%22Only partly true. The Incas actually are documented as working metals, primarily bronze, for tools like axes and knives, and some weapons, like bronze star-shaped war clubs. See: Pre-Columbian metallurgy of South America: a conference at Dumbarton Oaks ... By Elizabeth P. Benson, Dumbarton Oaks and: quote: "The Incas' preferred weapon was a stone or bronze star-shaped mace mounted on a wooden handle about 1 m long." --Terence D'Morey. The Incas. 2003

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Powerful medieval African economies were in fact more economically advanced than Europeans of the same era and were integrated into dominant global trade-networks that eluded Europeans. It was only after the breakdown of African (Moors) stronghold in the Iberian peninsula, and the ensuing power struggle and infighting in western Africa, that early European imperialist from the Iberian peninsula saw and took an opportunity to shift the pre-existing trade-network apparatus to their own advantage. Eventually succumbing to economic-strangling by colonialism was actually by and large responsible for any so-called "technological gaps" between many African nations and western European colonial nations in the colonial and post-colonial era rather than any pre-colonial condition.

Indeed. A number of historians such as B. Vandervort- "Wars of Imperial Conquest" note that many African militaries generally held their own well into the 19th century. Advanced technology like modern rifles, gatling guns, artillery etc brought defeat in some battles, but the main factor was often not advanced weaponry, but the fragmentation of African politics that allowed them to be defeated separately. Inter-tribal cooperation over a wide area in additional protected guerrilla war could have stymied some colonial conquests. Samori Toure is an example of success for several years, but he was fighting internal African opponents AND the French at the same time, including scorched earth tactics on all the territories he operated in, making a huge wide area campaign difficult to sustain. Likewise the Zulu did comparatively well but could only field a limited number of effectives in a relatively confined area. A tribal federation from the Cape to Transvaal, where Zulu, Zulu, Swazi, Pedi, and Basotho engaged the imperial forces across a wide area, and helped each other logistically, might have created a different outcome in Southern Africa.

In any event, Europe has been a massive borrower and copier and beneficiary of technologies developed by non-Europeans-from the key plant and animal domesticates of the Neolithic tropicals, to the improvements in metallurgy, pottery, construction etc down the ages, often introduced by said tropicals. The Gthae did what they did mostly on imported, not home-grown technology. As the centuries rolled by there was the Arab era, again, benefiting Europe as technology from the east moved Westward to be adapted, copied and eventually improved, including advances in technology (the concept of zero for example is from India, algebra from the Middle East), and numerous other advanced methods in steelmaking, mining, engineering etc etc.

And neither writing or the wheel are native to Europe. Europeans borrowed and copied them from other peoples. The first appearance of the functional wheel for example is in Mesopotamia circa 5500 BC - a time when the people there resembled tropical Africans. And the wheel as used in pottery or toys was well known in all regions of Africa long before, as was the wheeled vehicle in areas where heavy loads had to be hauled, and the terrain, disease vectors, and big healthy domesticated animals suitable for harnessing justified its use. (Shaping world history: breakthroughs in ecology, technology, ... by Mary Alertin Kibourne Malcolm 1997).

As you note, Ghana and Mali had a standard of living higher than or equal to contemporary medieval Europe. Wealth was certainly greater than many European kingdoms and empires of the time. The gold reserves controlled by Mansa Musa and his successors is but one example.

And the west did not "invent" democracy, capitalism and science. Most in the Greco-Roman empires could not vote. Most of Spartas people for example were semi-slaves, the helots, not "citizens", and the vast number of slaves in the Greco Roman world makes claims of "democracy" suspect. Likewise, capitalism - the fundamental operation of free trade and exchange, and free deployment of land, labor, management and capital for economic gain - is as old as human commerce. And "science" has been around long before Europe emerged out of being a backwater region. See for example the book: Lost Discoveries: The Ancient Roots of Modern Science - by Carl Sagan.
Science—from the Babylonians to the Maya by Dick Teresi (Oct 1, 2003). He shows that so called "eastern" science, is a product of innovations and discoveries going back centuries before there was even the entity named "Europe".

