Ayllón named Governor of Guinea, succeeding José de la Gádara.

Proposal by Governor López Ayllón to occupy the entire Guinea littoral from Corisco to the Bonny River.

Arrival at Santa Isabel of 250 deported Cuban Negroes.

Completion of the first permanently-built Catholic church on Fernando Poo.

Permission requested by Great Britain and granted by Spain to establish maritime coal-stores at Santa Isabel.

Yellow fever epidemic on Fernando Poo.

1863. Spain requested by the French Government to recognize a French protectorate over the Elobey Islands in exchange for French recognition of Spanish sovereignty over Corisco and certain areas along the Rio Muni.

Exploratory visit to the continental littoral by Rev. and Mrs. Nassau, Presbyterian missionaries.

Cotton cultivation introduced on Fernando Poo.

First public fountain inaugurated at Santa Isabel.

1864. Retirement of French flags ordered from Elobey Grande by Spanish Governor; Zuimbato Bodumba named chief of the island.

1865. First Presbyterian mission in Continental Guinea established at Mbade, near Benito, by Rev. George Paull and continued in operation after his premature death by the Rev. and Mrs. Nassau.

José López Barreda named Governor.

Explorations by Julián Pellón y Rodríguez along the West African coast from the Bight of Biafra to the Niger River.

Colonization of Fernando Poo by Chinese and Filipinos proposed.

1856-71. Travels by Rev. Nassau along the Guinea coast and inland via the Rio Benito.

1866. Coffee and cacao plants for cultivation on Fernando Poo imported from Cuba and Sao Tome.

Inspector of Colonization ordered by Royal Decree to initiate cacao cultivation on Fernando Poo.

Arrival on Fernando Poo of 19 Spanish political deportees, members of the Andalucian Republican-Socialist movement, and 176 Cuban exiles.

1868. "La Exploradora" (originally termed "Sociedad Viajera") founded in Vitoria by Manuel Iradier y Bulfy and others to promote a scientific expedition into the African interior.

Yellow fever epidemic among the Bubis.

First postage stamp issued for use on Fernando Poo, a 20-centimo value bearing the image of Isabel II.

Isabel II dethroned; limited monarchy established by revolutionary juntas; insurrections threatened in Cuba and Puerto Rico; Amadeo de Saboya elected King.

1869. Joaquin Souza, an Army officer, named Governor.

Interview between Manuel Iradier y Bulfy and Henry M. Stanley in Vitoria.

Arrival on Fernando Poo of 250 deported Cuban insurrectionists and a group of Spanish colonists.

Parish of Santa Isabel created.

Return of Baptist missionaries requested by a group of Fernandian families.

1869? Escape of 37 Cuban political exiles from Fernando Poo, among them Francisco Javier Balmaseda.

Unfavorable report submitted by a Spanish commission sent to study the feasibility of continuing colonization on Fernando Poo.

Second mainland station established at Bolondo by Presbyterian missionaries.

Death of Rev. Solomon Reutlinger, Presbyterian missionary, during an attempt to penetrate the Continental Guinea interior via the Rio Benito.

Publication of Balmaseda's personal memoir of Fernandian exile.

1870. Document showing Spanish rights over the Guinea coast directed to the French Government, but French military and customs posts nevertheless established at the mouth of the Rio Muni, at Bata, and elsewhere along the coast.

Arrival of first Methodist missionaries on Fernando Poo.

Primitive Methodist Mission established at Santa Isabel by Revs. R.W. Burnett and Henry Roe.

1871. Arrival of Rev. D.T. Maylott, a Primitive Methodist missionary, on Fernando Poo.

Guinea abandoned by Jesuit missionaries.

Spanish naval base established at Santa Isabel.

1872-76. Third Carlist War in Spain.

1873. Primitive Methodist Mission established at San Carlos, Fernando Poo.

1874. Fernando Poo visited by Hermann Soyaux, member of the German Southwest Africa Expedition.

Baptism of first convert at San Carlos Methodist mission.

834-day expedition conducted by Iradier in the Gulf of Guinea, spanning a total of 1,876 kilometers and including visits to Corisco, Elobey Grande, Inguinna, and Cabo San Juan, explorations along the Muni, Utongo, Utamboni, and Bane rivers, and journeys to the Paluviole and Sierra de Cristal mountain ranges.

Restoration of Alfonso XII to Spanish throne after abdication of Saboya.

1875. Inauguration of printing on Fernando Poo: Bubi-English primer issued by the Primitive Methodist Mission Press at George's Bay.

Explorations on Fernando Poo, including an ascent of the Pico de Santa Isabel, by Manuel Iradier y Bulfy, accompanied by Anselmo Gazulla and Andrés Strathers.

Military garrison withdrawn from Corisco, reducing official Spanish representation on the island to the periodic visits of a government launch.

Essay competition sponsored by the Real Academia de Ciencias Morales y Políticas on the subject of whether to establish penitentiary colonies on Fernando Poo and the Marianas Islands.

1875? Arrival of first Pamues on Atlantic coast.

1876. Formation of the Real Sociedad Geográfica in Madrid.

Proclamation of the first Spanish Republic, immediately beset by Cuban insurrection and provincial rebellions.

1876-85. Reign of Alfonso XII as King of Spain.

1877-78. Sir Harry Hamilton Johnston resident on Fernando Poo as British Consul.

1877 Return of Iradier to Spain with a plan of the territory he had traversed in Continental Guinea (later arranged by Coello and published by the Sociedad de Geografía), as well as grammars and vocabularies of several native languages and abundant astronomical, ethnographic, and geographical data.

1878. Ten-year Cuban insurrection concluded.

1879. Cacao reputedly introduced to the Gold Coast by Tetten Quarshie, a laborer returning from Fernando Poo.

1880. Holy See requested by Rev. Le Berre, Apostolic Vicar of Gabon, to cede Cabo San Juan and Corisco to French ecclesiastical jurisdiction.

Arrival at Santa Isabel of 267 Cuban Negro deportees.

Consejo de Vecinos de Santa Isabel created on 26 Nov.

1881. Presbyterian church organized at Evune, 40 miles north of Benito.

New Testament published in Benga.

Arrival on Fernando Poo of 259 Levantine convict-colonists from Algeria.

1882. Explorations by Governor-General Montes de Oca in Continental Guinea.

1883. Arrival on Fernando Poo of the first Claretian missionaries, led by Padre Ciriaco Ramírez.

Presbyterian church established at Bata.

Eboko region of Corisco Bay declared French by the Gov. of Gabon and occupied without armed Spanish opposition.

1884.

Asociación de Africanistas y Colonistas founded in Madrid.

Spanish sovereignty proclaimed over Rio de Oro.

Responsibility for all primary school education in Guinea conceded to Claretian missionaries by the Spanish Overseas Ministry.

Inspection tour of Fernandian missions conducted by Rev. José Xifré, General Superior of the Claretian order.

Ninety treaties of annexation, secured from African chieftains in Continental Guinea, deposited by Iradier with Governor Antonio Cano on Fernando Poo.

Formal annexation of Elobey (Chico?) announced by France.

Explorations on Fernando Poo by H.S. Rogozinski and Louis Janikowski, Polish scientists.

Second Guinea expedition undertaken by Iradier under the auspices of the Sociedad de Africanistas y Colonistas and accompanied by Dr. Amadeo Osorio Zabala; further explorations along the Muni, Noya, Utamboni, Bañe, Utongo, and Congoa Rivers.

French overtures rejected by the corisqueños.

German occupation of the Continental Guinea coast from Rio Campo to the Cabo San Juan.

German coal-station established on Fernando Poo.

Mouth of the Rio Benito as well as the Muni valley occupied by French.

Elobey Islands and Fernando Poo visited by Henry Morton Stanley.

1884-85.

Partition of Africa among Portugal, Germany, France, England, and the Congo Free State at the Congress of Berlin.

1885.

Mainland regions earlier traversed by Iradier formally annexed to Spain by Governor Montes de Oca.

101 contracts of annexation, concluded by Iradier in 1884 with Continental Guinea chieftains, delivered by the explorer to the quasi-official Sociedad de

Africanistas y Colonistas, thereb adding 14,000 square kms. of African territory to Spanish jurisdiction.

Claretian missions established on Annobon, Corisco, and Cabo San Juan.

Attempt by a German vessel, the "Cyclope," to take possession of Annobon frustrated by Spanish missionaries.

Rio Campo agreed upon as the border between the Cameroons and Gabon in a bi-lateral Franco-German protocol.

Continued presence of French forces at the mouth of the Rio Benito protested by Spain.

Arrival of the first five Hermanas Concepcionistas as well as 18 more Claretian missionaries on Fernando Poo.

Two Pamue villages at the mouth of the Rio Muni burned by the Spanish in retaliation for an alleged robbery of goods destined for the Hatton Cookson factoría on Elobey.

1885-86. French sovereignty proclaimed along the left bank of the Muni estuary and much of the Continental Guinea coast by French naval vessels.

Expeditions by Ossorio and Governor Montes de Oca in Continental Guinea; more than 370 affidavits obtained from African chieftains, recognizing Spanish sovereignty over their regions.

1886. Fernando Poo explored by Oscar Baumann.

Colegio de Artes y Oficios founded at Banapá on Fernando Poo by Claretian missionaries.

Mission and school founded on Elobey Chico by Spanish Claretians.

