

Abua: ena (open throat for both vowels), fish.

ena (contracted throat for both vowels), stone.

Kalabari: ero (with open throat), mushroom.

ero (with contracted throat), small (tones the same).

Consonants. The language makes use of a large number of consonants, including explosive and implosive *b* and *d*, the labio-velar plosives *kp* and *gb*, together with the corresponding nasal *ɲm* (*aymɔi*, children), a flapped *n*, and retroflex *l* (as well as the more ordinary *n* and *l*), and the fricatives *f*, *v*, *x*, *ɣ*. The chief peculiarity of the consonant-system, however, as compared with that of Ibo and Ibibio, is the use of fricative consonants finally in a word. This again is a characteristic shared by the Nuer language.

Examples:

esar, sun; *erar*, three (fricative voiceless *r*).

oyuux, canoe; *oqix*, rope; *kix*, kill.

amupw, lungs; *ovav* or *ovaf*, wing.

A number of words were recognizable as being related to either Ibo or one of the Ibibio group: e.g. *ɲyɔ*, mouth (c.f. Ibo *ɲnɔ*); *qioɸ* (or *qiof*), ten (cf. Efik *duɸ*).

A full investigation into the phonetic and grammatical structure of some of the Niger Delta languages would be of great value for the study of comparative linguistics. (*Communicated by DR. I. C. WARD, Lecturer in African Linguistics at the London School of Oriental Studies.*)

The Racial Situation of Negroes in Cuba.

The problem of the survival or future development of the Negro race in countries with a white and black population is of growing importance for those parts of Africa where members of the white race increase and thus life becomes an immediate and direct competition between the two races. A new contribution to the study of this problem is made in a book published by the Foreign Policy Association of New York and entitled *Problems of the New Cuba*. Although not dealing with Africa, it deals with men of African origin, and conditions in Cuba bear a striking resemblance to those in some parts of Africa.

In the first half of the nineteenth century the coloured population of Cuba exceeded the white population in number, while to-day in a total population of four millions only 27 per cent. are coloured. Between the years 1919 and 1931 there was an increase of the total population of 37 per cent., but in the coloured section of only 27 per cent. and in the Spanish of 52 per cent. In recent times there has been a constant influx from Europe. Thus, in 1923, 1,581 Poles, 1,139 Russians and 2,053 Italians entered the country; there are also 14,000 white Americans, 25,000 Chinese, and Havana has a Jewish

community with a synagogue and Hebrew newspapers. The majority of the white population is Spanish, they number 614,000, as against 926,000 Negroes.

In almost all spheres the social status of the coloured is lower than that of the white population. According to the 1932 statistics, the 27 per cent. of coloured people were responsible for about 50 per cent. of the serious crime. The percentage of Negroes who live under extra-legal matrimonial bonds is much greater than that of whites. In 1932 there were only 1,720 coloured marriages as compared with 10,356 white.

The authors of the book make the following forecast as to the future relationship between whites and Negroes :

1. The more ambitious and intelligent elements of the population will continue to concentrate in the larger cities, particularly Havana.
2. The independent farming and grazing operations, large and small, will be concentrated in great part in the hands of whites. The Negroes will concentrate (as labourers) in those areas where farming operations are carried out on a large scale.
3. So long as the general sanitary conditions of the interior remain unchanged, the Negro will hold his own with the whites, as he is more resistant to malaria and intestinal parasitism, and thrives in a rural tropical environment. The Negro will lose ground in cities.
4. If the sanitary conditions of the interior can be made even to approximate those of Havana, it seems probable that the whites on the island will increase in numbers by natural means (excess of births over death) at a greater rate than the Negroes.
5. The Mulatto will continue to increase in numbers at the expense of the Negro proper.

These conclusions show : 1. That in spite of the island's tropical character there is a continuous white immigration, and an increase of whites not only in numbers but also in social, economic and political power, and a corresponding retrogression of the Negro population. There is no doubt that through the extinction of tropical diseases and the creation of a more favourable environment the adaptation of the white race to life in the tropics has made notable progress. Conditions in North Australia may be considered exceptionally favourable, because there is no native population and the white settlers enjoy special protection by the Government, yet the results attained there are certainly encouraging, and present experience seems to show that the second and third generations of whites in North Australia have not suffered from the climate.

2. The relation between black and white is, as far as numbers are concerned, constantly shifting in favour of the white race.
3. As a full-blooded race the Negroes are dwindling. Already the Mulattoes exceed by far in numbers the pure Negroes; and, moreover, many Mulattoes pass as white Cubans, so that as a whole the Negro population has not been assimilated into the culture of the dominant group, although the close contact between the two has been going on for a considerable time (the first

African slaves were brought to Cuba in 1517, while the bulk came in the eighteenth century; it is estimated that, until the abolition of the slave trade, more than a million Africans were carried to the island). Negroes have made much less social and cultural progress here than in the United States, and suffer under the same discrimination as there. 'There are industries where they cannot work; in commerce, in the great foreign enterprises, above all, Negroes are not employed. In certain industries they work where the pay is least.' Although there are no legal discriminations against Negroes, custom decrees that in many parks and plazas the Negroes shall occupy a section apart from the whites. 4. In Cuba, as in the United States and in South Africa, the living together of Europeans and Negroes has brought the latter to occupy the bottom of the social scale, and with little opportunity for social or economic advancement. They have lost their own civilization, and although their goal has always been, and is to-day, complete assimilation, they have not been able to realize this ideal, they are an incoherent mass without social cohesion and a group-consciousness. In recent years some small groups try to overcome this mental isolation by taking pride in the fact of being a Negro. The Organizacion Celular Asteria upholds Negro in contrast to Cuban culture, and even the idea of an autonomous Negro state in Oriente Province is being discussed. These reactions are, however, so feeble that there is little hope for their realization.

Negro conditions, such as those in Cuba, should act as a warning to Colonial Administrations in Africa against ignoring or intentionally destroying indigenous culture where it still exists, and thus depriving Negro society of its most vital values.

Recent Publications in English Periodicals.

Indirect Rule. The *Journal of the African Society* publishes as a supplement to its April number a paper read by Miss Margery Perham to a joint meeting of the African Society and the Royal Society of Arts on 'Some Problems of Indirect Rule in Africa'. Miss Perham describes the extension of the system in recent years from its original home in Nigeria to many other British colonies, and goes on to discuss its possible dangers. First is that of establishing in positions of political authority persons who are not in fact recognized by the population concerned as entitled to exercise such authority. Miss Perham points out that where the system is working most satisfactorily there have been perpetual readjustments in the light of increased knowledge, and the greatest possible flexibility in the forms of native administration set up. Next she deals with the inevitable change in the relation between chiefs and people that is created by the assignment of new duties to the chief and his dependence on foreign support, but expresses the view that these changes are not so serious as to make it impossible for a traditional chief to function