Powered machinery in not a European invention, nor gearing, nor gunpowder, nor the printing press, nor the compass, nor paper, nor writing, nor several key technologies, as noted in Joseph Needham’s massive work "Science and Civilization in China." Even steam-powered devices were independently developed in China. As noted above, Europeans heely borrowed and copied what had already been developed by tropical and sub-tropical peoples, and others like the Chinese. Even the alphabet used by Europeans was developed by people from somewhere else—based on modified scripts developed by Egyptian scribes as shown by Yale scholar Richard Darrell (Sacks 2010). Even Europe’s primary religion today, was not developed in Europe, but is a product of migrants from the sub tropical “Middle East.”

And Europeans are beneficiaries of geographical windfalls in that important technological and cultural advances (from key animal and plant domestication—cows or wheat for example, to literacy, to advanced metallurgy and a host of other items) were put in place first by non-Europeans, and then imported along an easy East-West climate axis, for Europeans to cash in on the windfall, without having to do the hard, initial, original work themselves. Hence the cow or horse or wheat could be domesticated elsewhere, then move along an easy climate path to be reproduced in Europe—in like manner, men, material and ideas—the initial advance or innovation—having already been achieved outside Europe— which reaps the windfall benefit.

Such geographical windfalls for Europe are shown in detail in Jared Diamond’s 1997 Guns, Germs and Steel. Other writers such as Sowell 1981 note further geographic windfalls such as navigable river systems and harbor-friendly coastlines that enabled the spread of non-European derived ideas, technology and innovation. Such "unearned" geographic windfalls enabled Europeans to be huge borrowers from, and copiers of other peoples par excellence, even in cultural products nowadays deemed "European", such as the massively influential Christian religion.

Did Europe copy and borrow and also add its own inventions, creations and innovations? Of course. It gets credit. But let us lay to rest the nonsensical picture of Europe as some super creator of civilization out of the blue. Such propaganda may play well among “the white faithful” on “biodiversity” websites, but it will be knocked outta the park here on ES. If we are gonna talk “civilization” then it may be well argued that Europe is a massive copier and borrower from other peoples, and enjoyed easy, geographic windfalls that facilitated such copying and borrowing.

Ish Geber
Member # 18264
Member Rated:

Originally posted by argyle104:
Even Ish Geber aka Troll Patrol aka The Explorer cannot excuse his own racially demented views that are plain as day. He sees he has been exposed.

lol at this NULL above, have I or have I not asked to show me peer reviewed sources on your claims? lol

Up till now I have not seen it. It been almost a year ago. For the acceptance of a pseudo PDF file and what if and probably theory. lol

Whereas I have backed up all of what I have claimed with credible sources. And even international databases on slavery, including slave ship.

Anyway,

The jealous, unintelligent, untalented and hateful dumb piece of sh*t above doesn’t know that Abdul Rahman Ibrahim a Senegalese Prince, is actually the story by Alex Haley’s book ROOTS.

He just criticizes anybody and everything as easy to make money, aka a hustle. So he swings his arms left and right in hopes he may hit, something?ooool

Here you can see him being destroyed by Jazz & R&B composer James Mtume.

Composer James Mtume Destroys Jazz Critic Stanley Crouch in a Debate about Miles Davis
http://www.youtube.com/watch?v=4OLqid9RABs
Part 2: Composer James Mtume Destroys Jazz Critic Stanley Crouch in a Debate about Miles
http://www.youtube.com/watch?v=jAtaxon9t5g&feature=related
The Late Neolithic is associated with pronounced cultural and economic changes, with the influence around 2,500 BC of populations arriving from the Sahara. By the end of the 2nd millennium BC, the Neolithic culture in the Middle Niger exhibited significant changes, including the introduction of ironworking technology and the development of complex social organization. The late Neolithic period is characterized by the emergence of permanent settlements, the development of agricultural economies, and the expansion of trade networks. These changes were facilitated by the availability of new resources and the development of new technologies, such as ironworking, which allowed for the production of tools and weapons that were essential for the expansion of trade and the development of social complexity. The late Neolithic period was a time of significant cultural and economic change in the Middle Niger, and it laid the foundation for the development of the Middle Kingdom period, which began in the 1st millennium BC and was characterized by the emergence of powerful states and the development of complex social and political institutions. The late Neolithic period was a time of great change and transformation, and it played a crucial role in the development of the history and culture of the Middle Niger region.
Decline: C.E. 1200-1400