New territories along the left bank of the Rio Campo annexed by Dr. Osorio.

Publication of Pilgrim's progress in Benga.

1887. Fernandian tobacco awarded prize for excellence at Amsterdam Exposition.

Moka, sovereign of the Bubis, first visited by Europeans.

Branch office of the Compañía Trasatlántica established at Santa Isabel.

Catholic mission founded at San Carlos.

Influenza epidemic among the Bubis.

Publication of Iradier's 2-v. Africa.

1888. Arrival of first Spanish mail steamer at Fernando Poo.

Death of Rev. Ciriaco Ramírez, Apostolic Prefect of Fernando Poo; appointment of Rev. Vall-Llovera as his successor.

Concepcionist girls' school founded at María Cristina, near San Carlos on Fernando Poo.

Moka-ordered execution of Mohale, a disobedient Botuku, prevented by Rev. Pinosa and 10 Spanish marines.

Publication of Baumann's Afrikanische Tropeninsel.

1889. Celebration of the first canonical marriage among the Bubis.

1890. Explorations by Gentil, a Frenchman, in Gabon and Continental Guinea.

Travels on Fernando Poo, including an ascent of the Pico de Santa Isabel, by Stephen Rogozinski, a Polish explorer in the service of the Russian Navy, and his wife.

Explorers Emilio Bonelli and José Valero Berenguer commissioned by the Compañía Trasatlántica to found factories on Elobey Chico, Cabo San Juan, and along the Muni and Benito Rivers.

Death of Rev. Pedro Vall-Llovera, Apostolic Prefect; appointment of Rev. Armengoll Coll as his successor.

Hydrographic map of Benito Bay produced by Delastale and Rouvien of the French Navy.

Hydrographic and terrestrial mapping performed at Bata by the Frenchmen Gentil, Marrot, Lespierre, and Demhet.

1890-92. Administration of Governor José de Barrasa, who scaled the Pico de Santa Isabel in 1890.

1891. Visit by Dionisio Shelly, Commander of the gunboat "Pelicano," to Emperor Moka in Riabba.

Catholic mission established on the Rio Noya by Revs. Alfredo Bolados and Jacinto Guiu.

## Publication of first Annobonés grammar.

1892. Ten Spanish families from Algeria installed as colonists at Basile.

1892. Franco-Spanish agreement to submit West African territorial disputes to arbitration by the King of Denmark.

Smallpox epidemic among the Bubis.

1893. Protestant evangelization commenced in Eastern Nigeria by English Methodist missionaries from Fernando Poo.

Whooping cough epidemic among the Bubis.

1893-1900. Arbitration of Franco-Spanish African claims delayed by the Spanish-American War, Cuban insurrection, and Melilla problem.

1894. Explorations conducted on Fernando Poo by Frank Newton for the Lisbon Museum.

1895. Visit to Corisco by Mary H. Kingsley.

Renewed Cuban insurrection.

Discovery of Lago de Loreto on Fernando Poo by Padres Juanola and Albarell.

1896. Discovery of Lago Claret on Fernando Poo by Padres Albarell and Sanz, accompanied by three Mission students.

Dysentery epidemic among the Bubis.

1897. Cordial reception of the Spanish Governor-General, Adolfo España, and a troop of soldiers and missionaries at Moka's court.

Arrival on Fernando Poo of a company of Spanish Marines and a group of Cuban deportees.

1897-99. Administration of Governor-General José Rodríguez de Vera.

1898. Bubi insurrection in the San Carlos region because of Spanish attempts to enforce an 1880 decree authorizing compulsory African labor.

Spanish-American War, resulting in the annihilation of two Spanish fleets and the loss of Cuba, the Philippines, Guam, and Puerto Rico.

Volunteer Fernandian militia formed to resist an anticipated American invasion.

1899. Missionary petitions to make education obligatory among Bubi youth rejected by Emperor Moka.

Tour of Presbyterian missions on Corisco and the continental littoral by J.H. Reading.

Arrival of the first typewriter on Fernando Poo.

Study trip to Guinea undertaken by Pablo Ferrer Piera, a Spanish bacteriologist.

Death of Emperor Moka.

Coronation of Sas Ebuera as Bubi emperor.

Total of 509 landowners reported on Fernando Poo.

First printing performed by Spaniards on Fernando Poo: a pamphlet to commemorate the cornerstone-laying for the Santa Isabel Cathedral.

1899-1901. Explorations in Continental Guinea by Rev. Trilles, a French cleric for whom one of the Siete Montañas is named.

1900. French activities in Spanish-claimed territories protested by the Spanish Government.

Treaty of Paris signed on June 27, after several months of negotiations, by Spanish representative Fernando León y Castillo and Foreign Minister Delcassé of France, establishing the contemporary boundaries of Spanish Guinea and the Spanish Sahara.

French Catholic mission at Cogo abandoned.

Explorations along the Muni Estuary and its tributaries by Pedro Arriola Bengoa.

"Strike" staged by Liberian workers on Fernando Poo.

Volcanic eruption near Bilelepa in eastern Fernando Poo.

1901. Expedition to Guinea led by Martínez de Escalera.

Continental Guinea borders determined by a Franco-Spanish delimitation commission, pursuant to the 1900 Treaty of Paris.

Suicide of Jover y Tovar, Spanish President of the Delimitation Commission aboard the Rabat en route to Spain.

French military detachments withdrawn from the Rio Benito and Rio Campo.

Bata designated the seat of the colonial sub-government; detachment of Spanish Marines installed in the city.

Appearance of the first Guinea newspaper, Eco de Fernando Poo.

Administration of Guinea by a chartered company proposed by Beltrán y Rózpide.

1902. Sale or cession of Guinea proposed by Federico Montaldo at a meeting of the Madrid Geographic Society.

Ornithological research performed on Fernando Poo by Boyd Alexander, an Englishman.

Annobon visited by Leonardo Fea, an Italian naturalist.

1902-07. Reign of Alfonso XIII as King of Spain.

1903. First postage stamps issued for use jointly on Elobey, Corisco, and Annobon, though none of the islands possessed either post offices or mailmen.

Major volcanic eruption on Fernando Poo.

First issue of La Guinea Española published by the Mission press at Banapá on Fernando Poo.

Exclusive Spanish ecclesiastical authority over Continental Guinea and the offshore islands decreed by the Holy See, but existing French missions permitted to remain.

Proposal by the Governor-General, Marqués de Montefuerte, to make the use of Spanish mandatory for all conversation and transactions within the colony.

1904. Elevation of the Prefecture of Fernando Poo to an Apostolic Vicariate.

Consecration of Padre Armengol Coll as the colony's first Vicar Apostolic and titular Bishop of Tiquica.

Permanent Commission established to study the colonization of Spanish West Africa.

Patronato de Indígenas created to foment "morality and culture" among the Guinea Africans, as well as their adhesion to Spain.

Death of Sas Ebuera and coronation of Malabbo, eldest brother of Moka, as the Bubis' Botuku M'oriche or sovereign.

Number of Bubis reported as 20,873.

1904-05. American Presbyterian missions in Guinea and Gabon visited by Rev. Abram Woodruff Halsey.

1905. Expedition through the northern littoral of Continental Guinea commanded by sub-Governor Ramos Izquierdo.

School established at Benito by Claretian missionaries.

Fernandian products exhibited at Barcelona.

1906. Arrival of first civil administrator on Annobon.

1907. First African-operated cacao and coffee fincas established in Continental Guinea under missionary direction.

Annobon made an independent administrative demarcación.

Inspection visit to Guinea by Diego Saavedra y Magdalena, Comisario Regio.

Malabbo nominally proclaimed "Chief of all the Bubi villages on Fernando Poo" by Saavedra y Magdalena.

1907-09. Unsuccessful Spanish military operations in North Africa; general strike in the metropole; separatist revolt in Barcelona.

Anthropological research conducted by Günter Tessmann among the Pamues.

1908. Colonial Guard created to garrison the colony, replacing Marines stationed there since 1896.

Spanish soldiers in the lower ranks of the colonial garrison replaced by Africans.

Public schools in Bata closed.

1909. Ornithological research performed on Annobon by Boyd Alexander.

Scientific Mission to Guinea, composed of Prof. Pitá-luga, Rodriguez Illera, and Ramón Fañanas.

Simultaneous death of the Abba Mote, High Priest of the Bubis, and extinction of the "sacred fire."

Numerous awards granted to Fernandian products at the Calabar Exposition.

1910. Decree issued on June 15 requiring labor on European cacao plantations by landless Bubi males of 15 to 20 years of age.

Second Bubi insurrection, localized about Balacha in southern Fernando Poo, precipitated by the June 15 compulsory labor ordinance; Bubi resistance crushed on July 22 by a Spanish armed column of 125 men supported by an artillery piece.

Ángel Barrera y Luyando named Governor-General of Guinea.

1910-12. Proliferation of strikes, mutinies, and rebellions on the peninsula.

1911. Fernando Poo visited by Drs. Schultze and Mildbraed, leaders of a German scientific expedition to Central Africa.

Four expeditions through Continental Guinea conducted by Governor Barrera; 600 Continental Guinea Africans secured for labor on Fernando Poo.

First rural public schools established at Itica, Punta Mbonda, Assobla, and Elobey.