In the eleventh and twelfth centuries, the first unambiguous evidence of North African or Islamic influences appears at Jenne-jeno in the form of brass, spindle whorls, and rediline houses. This occurs within a century of the traditional date of 1180 C.E. for the conversion of Jenne’s king (Koë) Konboro to Islam, according to the Tarir-ee-Sa’dun. After this point Jenne-jeno begins a 200-year long period of decline and gradual abandonment, before it becomes a ghost town by 1400. We can speculate that Jenne-jeno declined at the expense of Jenne, perhaps related to the ascendency of the new religion, Islam, over traditional practice. The continued practice of um burial at Jenne-jeno through the fourteenth century tells that many of the area’s occupants did not convert to Islam. The production of terracotta statuettes in great numbers throughout the period and even into the fifteenth and sixteenth centuries elsewhere in the Inland Niger Delta may mark local resistance, within the context of traditional religious practice, to Islam or the leaders who practiced it. Whatever the cause of Jenne-jeno’s abandonment, it was part of a larger process whereby most of the settlements occupied around Jenne in 1000 C.E. lay deserted by 1400. What caused such realignment of the local population? Again, we can only speculate. Some people likely converted to Islam and moved to Jenne, where wealth and commercial opportunities were increasingly concentrated. But there is also the fact that the climate grew increasingly dry from 1200 C.E., causing tremendous political upheavals further north, and prompting virtual abandonment of whole regions (e.g., the Memes, studied by Malian archaeologist Tereba Togola) that could no longer sustain herds and agriculture. Some, if not all, of these factors were probably implicated in the decline of Jenne-jeno.

Jenne-jeno is easy to reach from Jenne, and its surface traces of ancient houses and pottery are evocative of its rich history. Panning into the deep erosion gullies that scar the surface, one literally looks backward in time over 1000 years.

Sources

Jenne-Jeno, an African City.
http://www.ruf.rice.edu/~anth/arch/geron/brouch-eng.html

Rice News: The Pillaging of Ancient Africa

Archaeology, Pre-Dogon & Dogon

Excavations at Songonjo 2. Photo A. Mayor

The phase of pre-Dogon settlement began close to the beginning of the Common Era, several centuries after the end of the Late Neolithic. The populations used objects made of iron and, probably in the second half of the 1st mill. AD, began to master its production. As a whole, the technological and stylistic characteristics of pottery at pre-Dogon sites dated between the 2nd and the 13th centuries is clearly differentiated from that of the Late Neolithic. Such differences include the appearance of new deors made by several kinds of to and by woven impressions. This new cultural context places the Dogon Country at the intersection of three different ethno-linguistic spheres – Mande, Gur and Soghay – for which influences vary according to region and period. Oral sources place Dogon settlement in an interval between the 13th and 15th centuries. Within this same period, archaeological research has demonstrated a new cultural break, evidenced by the important amount of pottery made by pounding the clay on a baobab mat, typical of one of the five modern ceramic traditions (tradition A, associated with farming women). Oral traditions reveal a very complex history of Dogon settlement, due to frequent relocations of villages associated with a history of climatic and political instability: discovery of water spots, drying of rivers, famines, and land conflicts, but also withdrawal after raids by the neighboring Poul, Bambara and Mossi.

Paleo metallurgy

Fieldwork at the Fiko reduction site in 2005. Photo C. Robison-Bruner

Beginning in 2002, a paleo metallurgy site was added with the aim of studying the development of siderurgy in the Dogon Country, from its origins to modern day. One of the prime objectives is to determine the moment when the structure and capacity of production of the industry allowed the widespread use of farming tools and weapons made of iron. Such of iron corresponds to a change in the technological system within society, with significant effects on its structure and on the environment in the broad sense.

To meet this goal, a multidisciplinary approach was developed. The ethnoarchaeological approach aimed at collecting oral traditions related to siderurgy. As a result of a memory still quite alive, much information was recovered concerning the last few or three centuries. These surveys informed on historical, social and economic aspects that would be impossible to demonstrate solely by the study of the material record. They also give access to the spiritual and symbolic world in which production and ironworking were integrated. Finally, practiced knowledge of modern craftspeople helped to understand and reconstruct the actions of the earlier groups.

At the same time, the archaeological approach aimed to inventory, describe and understand the material evidence of siderurgy: ancient pits from iron mines, furnaces that allowed extraction and forging where objects were made. These sites were systematically located across the landscape, visited and documented by descriptions, photographs and topographic designs. Characteristic sites were selected and studied in greater detail with test pits or larger excavations carried out. This work made it possible to discover furnaces and study their functioning, as well as to collect charcoal samples that could be dated by 14C and slag that could be analyzed in the laboratory to clarify technical aspects, the different modes of production and their development. The construction of a detailed topographic map was done in the aim of demonstrating the spatial organization and to estimate the quantity of iron and thus the level of production. Anthropological analysis additionally yielded important data on the vegetal cover and the model of exploitation of wood resources.


Post: 310810 | From: “The jealous, unintelligent and untalented stanley aka argyle VS…” | Registered: Nov 2010 | IP: [anonymized]

Ish Geber

Monocrat, Male
Registered: Feb 2010
IP: [anonymized]
As early as 15,000 years ago, the hand axe gradually disappeared and was replaced with numerous distinctive chipped stone industries that are characteristic of the region.

In addition, the Neolithic revolution was assumed to arise in the late Pleistocene Nubians and subsequently spread into Anatolia and Europe (Bar-Yosef 2002), and the first Anatolian farmers, Neolithic to Bronze Age Mediterraneans and to some degree other Neolithic-Bronze Age Europeans, show morphological affinities with the Nubians (and indirectly with sub-Saharan populations; Angl 1972; Bar-Yosef 2005), which present morphological affinity with the Holocene populations (Cavero 2003), which may not be as different as what we think.

The Peopling of the Americas is a complex process that likely involved multiple waves of migration from Asia to the Americas. The earliest evidence of human occupation in the New World dates back to about 15,000 years ago, which is the approximate duration of the Late Pleistocene. This is the period when the climate was cool and wet, and the sea level was lower, providing a pathway for early human populations to migrate into the Americas.

From a genetic point of view, several recent genetic studies have shown that sub-Saharan genetic lineages (affiliated with the Y-chromosome PN2 clade; Underhill et al. 2001) have spread into Egypt through the Near East, the Mediterranean area, and, for some lineages, as far north as Turkey (Cinnioglu et al. 2004; Luis et al. 2004); probably during several dispersal episodes since the Mesolithic (Camino et al. 2004; King et al. 2005; Lucotte and Mercier 2003; Luis et al. 2004; Quintana-Murci et al. 1999; Semino et al. 2003; Underhill et al. 2001). This finding is in agreement with morphological data that suggest that populations with sub-Saharan morphological elements were present in northeastern Africa from the Paleolithic to at least the early Holocene, and diffused northward to the Levant and Anatolia beginning in the Mesolithic.

Indeed, the rare and incomplete Paleolithic to early Neolithic skeletal specimens found in Egypt - such as the 33,000 year-old Naqada I skeleton (Pfeiffer and Semin 2005), the Wadi Halfa I skeleton from the late Paleolithic site in the upper Nile valley (Wendorf et al. 1986), the Nasir site (Faure) early Holocene (Henneberg et al. 1989; Midont Rynes 2000), and the Nubian site (Afara) early stilt of Egypt (Henneberg et al. 1989) — show, with regard to the great African biological diversity, similarities with some of the sub-Saharan Middle Paleolithic and modern sub-Saharan species. This affinity pattern between ancient African skeletons has also been noted by several other investigators (Angel 1972; Barry and Barry 1967; Kellas 1964) and has been recently reinforced by the study of Bar-Yosef et al. (2005), which clearly shows that the cranial morphology of prehistoric and recent northeastern African populations is linked to sub-Saharan populations (Niger Congo populations). These results suggest the hypothesis that some of the Paleolithic-early Holocene populations from northeast Africa were probably descendents of sub-Saharan ancestral populations. This northward migration of northeastern African populations carrying sub-Saharan biological elements is concomitant with the morphological homogeneity of the Natufian populations (Bocquet-Appel 2003), which present morphological affinity with sub-Saharan populations (Angel 1972; Bar-Yosef 2005).