1912. Commencement of radio-telegraphic service on Fernando Poo.

Guinea representation in the Spanish Cortes urged by Gregorio Granados.

First publication of Benga and Pamue folklore in English translation.

1913. Publication of Tessmann's Die Panqwe.

1913-14. Explorations by Governor-General Barrera and others along the German Cameroons frontier.

1914. Treaty signed between Spain and Liberia providing for the unlimited recruitment of Liberians to labor on Fernando Poo.

Hydrographic map of Corisco Bay compiled by the gunboat  
"Lauria."

1914-18. Approximately 50,000 refugee German troops and Africans from the Cameroons interned in Continental Guinea, later transported to Fernando Poo, and finally repatriated following the conclusion of World War I hostilities.

1914-27. Estimated 7,268 Liberians recruited for Fernandian plantation work.

1915. Frontier posts established along the Cameroons border to ensure observance of Spanish neutrality by World War I belligerents.

1915-16. Anthropological research conducted by Günter Tessmann among the Bubis.

1916. Ascent of the Pico de Santa Isabel by W.H. Collins, G.N. Bullock, and C. Fesla, Methodist missionaries.

"Sleeping sickness" epidemic on Fernando Poo, precipitated by the massive immigration of Cameroons refugees.

Dissolution of the Claretian seminary founded in 1912 by Rev. Armengoll Coll.

Cession, sale, or trade of Guinea proposed by Manuel Gonzalez Hontoria before the Real Academia de Jurisprudencia.

1916-1922. Benito Presbyterian mission administered by Dr. and Mrs. Lucius E. Smith.

1917. Bubis disarmed by the colonial Government; one thousand firearms and nearly one million cartridges collected.

Only one microscope and less than 10 doctors reported in the entire colony.

1918. Educational program for African girls commenced at Bata by Spanish Concepcionist Sisters, in cooperation with French religious.

1919. French Catholic mission at Bata abandoned.

Mandate over the former German colony of the Cameroons granted to France, thus completing the French encirclement of Continental Guinea.

1920. Eleven political prisoners deported from Barcelona to Fernando Poo, where nine subsequently perished.

Explorations near Ebebiyin and Mongomo by expeditions organized at Bata.

Publication of the first and only book-length treatment of Guinea in English.

1922. Establishment of the Compañía de Tabacos de Fernando Poo, S.A.

1923. Expeditions by Spanish authorities from Bata to Evina-yong and Nsoc.

Claretian seminary founded at Basile, Fernando Poo, by Rev. Nicolás González.

Major volcanic eruption on Fernando Poo.

Benito station abandoned by Presbyterian missionaries and made an out-station of Batanga.

Publication of Tessmann's Die Bubi.

1923-30. Dictatorship of Gen. Primo de Rivera in Spain.

1924. Forced shipment of 330 men from Sinoie County, Liberia, to Fernando Poo.

First issue of the Revista de Tropas Coloniales, later Africa, published at Ceuta.

Royal decree issued conceding to the heirs of Manuel Ira-dier y Bulfy an inalienable estate of 1,000 hectares in Continental Guinea; ratified by the Nuevo Estado in 1940.

1924-5. Forced shipment of about 700 Wedabo men to Fernando Poo.

1924-27. Moroccan insurrection by Abd-el-Krim suppressed by Spanish forces under Primo de Rivera.

1924-31. Period of reconstruction initiated in Guinea by the Primo de Rivera regime.

1925. Governor Barrera promoted to the rank of Admiral and transferred from Guinea; succeeded by Gen. Miguel Núñez de Prado.

First European fincas established in Continental Guinea.

Electric lighting inaugurated in Santa Isabel.

Number of Bubis reported as 15,000, a 27% decline from 1904.

1926. Expeditions into the continental interior commanded by Governor-General Núñez del Prado.

Construction of a roadway from Bata to Micomeseng; transfer of the southern Continental Guinea capital from Elobey Chico to Cogo (Puerto Iradier).

1926-29. Various Liberian villages raided by soldiers to procure Fernandian labor.

1927. First aerial mapping performed over Continental Guinea.

Re-organization of the Guinea Medical Service.

1928. First major campaign staged against "sleeping sickness."

First school established in the continental interior, at Evinayong.

Agreement concluded between the Sindicato Agricola of Fernando Poo and Liberian labor recruiting agents for the shipment of 1,500 "boys" at 9 pounds sterling per head.

First comprehensive education law enacted.

1928-29. Ornithological specimens gathered on Fernando Poo by Mr. and Mrs. J.G. Correia; collection later deposited at the American Museum of Natural History.

1929. Ordination of the first African priest in Guinea: Padre Joaquín María Sialo.

Unsuccessful attempt to recruit Chinese laborers for Guinea plantations.

Moroccan workers imported to construct Fernandian railroads.

Guinea featured in the Ibero-American Exposition at Seville.

1930. Investigation by a 3-man League of Nations commission into alleged Liberia-Fernando Poo slave trading; cessation of labor shipments to Fernando Poo recommended.

1931. Monarchy supplanted by a Republic in Spain; articles guaranteeing religious tolerance included in the new Constitution; renewed missionizing in Spanish Guinea authorized by the Presbyterian Board of Foreign Missions in New York.

Public schools in Bata re-opened after a 23-year lapse.

Catholic mission founded at Evinayong.

Decree issued from Madrid--but subsequently ignored by Governor-General Sánchez Guerra--ordering the Guinea administration to publish and execute all dispositions of the Spanish Republican Government.

1932. Annobon visited by W.H.T. Tamms, entomologist, and A.W. Exell, botanist, of the British Museum.

Calatrava mission school closed after withdrawal of State financial support.

Gustavo de Sostoa, Republican Governor-General, assassinated on Annobon.

1932? Republican anti-clerical liberation of Annobon proclaimed by Sargent Castilla, administrative Delegate for the island.

Benito Presbyterian mission re-opened by the Rev. and Mrs. Joseph McNeill.

1932-33. Group of Spanish anarchists deported to Santa Isabel.

1932-36. State subsidies for parochial schools discontinued.

1933. Publication of Estupendos misterios de la Guinea Española, a savagely satiric novel by Eladio Rebollo.

Total number of "Fernandinos" estimated at less than 1,000 by Juan Bravo Carbonell.

Scientific expedition to Guinea composed of Pedro Novo, Director of the Museum of Natural Sciences, and the Mining Engineer, Menizábal; first geologic map of Continental Guinea prepared.

Publication of Guinea incógnita, a blistering attack on colonial policy by Francisco Madrid.

1935. Negotiations for the cession to Spain of French territory bordering eastern Continental Guinea declined by the Spanish Republican Government.

1936. "Glorioso Movimiento Nacional," a military uprising against the Azaña government, initiated on 11 July by Gen. Francisco Franco in Morocco.

Publication of extensive geographical data collected by an investigative mission to Guinea led by Prof. Hernández Pacheco.

Formal entrance of Guinea into the Nationalist camp following the outbreak of Civil War in Spain; several local skirmishes between Loyalists and Franco partisans.

1937 Comité Sindical del Cacao created to merchandise all Guinea cacao.

1937-1940. Administration of Governor-General Juan Fontán y Lobé, an artillery commander and later chief of the Dirección General de Marruecos y Colonias.

1939. Girls' schools founded at Nkuefulán and Evinayong by Spanish Concepcionist Sisters.

Madrid captured by Gen. Franco on 1 April, ending the 4-year Civil War.

Construction of a network of 29 meteorological stations initiated by Jorge Menendez.

Botanical research conducted on Fernando Poo and Continental Guinea by Dr. Lope del Val; herbarium deposited at the Jardín Botánico, Madrid.

1939-45. Formal neutrality maintained by Spain during World War II, except that a division of Spanish "volunteers" fought alongside the Germans on the eastern front from 1941 to 1944.

1940. Illicit recruitment of Nigerians for Fernandian labor reported by a Nigerian Government inspector.

Second feminine ascent of the Pico de Santa Isabel, by Doña María Esther Urias de Soraluce.

Two scientific expeditions despatched from Spain to study Guinea geology and fauna.

Consejo de Misiones Españolas constituted as a division of the Spanish Ministry of Foreign Affairs.

Bata-Santa Isabel air service initiated.

1941. Economic Mission under Román Perpiñá Grau sent to Guinea by the Dirección General de Marruecos y Colonias.

Expansion of Continental Guinea to the Ogoué, Campo, and Utamboni Rivers projected by José María Areilza and

Fernando María Castiella in Reivindicaciones de España.

"Spagna in Africa," a special number of Africa Italiana, published by the Fascist Institute of Italian Africa.

Guinea envisioned by José Díaz de Villegas y Bustamente as the West African terminus of a transversal Italo-Spanish communications system commencing at Djibouti on the Gulf of Aden.

1942. Spanish annexation of Calabar proposed by Juan Bravo Carbonell.

Annobon made administratively a part of the Bata demarcación.

Cooperative founded on Annobon.

Annexation of Gabon proposed by José María Cordero Torres.

Conclusion of an Hispano-Nigerian agreement regulating the recruitment of Nigerians for labor on Fernando Poo.

Patronato Colonial de Enseñanza Media Cardenal Cisneros, a racially-integrated secondary school, established in Santa Isabel.

1943. Claretian seminary transferred from Basile to Banapá.

Death of Botuku Malabbo at the approximate age of 100.

New fundamental education statute enacted, replacing the 1928 law.

1945. Foundation of the Instituto de Estudios Africanos.

Model Central Leprosarium established at Micomeseng.

Continental Guinea toured by Prof. Emilio Guinea López.

Escuela Indígena de Artes y Oficios established at Bata by the Patronato de Indígenas.

Public Lib. inaugurated at Santa Isabel.

Publication of Perpiña Grau's mammoth study of Continental Guinea.

Number of Bubis reported as 9,350, a 38% decline from 1925 and 50% decline from 1904.

1945-46. Cinematographic expedition to Guinea organized by Hermic Films; 31 documentaries produced.

1946. First Neolithic remains unearthed on Fernando Poo by Julio Martínez Santa-Olla and Bernardo Saéz Martín.

"Exposición del Libro Misional Español" held in Madrid.

Publication of Fontán's Bibliografía colonial.

1947. Telecommunication concession awarded to the Empresa Torres Quevedo.

First "Colonial Olympiad" staged between Euro-African athletic teams from Fernando Poo and Continental Guinea.

1947-48. Travels on Fernando Poo, including an ascent of the Pico de Santa Isabel, by Emilio Guinea.

1948. Fifth International Congress on Leprosy at Havana attended by 11 Spanish delegates, including Victor Martínez Domínguez, chief of the Central Leprosarium at Micomeseng.

Branch of the Mbueti Sect founded in Paris by Birinda de Boudieguy des Echiras.

1949. Scientific expedition led by María Fuster Casas, geologist, and Juan Gómez-Menor, entomologist.

Inauguration of the Museo Etnológico y Colonial de Barcelona, which features a permanent exhibition of materials from Equatorial Africa, particularly Guinea.

Captain Faustino Ruíz González named Governor-General of Guinea, replacing Juan Bonelli y Rubio.

Topographic-forestal map of Continental Guinea produced by the Army Geographic Service.

1950. National meeting of American Presbyterian women at Orange Grove, New Jersey, attended by Rebecca Oko Mbai, representative of the African Nsamba Binga and a native of Spanish Guinea.

First territory-wide census.

First annual exhibition of colonial painting and sculpture at the Círculo de Bellas Artes, Madrid.

Creation of the demarcaciones of Mongomo and Valladolid de los Bimbiles in eastern Continental Guinea.

1951. Publication of first Combe grammar.

Publication of the first anthology of Guinea folklore in Spanish translation.

Fourth International West African Congress held at Santa Isabel.

1952. Celebration of first annual "Africa Day" in Spain.

Several Protestant chapels in Continental Guinea closed by Spanish authorities.

First runway of the Bata airport completed.

Fernando Poo visited by Oden Meeker.

First meeting of the Central African Regional Committee for Soil Conservation and Utilization attended by Celestino Salvo Salvo, Guinea's chief agronomist.

French-language Mbueti "Bible" published in Paris.

Solar eclipse observed on 25 Feb. by a Spanish astronomical expedition encamped near Cogo.

1953. UNESCO Public Library Seminar at Ibadan, Nigeria, attended by José Antonio Montenegro González, Director of the Guinea Public Lib.

First novel published by a Guinea African: Leoncio Evita's  Cuando los Combes luchaban.

Scenes for the motion picture "Bella la Salvaje" shot in Continental Guinea, at Anguoc, by Hispamer Films.

Botanical explorations performed on Fernando Poo by A.S. Boughey.

1954. Revision of 1942 Hispano-Nigerian labor agreement.

1955. Arrival at Ebebiyín of members of the Compañía de Jesús María, assigned to teaching and nursing at the leprosarium.

Congress of Prehistory at Johannesburg attended by Profs. L. Pericot García and Santiago Alcobe Noguer.

"Premio de Pintura" at the VI Exposición de Pintores de Africa awarded to Antonio Guijarro, who had painted in Guinea on an I.D.E.A. grant.

State-sponsored visit to Spain by twenty Guinea Africans employed by the Colonial Government.

1955.

Freixas Jivo, a Spanish artist, pensioned in Guinea by the I.D.E.A.

First visit of Isaac Pepple, a Nigerian reporter, to Fernando Poo.

Commercial radio-telephonic service inaugurated between Santa Isabel and Bata.

Zoological investigations performed on Annobon by Rev. Aurelio Basilio.

1956.

Zoo-botanical research conducted on Annobon by scientists from the Paris Museum.

Concepción Mission converted into a Claretian Seminary.

Helicopter postal service initiated between Santa Isabel and San Carlos.

Guinea-related papers delivered at the 5th International Congress of Anthropological and Ethnological Sciences, Philadelphia, by Augusto Panyella, Jorge Sabater, and José Pons.

Isaac Pepple's second visit to Fernando Poo and subsequent imprisonment, fine, and expulsion.

Papers by Guinea experts delivered at the International Congress of Soil Science.

Fernando Poo labor conditions inspected by a 6-man Nigerian delegation.

1957.

Conclusion of a new Hispano-Nigerian labor agreement, providing for higher wages, worker registration, accident compensation, abolition of penal sanctions for breaches of contract, and expanded recruitment quotas.

Mounting Guinea banana exportation protested by Canary Island producers.

Independence conceded to the Gold Coast (Ghana).

Politico-topographic map of Fernando Poo issued by the Army Geographic Service.

Posthumous publication of Christopher Finlay's memoirs of missionary life on Fernando Poo.

Publication of first comprehensive treatise on the Buje-  
ba.

1958. Fiftieth anniversary of their Guinea Apostolate celebra-  
ted by the Misioneros Hijos del Inmaculado Corazón de  
María.

A "United States of Latin Africa," to include Spanish  
Guinea, proposed by Barthelemy Boganda.

Arrival of Hermanos de la Doctrina Cristiana to operate  
the Bata Colegio de Artes y Oficios.

Completion of 22-million-peseta bridge over the Rio Beni-  
to at Bata.

Admission of the first three Guinea women to the Mission-  
ary Sisters of the Immaculate Conception.

Sculptor Modesto Gené Roig pensioned in Guinea by the  
I.D.E.A.

"Medalla de Pintores" awarded to Waldo Aguiar Carmona at  
the IX Exposición de Pintores de Africa for his Guinea  
oil study, "Figuras de balele."

Establishment of a geophysical observatory in the Moka  
Valley.

Independence demanded for all remaining colonial terri-  
tories by a conference of eight African states at Accra.

Ifni and the Spanish Sahara converted from colonies to  
provinces.

Enactment of a deposit law for printed matter.

1959. Archaeological research on Fernando Poo continued by Rev.  
Amador Martín del Molino.

Inauguration of a School of Arts and Crafts at Bata.

Admission of the first three Guinea women to the Religi-  
osas Misioneras de la Inmaculado Corazón.

Nine-nation pan-African conference convened at Monrovia;  
racial discrimination condemned and U.N. members urged  
to recognize the legitimate aspirations of dependent ter-  
ritories.

Independence conceded to French Guinea (Guinea).

Guinea juridically reconstituted as the Provinces of Fernando Poo and Rio Muni by the Spanish Cortes.

Mr. and Mrs. William Ainley assigned to Rio Muni as Presbyterian fraternal workers.

Rev. Francisco Gómez Marijuan appointed Vicar Apostolic of Fernando Poo.

487 head of cattle imported to expand the Continental Guinea livestock industry.

Widespread arrests in Spain of anti-Franco student leaders, Socialists, Christian Democrats, Communists, and Basque separatists.

Twenty-four Nigerians imprisoned on Fernando Poo for political agitation.

Spain admitted to the Organization for European Economic Cooperation; curbs on foreign investments in Spain relaxed and 50% foreign ownership of business enterprises permitted.

1960. Bullfight staged in January at Santa Isabel, featuring Cándido Ndongo, "El Pamue."

Confection of an archaeological map of Fernando Poo begun under the supervision of Augusto Panyella Gómez.

Publication of first Bujeba grammar.

Radio-telephonic service established between Bata and Ebebiyín.

Papal audience conceded to Rev. Francisco Gómez, Vicar Apostolic of Fernando Poo.

Coordinating body for African independence movements approved by a conference of African peoples at Tunis.

"Jones," son of a wealthy Fernandino planter, lauded in the Spanish press for his performance as a first-string member of the Atlético de Madrid, a Spanish soccer team.

Joint library and museum of Africana established at the Catholic Mission in Santa Isabel.

Botanical and zoological research conducted on Annobon by an Hispano-English scientific expedition.

Association of Guinea students formed by S. M. Ebuka Besebo and other Guinea-born Africans attending Peninsular schools.

Administrative structure reformed to approximate the pattern for metropolitan provinces, including Diputaciones Provinciales and Ayuntamientos; the Patronato de Indigenas abolished.

Admiral Manuel Cervera Cabello, former sub-Governor of Continental Guinea, named Civil Governor of the Province of Rio Muni.

Cervera Cabello decorated with the Equatorial Star of Gabon by the President of the Gabon Republic.

Independence conceded to a host of former French and British colonies, including Nigeria, Gabon, and Cameroun.

Wilwardo Jones Niger, African member of the Santa Isabel Consejo de Vecinos, elevated to the Santa Isabel mayoralty.

Bata visited by King Hussein I on his return flight from Spain to Jordan.

Construction begun on a new, class "A" airport at Santa Isabel.