In conclusion, the Neolithic revolution was assumed to arise in the late Pleistocene Nubians and subsequently spread into Anatolia and Europe (Bar-Yosef 2002), and the first Anatolian farmers, Neolithic to Bronze Age Mediterraneans and to some degree other Neolithic-Bronze Age Europeans, show morphological affinities with the Nubians (and indirectly with sub-Saharan populations; Angel 1972; Bar-Yosef 2005), in concordance with a process of demographic diffusion accompanying the extension of the Neolithic revolution (Cavalli-Sforza et al. 1994).
Wadi el-Arab reveals an almost continuous series of settlement remains spanning two millennia as well as the first Neolithic burials known in Africa.

This site is located today in a desert region. Discovered in 2005, it has been under excavation since 2006. This is an open-air site occupied on several occasions during a period between 8300 and 6600 B.C. Its inhabitants then lived in a rather wooded environment, living on fishing, hunting and gathering.

The site reveals numerous flint tools and flakes, grinding stone fragments, ceramic sherds, ostrich eggshell beads, shells and mollusc remains, fish vertebrae and faunal remains. Domesticated ox bones were discovered and dated to circa 7000 B.C. This discovery is important for the question regarding the origin of animal domestication in Africa because it reinforces the idea of a local domestication of African oxen from aurochs living in the Nile Valley.

During the 2006-2007 campaign, six burial pits were excavated in three different areas. Dated to between 7000 and 6000, these burials are the first known Neolithic burials or African continent.

http://www.kerma.ch/index.php?option=com_content&task=view&id=16&Itemid=57

Project Director : Prof. Matthieu Honegger

The Upper Palaeolithic Lithic Industry of Nazlet Khater 4 (Egypt): Implications for the Stone Age/Palaeolithic of Northeastern Africa

Authors: Leplongeon, Alice1; Pleurdeau, David2
Source: African Archaeological Review, Volume 28, Number 3, September 2011, pp. 213-236(24)

Abstract:

Between Marine Isotope Stage (MIS) 4 and 3, Northeast Africa witnessed migrations of Homo sapiens into Eurasia. Within the context of the aridification of the Sahara, the Nile Valley probably offered a very attractive corridor into Eurasia. This region and this period are therefore central for the (pre)history of the out-of-Africa peopling of modern humans. However, there are very few sites from the beginning of the Upper Palaeolithic that document these migration events. In Egypt, the site of Nazlet Khater 4 (NK4), which is related to ancient H. sapiens quarrying activities, is one of them. Its lithic assemblage shows an important laminar component, and its chronological position (ca. 33 k.a.), means the site is the most ancient Upper Palaeolithic sites of this region. The detailed study of the Nazlet Khater 4 lithic material shows that blade production (volumetric reduction) is also associated with flake production (surface reduction). This technological duality addresses the issue of direct attribution of NK4 to the Upper Palaeolithic.

Wadi Kubbaniya (ca. 17,000–15,000 B.C.)

In Egypt, the earliest evidence of humans can be recognized only from tools found scattered over an ancient surface, sometimes with hearths nearby. In Wadi Kubbaniya a dried-up streambed cutting through the Western Desert to the floodplain northeast of Aswan in Upper Egypt, some interesting sites of the kind described above have been recorded. A cluster of Late Paleolithic camps was located in two different topographic zones: on the tops of dunes and the floor of the wadi (streambed) where it enters the valley. Although no signs of houses were found, diverse and sophisticated stone implements for hunting, fishing, and collecting and processing plants were discovered around hearths. Most tools were bladelets made from a local stone called chert that is widely used in tool fabrication. The bones of wild cattle, hartebeest, many types of fish and birds, as well as the occasional hippopotamus have been identified in the occupation layers. Charred remains of plants that the inhabitants consumed, especially tubers, have also been found.

It appears from the archaeological and botanical remains at the various sites in this wadi that the two environmental zones were exploited at different times. We know that the dune site was occupied when the Nile River flooded the wadi because large numbers of fish and migratory bird bones were found at this location. When the water receded, people then moved down onto the flat ground at the mouth of the wadi and the floodplain, probably following large animals that looked for water there in the dry season. Paleolithic peoples lived at Wadi Kubbaniya for about 2,000 years, exploiting the different environments as the seasons changed. Other ancient camps have been discovered along the Nile from Sudan to the Mediterranean, yielding similar tools and bone remains. These sites demonstrate that the early inhabitants of the Nile Valley and its nearby deserts had learned how to exploit local environments, developing economic strategies that were maintained in later cultural traditions of pharaonic Egypt.

http://www.metmuseum.org/toah/hd/wadi/hd_wadi.htm

*Wadi Halfa is present North Sudan.
*Wadi Kubbaniya is present Southern Egypt.
DNA analysis shows that Egyptians group with African peoples from the Sudan, Ethiopia, East Africa and parts of Cameroon, not with Europe or the Middle East.