Municipal elections conducted throughout Guinea.

Francisco Javier Alzina de Bochi and Juan Jose Verdugo Morcillo named Presidents, respectively, of the Provincial Deputations of Fernando Poo and Rio Muni.

Independence for Spanish and Portuguese Africa demanded in the U.N. by Ghana; resolution submitted by African bloc to censure Spain and Portugal for subjugating the peoples of their overseas possessions.

Agreement by Spain to submit periodic reports on Guinea, Sahara, and Ifni to the U.N. Trusteeship Council; Moroccan claims to Ceuta and Melilla rejected by the Spanish representative.

Six representatives from Guinea, including three Negroes, seated in the Spanish Cortes.

Coffee production increased by 3,733 tons over 1959; all-time high reached in timber exportation: 222,766 tons.

1961.

"Friends of Negro Africa," an association of African and European students, formed in Madrid under the direction of Rev. Vicente Serrano.

Political union formed by Mali, Guinea, and Ghana.

East African Federation of Kenya, Tanganyika, Uganda, and Zanzibar endorsed by the Pan African Freedom Movement for East and Central Africa (PAFMECA).

Ruanda Republic proclaimed by Africans in the northern half of the Ruanda-Urundi Trust Territory.

Armed uprisings in Angola by African nationalists; late-year rebellion forecast for Portuguese Guinea.

Northern Spanish Sahara attacked by Moroccan irregulars; 8,000-10,000 Spanish troops concentrated in the region; Canary Island garrisons reinforced.

Residence for Guinea university students established in Madrid.

Week-long visit by the cruiser Canarias, with stops at Santa Isabel, Bata, Corisco, and Annobon.

Thirty-six Guinea Africans admitted to Spanish military academies.

Twenty-nine African cooperatives, encompassing 1,364 farmers, reported for Fernando Poo.

Visit to Santa Isabel and Bata by Benjamin Welles, a N.Y. Times correspondent, who reported widespread use of Pidgin-English and apparent racial harmony.

Lt. Colonel Victor Suances Díaz, one-time Territorial Administrator of Micomeseng, named Civil Governor of Rio Muni, replacing Cervera Cabello.

**DIRECTORY OF PUBLISHERS, PERIODICALS,  
AND INSTITUTIONS**

A number of second-hand and rare book dealers--Spanish, English, Dutch, French, American, and German--are included as possible acquisition sources for out-of-print titles. These dealers are denoted by asterisks (\*).

A.B.C., Calle de Serrano 61, Madrid.

Abelard-Schuman, Inc. (formerly Henry Schuman, Inc.), 404 Fourth Ave., New York 16, N.Y.

Academia de la Historia, León, 21, Madrid.

Academie de Médecine. Now Academie Nationale de Médecine. Bulletin published by Librairie Masson, 120 Boulevard Saint-Germain, Paris 6.

Africa (London). Published by the International African Institute, St. Dunstan's Chambers, 10-11 Fetter Lane, Fleet St., London E.C. 4.

Africa (Madrid). Published by the Instituto de Estudios Africanos, Castellana 5, Madrid. A joint subscription to both Africa and the Archivos del I.D.E.A. is most economical, costing little more than a single subscription to either periodical. Subscribers, however, must themselves initiate annual renewals. The publisher does not send expiration forms.

Africa Italiana. Defunct.

Africa Report, Suite 505, Dupont Circle Bldg., Wash. 9, D.C.; P.O. Box 2192, Accra, Ghana.

Africa today, 801 Second Ave., New York 17, N.Y.

African Affairs, Published by the Royal African Society, 18, Northumberland Ave., London W.C. 2.

Agencia Española Librería. Defunct.

Agência Geral do Ultramar, Rua. de S. Pedro de Alcântara, 81, Lisboa, Portugal.

Ager. Published by the Dirección de Agricultura de Guinea, Santa Isabel, Fernando Poo.

Aguilar, M., Editor-Librero, Serrano 24, Apartado de Correos 1279, Madrid 1.

Allen, Lane and Scott. Defunct.

Alpine Journal. Defunct.

Amer. Academy of Political and Social Science, 3937 Chestnut St., Philadelphia 4, Pa.

Amer. Bible Society, 450 Park Ave., New York 22, N.Y.

Amer. Museum of Natural History, Central Park West at 79th St., New York, N.Y.

Amer. Oriental Society, 329 Sterling Memorial Lib., Yale Station, New Haven, Conn.

Amer. Philosophical Society, 104 S. Fifth St., Philadelphia 6, Pa.

Amer. Tract Society, 513 West 166th St., New York 32, N.Y.

Amer. Universities Field Staff, 366 Madison Ave., New York 17, N.Y.

Americana Corporation, 2 West 45th St., New York 36, N.Y.

Las Americas Publishing Co., 249 West 13th St., New York 11, N.Y.

Ampurias. Published at the Museo Arqueológico, Parque de Montjuich, Barcelona, under the auspices of the Diputación Provincial de Barcelona, C.S.I.C.

Annales Pharmaceutiques Francaises. Published by Librairie Masson, 120 Boulevard Saint-Germain, Paris 6.

Annals of Library Science. Published by INSDOC, National Physical Laboratory, New Delhi 12, India.

Anti-Slavery Society, 49-50 Denison House, Vauxhall Bridge Road, London S.W. 1.

Anuario de Canarias, Africa Occidental, Guinea Española, Oficinas Centrales y Administracion, Dr. Rafael González, 7, Las Palmas de Gran Canaria.

Anuario general de España. Published by Anuarios Bailly-Bailliere y Riera Reunidos, S.A., Enrique Granados, 86 y 88, Barcelona.

Appleton-Century-Crofts, Inc., 35 West 32nd St., New York 1, N.Y.

Archivo General de Indias, Buenos Aires, Argentina.

Archivo General de Simancas, Simancas, Valladolid.

Archivo General Militar, Segovia.

Archivos del Instituto de Estudios Africanos. Published by the Instituto de Estudios Africanos, Castellana 5, Madrid. Also see note under Africa (Madrid).

Argos. Defunct.

Arnold Arboretum, Harvard Univ., Jamaica Plain, Mass.

Arriba, Guzman el Bueno, 69, Madrid.

Arts, Inc., 667 Madison Ave., New York 21, N.Y.

Aschendorffsche Verlagsbuchhandlung, Gallitzinstraße 13, Münster/Westfalen, Federal Republic of Germany.

Asociación Española Para El Progreso de las Ciencias, Calle de Valverde, 24, Madrid.

Asociation Francaise de la Science du Sol, 3, rue de Penthièvre, Paris, 8e.

Atlantic Monthly, 8 Arlington St., Boston 16, Mass.

B

Badger, Richard G. (The Gorham Press). Now associated with Chapman and Grimes, 48 Melrose St., Boston 8, Mass.

Bancroft Lib., Univ. of Calif., Berkeley, Calif.

Bantu. Published by the Patronato de Indigenas, Santa Isabel, Fernan-do Poo.

Belgian Information Center, 50 Rockefeller Plaza, New York 20, N.Y. U.S. distributor for Belgian Government pubs.

Belgian Society of Soil Science, 1 Rue Defacqz, Brussels.

Bentley, Richard. Defunct.

Biblioteca de la Dirección General de Plazas y Provincias Africanas, Paseo de la Castella, 5, Madrid.

Biblioteca Nacional, Avenida de Calvo Sotelo 20, Madrid. Nearly 2,000,000 volumes, including incunabula, manuscripts, and rare books.

Bibliotheque Nationale, 58 Rue de Richelieu, Paris II.

\*Blackwell's, 48-51 Broad St., Oxford, Eng. Dealer in new and second-hand books and periodicals. Catalogs of Africana available on request.

Blanco y Negro. Published by Prensa Española, S.A., Serrano, 61, Madrid.

Board of Foreign Missions, Presbyterian Church in the U.S.A. See "United Presbyterian Church in the U.S.A.," Commission on Ecumenical Mission and Relations."

Boletín del Obispado. Published by the Misioneros Hijos del Inmaculado Corazón de María, Santa Isabel, Fernando Poo.

Boletín informativo trimestral de la Delegación de Trabajo. Published by the Delegación de Trabajo de Guinea, Santa Isabel, Fernando Poo.

Boletín oficial de los Territorios Españoles del Golfo de Guinea. Issued by the Gobierno General de la Región Ecuatorial, Santa Isabel, Fernando Poo.

Boston Public Lib., Division of Reference and Research Service, Central Lib., Copley Square, Boston, Mass.

Braziller (George) Inc., 215 Park Ave., South, New York 3, N.Y.

Brill, E.J., Ltd., Oude Rijn, 33a, Leiden, The Netherlands. A weekly bibliographic bulletin, obtainable on request, frequently includes a section of current Africana.

British Museum Lib., Great Russell St., Bloomsbury, London W.C. 1.

\*Brockhaus, F.A., Abt. Antiquarium, Rappelstrasse 20, Stuttgart-N, Federal Republic of Germany. Second-hand book dealer specializing in multi-lingual Africana.

Brookings Institution, 1775 Massachusetts Ave., N.W., Wash. 6, D.C.

Burke's Peerage, Ltd., Mercury House, 109-119 Waterloo Road, London S.E. 1.

C

Cambridge Univ. Press, 32 E. 57th St., New York 22, N.Y.; Bentley House, 200 Euston Road, London N.W. 1.

Cameron, Daniel. Defunct.

Cape, Jonathan, Ltd., 30 Bedford Square, London W.C. 1.

Casa de la Guinea Española, Condal 32, Barcelona.

Casulleras, Rafael. Defunct.

\*Cellar Book Shop, 18090 Wyoming, Detroit 21, Mich. Second-hand and new-book dealer specializing in Africana, folklore, and anthropology. Catalogues available on request.

Chapman and Hall, Ltd., 37-39 Essex St., Strand, London W.C. 2.

Clarendon Press. An imprint of Oxford Univ. Press, 417 Fifth Ave., New York 16, N.Y.; Amen House, Warwick Square, London E.C. 4.

Cleveland Public Lib., 325 Superior St., Cleveland 14, Ohio.

Collier, P.F., and Son, 640 Fifth Ave., New York 19, N.Y.

Collier's Encyclopedia. See Collier, P.F., and Son.

Colonial Aje. Defunct. Former Director, Sr. D. Jesús Rubiera, presently Director of Asturias Films, Peligros 8, Madrid.

Columbia Univ. Press, 2960 Broadway, New York 27, N.Y.

Commission for Technical Cooperation in Africa South of the Sahara, Private Mail Bag 2359, Lagos, Nigeria; Post Box 949, Bukavu, Congo Republic (formerly Belgian).

Commission on Ecumenical Mission and Relations, Presbyterian Church of the U.S.A., 156 Fifth Ave., New York 10, N.Y.

Consejo Superior de Investigaciones Científicas, Serrano 117, Madrid. Publications distributed by the Librería Científica Medinaceli, Duque de Medinaceli 4, Madrid. There is a one-million-volume lib. at the Council headquarters.

Creative Age Press. Acquired by Farrar, Straus, and Cudahy, 101 Fifth Ave., New York 3, N.Y.

Criterion Books, Inc., 257 Fourth Ave., New York 16, N.Y. Publications distributed to the trade by Abelard-Schuman, Inc., 404 Fourth Ave., New York 16, N.Y.

Crown Agents for the Colonies. Now Crown Agents for Overseas Governments and Administrations, Headquarters Office, 4 Milbank, London S.W. 1.

Cuadernos de Estudios Africanos. Published by the Instituto de Estudios Políticos, Marina Española, 8, Madrid.

Cuerpo Facultativo de Archiveros, Bibliotecarios y Arqueólogos, Avenida de Calvo Sotelo, 20, Madrid.

Current History, Events Publishing Co., 108-10 Walnut St., Philadelphia 6, Pa.

D

Depósito de la Guerra, Ministerio del Ejército, Calle de Alcalá, 51, Madrid.

Diccionario enciclopédico Salvat. Published by Salvat Editores, Mallorca 41-49, Barcelona.

Dirección General de Marruecos y Colonias. See "Dirección General de Plazas y Provincias Africanas."

Dirección General de Plazas y Provincias Africanas, Paseo de la Castellana, 5, Madrid.

D.C. Public Lib., 499 Pennsylvania Ave., N.W., Wash. 1, D.C.

Doubleday and Co., Inc., 575 Madison Ave., New York 22, N.Y. Library orders should be directed to the Institutional Dept., Garden City, N.Y.

Dover Pubns., Inc., 180 Varick St., New York 14, N.Y.

Drum, Samkay House, 15 Troye St., Johannesburg, Union of South Africa; Drum Publications, Private Mail Bag 2128, Lagos, Nigeria.

Duell, Sloan, and Pearce, Inc., 124 E. 30th St., New York 6, N.Y.

Duke Univ. Lib., Durham, North Carolina.

E

Ébano. Address Director de Ébano, Santa Isabel, Fernando Poo.

El Eco de África. Published by the Sodalicio de San Pedro Claver, Nicasio Gallego 12, Madrid.

Ediciones Atlas, Lope de Vega 18, Madrid.

Ediciones España Misionera, José Marañón, 3, Madrid.

\*Ediciones Iberoamericanas, S.A., Pizarro, 19, Madrid. Dealer in rare and out-of-print Spanish titles.

Ediciones Omega, Casanova 220, Barcelona,

Edit. Coculsa, S.A., Víctor Pradera, 65, Madrid.

Edit. del Corazón de María. Now Edit. Coculsa (see above).

Edit. Dossat, S.A., Plaza de Santa Ana 9, Apartado 47, Madrid.

Edit. España. Defunct.

Edit. Labor, S.A., Provenza 84-88, Barcelona.

Edit. Luis de Caralt Borrell, Calle Ganduzer 88, Barcelona..

Edit. Seix Barral, S.A., Provenza 219, Barcelona 8.

Edit. Sudamericana, Alsina 500, Buenos Aires, Argentina.

Edit. Vilamalá (José), Valencia 246, Barcelona.

Enciclopedia Italiana. Published by Istituto della Enciclopedia Italiana, 4, piazza Paganica, Rome.

Enciclopedia Universal Ilustrada, Europeo-Americanana. Published by Espasa-Calpe, S.A., Rios Rosas, 26, Madrid.

Encounter, 25 Haymarket, London S.W. 1.

Encyclopedia Americana. See "Americana Corporation."

Encyclopedia Britannica, Inc., 425 N. Mich. Ave., Chicago 11, Ill.

Eos. Published by the Instituto Español de Entomología, Palacio del Hipódromo, Madrid 6.

España Misionera. Organ of the Consejo Superior de Misiones, Ministerio de Asuntos Exteriores, Madrid.

Espasa Calpe, S.A., Rios Rosas 26, Apartado 547, Madrid; Espasa-Calpe Mexicana, Donceles 57, Apartado 121, Mexico, D.F.

Estudios geográficos. Published by the Instituto "Juan Sebastian Elcano"; distributed by Librería Científica Medinaceli, Duque de Medinaceli 4, Madrid 14.

Europa Publications, Ltd., 56 Bloomsbury St., London W.C. 1.

F

F.A.O. See "Food and Agriculture Organization of the United Nations."

Farrar, Straus and Cudahy, Inc., 101 Fifth Ave., New York 3, N.Y.

Federal Government Printer, Lagos, Nigeria.

Fisk Univ. Lib., Nashville 8, Tennessee.

Food and Agriculture Organization of the United Nations, Viale delle Terme di Caracalla, Rome; U.S. sales agent: Columbia Univ. Press, International Documents Service, 2960 Broadway, New York 27, N.Y.; Spanish sales agent: Librería Mundial-Prensa, Castello 37, Madrid; United Kingdom sales agent: H.M. Stationery Office, Atlantic House, Holborn Viaduct, London E.C. 1.

Foreign Affairs. Published by Council on Foreign Relations, Inc., 58 E. 68th St., New York 21, N.Y.

Forest Press, Inc., Lake Placid Club, Essex County, N.Y.

Fortanet. Defunct.

Frankfurt/Main. Natur-Museum Senckenberg, Senckenbergplatz 25.

Free Press, 119 West Lake St., Chicago 1, Ill.

Funk and Wagnalls Co., 153 East 24th St., New York 10, N.Y.

G

Gálvez, Manuel, Príncipe 1, Madrid.

Geneva Research Information Committee. Defunct.

Gorham Press. See "Badger, Richard G."

Gráficas Claret, Lauria 5, Barcelona.

Groos, Julius, Gaisbergstrasse 68, Heidelberg, Federal Republic of Germany.

Grove Press, 64 Univ. Place, New York 3, N.Y.; 17 Sackville St., London W. 1.

La Guinea Española. Published by the Misioneros Hijos del Inmaculado Corazón de María, Santa Isabel, Fernando Poo.

H

H.M.S.O. See "Her Majesty's Stationery Office."

Halsey Memorial Press, Elat, Ebolowa, Cameroun, West Africa.

\*Hammond, Frank, 63 Birmingham Road, Sutton Coldfield, Warwickshire, England. Second-hand book dealer maintaining a large stock of Africana.

Harcourt, Brace and Co., 750 Third Ave., New York 17, N.Y.

Harper, J. and J. Defunct.

Harper and Brothers, 49 E. 33rd St., New York 16, N.Y.

\*Harrassowitz, Otto, Friedrichstrasse 14, Wiesbaden, Federal Republic of Germany. Dealer in second-hand German titles.

Harvard College Lib., Widener Memorial Bldg., Cambridge 38, Mass.

Harvard Univ. Press, 79 Garden St., Cambridge 38, Mass.

Hemeroteca Municipal de Madrid, Plaza de la Villa 3, Madrid. Lib. of Spanish and foreign periodicals.

Her Majesty's Stationery Office, Atlantic House, Holborn Viaduct, London E.C. 1; U.S. sales agent: British Information Services, 45 Rockefeller Plaza, New York 20, N.Y.

Hermic Films, Jenner 6, Madrid. Documentaries distributed by España Actualidades, S.L., Mayor 4, Madrid.

Hill, Lawrence. Pubs. distributed by A.A. Wyn, Inc., 23 West 47th St., New York 36, N.Y.

Hispanic Society of America, 155th St. and Broadway, New York 32, N.Y.

Hispano Americana de Ediciones, S.A., Londres, 188, Barcelona.

Hölzel, Eduard. Defunct.

Hoja parroquial. Published by the Misioneros Hijos del Inmaculado Corazón de María, Santa Isabel, Fernando Poo.