DNA study (Rosa et al. 2007) groups Egyptians with East and Central Africans. Other DNA studies link these peoples together. Quote: "the majority of Y chromosomes found in populations in Egypt, Sudan, Ethiopia and Oromia in Somalia and North Kenya (Boranas) belong to haplogroup E3b1 defined by the Y chromosome mut M78" (Sanchez 2005). Codes: Egy=Egypt. Or= Oromo, Ethiopia. Am=Amahara, Ethiopia. Sud=Sudan. FCA= Cameroon. Mass= Massai, Kenya. Note: Eighty (80) % or more of the haplotypes in Cameroon are of West African origin (Rosa et al. 2007, Cerny et al. 2006). Ethiopia, Cameroon and most of the Sudan is located below the Sahara, and thus sub-Saharan.

Comparisons of linear body proportions of Old Kingdom and non-Old Kingdom period individuals, and workers and high officials in our sample found no statistically significant differences among them. Zakrzewski (2003) also found little evidence for differences in linear body proportions of Egyptians over a wider temporal range. In general, recent studies of skeletal variation among ancient Egyptians support scenarios of biological continuity through time. Irish (2006) analyzed quantitative and qualitative dental traits of 996 Egyptians from Neolithic through Roman periods, reporting the presence of a few outliers but concluding that the dental samples appear to be largely homogeneous and that the affinities observed indicate overall biological uniformity and continuity from Predynastic through Dynastic and Postdynastic periods.

Zakrzewski (2007) provided a comprehensive summary of previous Egyptian cranometric studies and examined Egyptian crania from six time periods. She found that the earlier samples were relatively more homogeneous in comparison to the later groups. However, overall results indicated genetic continuity over the Egyptian Predynastic and Early Dynastic periods, albeit with a high level of genetic diversity within the population, suggesting an indigenous process of state formation. She also concluded that while the biological patterning of the Egyptian population varied across time, no consistent temporal or spatial trends are apparent. Thus, the stature estimation formulae developed here may be broadly applicable to all ancient Egyptian populations.

("Stature estimation in ancient Egyptians: A new technique based on anatomical reconstruction of stature." Michelle H. Raxter, Christopher B. Ruff, Ayman Azab, Moushira Erlaf, Muhammad Solim
The ancient Egyptians have been described as having a "Negroid" body plan (Robins, 1983). Variations in the proximal to distal segments of each limb were therefore examined. Of the ratios considered, only maximum humerus length to maximum ulna length (XLH/XLU) showed statistically significant change through time. This change was a relative decrease in the length of the humerus as compared with the ulna, suggesting the development of an increasingly African body plan with time. This may also be the result of Nubian mercenaries being included in the sample from Gebelein.
segments of each limb are longer relative to the proximal segments than in many ‘African’ populations (data from Aiello and Dean, 1990). This pattern is supported by Figure 7 (a plot of population mean femoral and tibial lengths; data from Ruff, 1994), which indicates that the Egyptians generally have tropical body plans. Of the Egyptian samples, only the Badarian and Early Dynastic period populations have shorter tibiae than predicted from femoral length. Despite these differences, all samples lie relatively clustered together as compared to the other populations."

http://www.quarryscapes.no/images/Egypt_sites/Aswan1.gif

Ish Geber
Member
Member # 18264
Member Rated:

posted 15 February, 2012 04:47 AM

The jealous, unintelligent and untalented stanley VS...

More on the people who match the Ancient Egyptians in a continues model. From where the Egyptian culture arise.
The nubian mesolithic: A consideration of the Wadi Halfa remains

References and further reading may be available for this article. To view references and further reading you must purchase this article.

Meredith F. Small* et al.

Morphological variation of the skeletal remains of ancient Nubia has been traditionally explained as a product of multiple migrations into the Nile Valley.

In contrast, various researchers have noted a continuity in craniofacial variation from Mesolithic through Neolithic times.

This apparent continuity could be explained by in situ cultural evolution producing shifts in selective pressures which may act on teeth, the facial complex, and the cranial vault.