Holborn Publishing House. Defunct.

Holiday, The Curtis Publishing Co., Independence Square, Philadelphia 5, Pa.

Holt, Henry, and Co., Inc., 383 Madison Ave., New York 17, N.Y.

Hutchinson and Co., Ltd., 178-202 Great Portland St., London W. 1.

I

I.F.A.N. See "Institut Francaise d'Afrique Noire."

Ibadan Univ. Press, Ibadan, Nigeria.

Iérica, 112 E. 19th St., New York 3, N.Y.

Ibis. Published by the British Ornithologists' Union, c/o Bird Room, British Museum (Natural History), Cromwell Road, London S.W. 7.

I.L.O. See "International Labour Organisation."

Impr. C. Theze. Defunct.

Impr. Civera. Defunct.

Impr. de "El Noroeste." Defunct.

Impr. de la Ciudad Lineal. Defunct.

Impr. de la Dirección General del Instituto Geográfico y Estadístico. Now the Instituto Nacional de Estadística, Ferraz 41, Madrid.

Impr. de la Revolución. Defunct.

Impr. de la Sociedad Literaria y Tipográfica. Defunct.

Impr. de la Viuda e Hijos de Iturbe. Defunct.

Impr. de los Misioneros Hijos del Inmaculado Corazón de María, Santa Isabel, Fernando Poo.

Impr. del Patronato de Huérfanos de la Intendencia e Intervenciones Militares, Calle de Caracas, 7, Madrid.  
 Impr. de San Francisco de Sales. Defunct.  
 Impr. Eduardo Martinez, Defunct.  
 Impr. "El Figaro." Defunct.  
 Impr. El Siglo Ilustrado, Yi 1276, Montevideo, Uruguay.  
 Impr. Eusebio Aguado. Defunct.  
 Impr. Ibérica. Defunct.  
 Impr. Ivern. Defunct.  
 Impr. J. Cussac. Defunct.  
 Impr. J. Palacios. Defunct.  
 Impr. La Española. Defunct.  
 Impr. Lopez Robert. Defunct.  
 Impr. Lucet. Defunct.  
 Impr. Montserrat, Milans 4, Barcelona.  
 Impr. Nacional. Defunct.  
 Impr. Nacional, Sao Tome. Defunct.  
 Impr. Sucesores de J. Miguel. Defunct.  
 Impr. Sucesores de Rivadeneyra, S.A., Paso de Onésimo Redondo 26, Madrid.  
 Impr. Taxonera. Defunct.  
 Impr. Valero. Defunct.  
 Impr. Zoila Acasíbar. Defunct.

Índice Histórico Español. Published by Edit. Teide, Regas, 30-32, Barcelona 6.

Institut Francaise d'Afrique Noire, Abidjan, Ivory Coast (Voltaic Republic); Dakar, Senegal.

Instituto de Estudios Africanos, C.S.I.C., Castellana 5, Madrid. See also "Librería Científica Medinaceli" (agent for C.S.I.C. pubns.).

Instituto de Estudios Políticos, Plaza de la Marina Española, 8, Madrid. The Institute's pubns. are also handled by Librería Europa, Alfonso XII, 26, Madrid.

Instituto Geográfico y Catastral, Calle Ibañez de Ibero 3, Madrid.

Instituto "Juan Sebastián Elcano" de Geografía. A C.S.I.C. affiliate.

Pubns. distributed by Librería Científica Medinaceli, Duque de Medinaceli, 4, Madrid.

Instituto Nacional del Libro Español, Ferraz 13, Madrid 8.

\*Internationaal Antiquariaat, Menno Hertzberger, Keizersgracht 610, Amsterdam, The Netherlands. Dealer in new and second-hand European books and periodicals.

International African Institute, St. Dunstan's Chambers, 10-11 Fetter Lane, Fleet St., London E.C. 4.

International Conciliation. Published by the Carnegie Endowment for International Peace, United Nations Plaza, at 46th St., New York 17, N.Y.

International Labour Organization, Geneva, Switzerland; U.S. office: 916 Fifteenth St., N.W., Wash. 5, D.C.

International Society of Soil Science, Office of the Secretary-General, c/o Royal Tropical Institute, 63 Mauritskade, Amsterdam.

Isis, Univ. of Wash., Seattle 5, Wash.

Istituto Giovanni Treccani. Former publisher of the Enciclopedia Italiana. Now published by the Istituto della Enciclopedia Italiana, 4, piazza Paganica, Rome.

J

James, Arthur, The Drift, Evesham, Worcestershire, Eng.

Jardín Botánico, Plaza de Murillo, 2, Madrid.

Jenkins, E.O., and Sons. Defunct.

John Crerar Lib., 86 East Randolph St., Chicago 1, Ill.

Johnson, Joseph. Defunct.

Journal of ecology. Published by Blackwell Scientific Publications, Ltd., Oxford, Eng.

Journal of Negro History, 1538 Ninth St., N.W., Wash. 1, D.C.

Journal of Soil Science. Published by Oxford Univ. Press, Amen House, Warwick Square, London E.C. 4.

Julian Press, 80 East 11th St., New York 10, N.Y.

Junior Natural History Magazine. Published by the American Museum of Natural History, Central Park West at 79th St., New York 24, N.Y.

K

Die Katholischen Missionen, Lennestrasse 5, Bonn a. Rhein, Federal Republic of Germany.

Klinkhardt & Biermann. Defunct.

Knapton, F. and others. Defunct.

Knopf, Alfred A., Inc., 501 Madison Ave., New York 22, N.Y. Pubns. distributed to the trade by Random House, 33 West 60th St., New York 23, N.Y.

L

Laurie, T. Werner, Ltd., 10 Earlham St., Cambridge Circus, London W.C.2.

Leroux, Ernst. Defunct.

\*Librairie Hachette, 70 Boulevard St. Germain, Paris 6. Dealer in new and second-hand French titles.

Library journal. Published by the R.R. Bowker Co., 62 W. 45th St., New York 36, N.Y.

Library trends. Orders handled by Subscription Dept., Univ. of Ill. Press, Urbana, Ill.

Librería Científica Medinaceli, Duque de Medinaceli, 4, Madrid. Agent for C.S.I.C. and U.N.E.S.C.O. pubns.

\*Librería General Victoriano Suárez, Preciados, 42, Madrid. Dealer in new, rare, and out-of-print Spanish titles. "Archivo Hispano-American," a monthly list of new Spanish-language titles, available on request.

\*Librería Pro-Libris, Avenida José Antonio, 631, Barcelona. Dealer in new and second-hand Spanish titles.

\*Librería Puvill, Calle Boers, 10, Barcelona 2. Dealer in rare and out-of-print Spanish titles.

Libros del mes. Published by the Instituto Nacional del Libro Español, Ferraz, 13, Madrid 8.

Life. Published by Time, Inc., 540 North Mich. Ave., Chicago 11, Ill.

Lindquist, H.L., Pubns., Inc., 153 Waverly Place, New York 14, N.Y.

Linnean Society of London, Burlington House, Piccadilly, London, S.W.1.

Lippincott, J.B., E. Washington Sq., Philadelphia 5, Pa.

Lit. Viuda de Roldán. Defunct.

Longmans, Brown, Green, Longmans, and Roberts. Now Longmans, Green and Company, Inc. (see below).

Longmans, Green & Co., Inc. (formerly Longmans, Brown, Green, Longmans, and Roberts), 55 Fifth Ave., New York 3, N.Y.; 6-7 Clifford St., London W. 1.

Louisiana State Univ. Lib., Baton Rouge, Louisiana.

\*Lowdermilk (W.H.) & Co., 715 Twelfth St., Wash., D.C. Second-hand book dealer with a sizeable stock of Africana, mainly English-language.

Mc

McBride, Robert M., Co., Inc., 200 E. 37th St., New York 16, N.Y.

McKay, David and Co., Inc., 55 Fifth Ave., New York 3, N.Y. Pubns. distributed to the trade by Longmans (see above).

M

Macmillan and Co., 60 Fifth Ave., New York 11, N.Y.; 10-15 St. Martin's St., London W.C. 2.

Maco Magazine Corporation, 575 Lexington Ave., New York 22, N.Y.

Maestre, Estanislao. Defunct.

Manchester Univ. Press, 316-324 Oxford Road, Manchester 13, England.

Manini. Defunct.

\*Martinez, Escosura 21, Madrid 15. Dealer in new and out-of-print Spanish titles.

Medicina tropical. Published monthly by the Instituto Español de Medicina Colonial, Pabellón 2º de la Facultad de Medicina, Ciudad Universitaria, Madrid.

Methodist Missionary Society, 25 Marylebone Road, London N.W. 1.

Methuen & Co., Ltd., 36 Essex St., Strand, London W.C. 2.

Ministerio das Colonias, Junta de Investigações, Lisbon.

Ministerio de Estado. Now the Ministerio de Asuntos Exteriores, Plaza de la Provincia, 1, Madrid.

Ministerio de Trabajo, San Bernardo, 62, Madrid.

Misionalia Hispánica, Duque de Medinaceli 4, Madrid.

El Misionero, Buen Suceso, 22, Madrid.

Misiones Católicas, Elisabet 11, Barcelona.

Misiones Extranjeras. Organ of the Instituto Español de San Francisco Javier, Burgos.

Mission House (Methodist). Defunct.

Mission House (Presbyterian). Defunct.

Missionary Research Lib., 3041 Broadway, New York 27, N.Y.

Modern Library, 457 Madison Ave., New York 22, N.Y. Distributed to the trade by Random House, 33 West 60th St., New York 23, N.Y.

Monthly catalog of U.S. Government publications. Published by the Government Printing Office, Wash. 25, D.C.

Museo de África, Paseo de la Castellana, 5, Madrid.

Museo Etnológico, Paseo de Atocha 11, Madrid. Maintains about 4,000 exhibits, with an emphasis upon Spanish Guinea and the Philippines.

Museo Etnológico y Colonial, Parque de Montjuich, Barcelona.

N

Neale Publishing Co. Defunct.

El Negrito. Published by the Sodalicio de San Pedro Claver, Nicasio Gallego 12, Madrid.

N.Y. Public Lib., Reference Dept., Fifth Ave. and 42nd St., New York 18, N.Y.

N.Y. Times, 229 West 43rd St., New York 36, N.Y.

N.Y. World-Telegram and The Sun, 125 Barclay St., New York 15, N.Y.

Nigerian Museum, Onikan Road, Lagos, Nigeria.

Nijhoff, N.V. Martinus, Boekhandelen Uitgeversmaatschappij, Lange Voorhout 9, Box 269, The Hague.

Northwestern Univ. Press, 1914 Sheridan Road, Evanston, Ill.

O

Omnium Litteraire, Ave. des Champs-Elysees, 72, Paris.

\*L'Orientaliste, 17, Rue de L'Odeon, Paris (6e). Second-hand dealer specializing in Africana and Orientalia.

Orvis and Berry. Defunct.

Oxford Univ. Press, 417 Fifth Ave., New York 16, N.Y.; Amen House, Warwick Square, London E.C. 4.

P

Pantheon Books, Inc., 333 Sixth Ave., New York 14, N.Y.

Paul, Stanley, and Co., Ltd., 178-202 Great Portland St., London W. 1. Pérez Dubrull. Defunct.

Philosophical Lib., 15 East 40th St., New York 16, N.Y.

Phylon, the Atlanta University Review of Race and Culture, Atlanta Univ., Atlanta 3, Georgia.

Portugal, an informative review. Published by the Secretariado da Informação, Lisbon.

Potopoto. Published by the Patronato de Indígenas, Bata, Rio Muni.

Praeger, Frederick A., Inc., 15 West 47th St., New York 36, N.Y.

Presbyterian Church in the U.S.A., Board of Foreign Missions. See "United Presbyterian Church in the U.S.A." Commission on Ecumenical Mission and Relations."

Présence Africaine, 42, Rue Descartes, Paris V. Pulps. distributed in the U.S. by the American Society of African Culture, 15 East 40th St., New York 16, N.Y.

Presses Universitaires de France, 108, Boulevard Saint-Germain, Paris-VI.

Primitive Methodist Mission Press (George's Bay). Defunct.

Primitive Methodist Missionary Society. Merged in 1932 with the United Methodist Missionary Society and the Wesleyan Missionary Society to form the Methodist Missionary Society, 25 Marylebone Road, London N.W. 1.

Princeton Univ. Lib., Princeton, New Jersey.

Procure Générale, 30, Rue Lhomond, Paris.

Proost, 82 Rue de Namur, Brussels, Belgium.

Public Affairs Information Service, 11 West 40th St., New York 18, N.Y.

Publicaciones Espanolas, O'Donnell 27, Madrid.  
Pueblo, Narvaez 70, Apartado 517, Madrid.  
Pyramid Books, 444 Madison Ave., New York 22, N.Y.

Q

Quarterly Review. Published by John Murray, Ltd., 50 Albemarle St., London W. 1.  
Quinzaine Coloniale. Defunct.

R

Random House, Inc., 33 West 60th St., New York 23, N.Y.  
 Reading and Co. Defunct.  
Real Sociedad Geográfica. See "Sociedad Geográfica."  
Register, 938 Bannock St., Denver, Colorado.  
Reneses. Defunct.  
 Revell, Fleming H., 316 Third Ave., Westwood, New Jersey; 29 Ludgate Hill, London E.C. 4.  
Revista de Geografía Comercial. Defunct.  
Revista de Geografía Colonial y Mercantil. Published from 1897 to 1923 by the Sección de Geografía Comercial of the Sociedad Geográfica, Calle de Valverde 24, Madrid.  
Revista Geográfica Española, Maudes 9, Madrid.  
 \*Rosenthal, A., Ltd., 5 Turl St., Oxford, Eng. Second-hand book dealer specializing in Portuguese- and English-language Africana.  
 Routledge and Kegan Paul, Ltd., Broadway House, 68-74 Carter Lane, London E.C. 4.  
 Royal Botanic Gardens, Kew, Richmond, Surrey.  
 Royal College of Surgeons of England Lib., Lincoln's Inn Fields, London, W.C. 2.  
 Royal Empire Society, 18 Northumberland Ave., London W.C. 2.  
 Rubio, Grilo, y Vitturi. Defunct.

S

St. Martin's Press, Inc., 175 Fifth Ave., New York 10, N.Y.  
 Sainz Calleja. Defunct.  
 Salvat Editores, S.A., Mallorca 41-49, Barcelona.  
 Schumann, H. Now Abelard-Schuman, Inc., 404 Fourth Ave., New York 16, N.Y.  
 Scott's Publications, Inc., 461 Eighth Ave., New York 1, N.Y.  
 Scribner's, Charles, Sons, 597 Fifth Ave., New York 17, N.Y.  
Senckenbergiana. Published by Senckenbergischen Naturforschende Gesellschaft, Senckenbergenanlage 25, Frankfurt/Main.  
 Servicio Geográfico del Ejército, Prim 8, Madrid.  
 Servicio Sanitario Colonial, Santa Isabel, Fernando Poo.  
 Simpkin Marshall, Ltd., 242 Marylebone Road, London N.W. 1.  
 Smith, Elder, and Co. Defunct.  
 Sociedad Española de Antropología, Etnografía, y Prehistoria, Apartado 1014, Madrid.

Sociedad Española de Historia Natural, Museo Nacional de Ciencias Naturales, Madrid.

Sociedad Geográfica, Calle de Valverde 24, Madrid.

Société de Geographie, 184 Boulevard St.-Germain, Paris VI.

Société Neuchâteloise de Geographie. Defunct.

Society for Promoting Christian Knowledge, Holy Trinity Church, Marylebone Road, London N.W. 1.

Stanford Univ. Press, Stanford Univ., Palo Alto, Calif.

Statens Etnografiska Museum, Stockholm, Sweden. "Studia Etnographica Upsaliensa" ser. distributed in the U.S. by W.S. Heinman, 400 E. 72nd St., New York 21, N.Y.

\*Stechert-Hafner, Inc., 31 East 10th St., New York 3, N.Y. Dealer in new and out-of-print foreign books and periodicals, as well as second-hand domestic titles. Lists of Africana, which include vernacular matter, are available on request.

Stock, Elliot. Defunct.

Suarez, Victoriano. Defunct.

## T

Talleres del Instituto Geográfico y Catastral, Calle de Ibañez de Ibero, 3; Madrid.

Talleres Gráficas de RAMA, Calle de Coslada, 7, Madrid.

Times (London). Published by the Times Publishing Co., Ltd., Printing House Square, London E.C. 4; distributed in the U.S. by Times of London, Inc., 45 East 51st St., New York, N.Y.

Times (N.Y.). See "N.Y. Times."

Tinsley Brothers. Defunct.

Tip. Alonso. Defunct.

Tip. Católica Pontificia. Defunct.

Tip. "La Mañana." Defunct.

Tip. Martínez. Defunct.

Tip. Quiles. Defunct.

Tip. Romana, 54, v. Leccosa, Rome.

Tip. Romana dell'Opera Cardinal Ferrari. Defunct.

Twentieth Century Fund, 41 East 70th St., New York 21, N.Y.

Typographia da Revista. Defunct.

## U

Union Theological Seminary Lib., Broadway and 120th St., New York 27, N.Y.

United Nations Organization, Sales Section, New York, N.Y. Gratis U.N. matter should be requested from the Public Inquiries Desk, New York, N.Y., I.L.O., F.A.O., W.H.O. and U.N.E.S.C.O. publications must either be obtained from the issuing agency or through a national sales agent.

United Nations Educational, Scientific, and Cultural Organization, Libraries Division, 19 Ave. Kleber, Paris-16e, France. U.S. sales agent: International Documents Service, Columbia Univ. Press, 2960 Broadway, New York 27, N.Y.

United Presbyterian Church of the U.S.A. See "Commission on Ecumenical Mission and Relations."

United Presbyterian Mission Lib., 473 Riverside Drive, New York 27,  
N.Y.

U.S. Air Force, Air Photographic and Charting Service (Maps), Aeronautical Chart and Information Center, 2nd and Arsenal, St. Louis 18, Missouri. U.S. civilians can obtain aeronautical charts from the Director, U.S. Coast and Geodetic Survey, 14th and Constitution, N.W., Wash. 25, D.C.; foreign governments and nationals must submit requests through diplomatic channels to the Director of Intelligence, Headquarters, USAF, ATTN: Foreign Liaison Branch.

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