A series of 13 Mesolithic skulls from Wadi Halfa, Sudan, are compared to Nubian Neolithic remains by means of extended canonical analysis.

Results support recent research which suggests consistent trends of facial reduction and cranial vault expansion from Mesolithic through Neolithic times.

From about 20,000 BCE, there are further refinements in stone technology. Very specialized tools appeared, including arrowheads, fishhooks, grindstones, and axes. These most refined of stone implements have the generic name 'microlithic.' This era of the late Paleolithic also saw the development of complex composite tools such as bow and arrows. As well, fishing equipment, including hooks, and even pottery appeared in some environmental niches. As tools became more specialized and finely made, local variations, including stylistic ones, became more and more the rule...

From the standpoint of African history the most important development of the late Stone Age was the emergence of more settled ('sedentary') societies. These probably developed first along the banks of the Upper Nile in the Cataracts region, in modern day southern Egypt and northern Sudan (ancient Nubia). Evidence of barley harvesting there dates from as early as 16,000 BCE. The ability to make greater use of abundant wild grains, probably coupled with greater exploitation of aquatic resources, led to a more settled existence for some people. These more sedentary peoples were a part of what is now known collectively as the African Aquatic Culture/Tradition. This way of life spread from the Upper Nile into a much larger area of Africa during the last great wet phase of African climate history, which began about 9,000 and peaked about 7,000 BCE. The higher rainfall of the period created numerous very large shallow lakes across what are now the arid southern borderlands of the Sahara desert. Inhabitants of shore communities crafted microlithic tools to exploit a marine environment: fishing and trapping aquatic animals. This provided abundant food supplies, particularly high in protein and supported the earliest known permanent settlements. Culturally and linguistically related peoples ancestral to modern Black Africans established settlements throughout this vast, ancient great lakes area. It is theorized that they spoke the mother Nilo-Saharan tongue. Sophisticated water-related technologies supported not only the development of settled communities, but also the inner of things like pottery, which were formerly thought to be associated exclusively with the Food Production Revolution of the later New Stone Age, or Neolithic. While the African aquatic tradition itself lasted only until the beginning of the modern drier period, around 3,000 BCE, its legacy has been felt ever since.

Basil Davidson, Africa in History (1975)
Abstract

Trotter and Glaser’s (Trotter and Glaser: Am J Phys Anthropol 10 (1952) 469–514; Trotter and Glaser: Am J Phys Anthropol 16 (1958) 79–123) long bone formulae for US Blacks or derivations thereof (Robins and Shute: Hum Evol 1 (1986) 313–324) have been previously used to estimate the stature of ancient Egyptians. However, limb length to stature proportions differ between human populations; consequently, the most accurate mathematical stature estimates will be obtained when the population being examined is as similar as possible to the population used to create the equations. The purpose of this study was to create new stature regression formulae based on direct reconstructions of stature in ancient Egyptians and assess their accuracy in comparison to other stature estimation methods. We also compare Egyptian body proportions to those of modern American Blacks and Whites. Living stature estimates were derived using a revised Fully anatomical method (Raxter et al.: Am J Phys Anthropol 130 (2006) 374–384). Long bone stature regression equations were then derived for each sex. Our results confirm that, although ancient Egyptians are closer in body proportion to modern American Blacks than they are American Whites, proportions in Blacks and Egyptians are not identical. The newly generated Egyptian-based stature regression formulae have standard errors of estimate of 1.9–4.2 cm. All mean directional differences are less than 0.4% compared to anatomically estimated stature, while results using previous formulae are more variable, with mean directional biases varying between 0.2% and 1.1%, tibial and radial estimates being the most biased. There is no evidence for significant variation in proportions among temporal or social groupings; thus, the new formulae may be broadly applicable to ancient Egyptian remains.


An examination of Nubian and Egyptian biological distances: Support for biological diffusion or in situ development?

K. Goddea, Corresponding Author Contact Information
a Department of Anthropology, University of Tennessee
b Department of Science, South College

Abstract

Many authors have speculated on Nubian biological evolution. Because of the contact Nubians had with other peoples, migration and/or invasion (biological diffusion) were originally thought to be the biological mechanism for skeletal changes in Nubians. Later, a new hypothesis was put forth, the in situ hypothesis. The new hypothesis postulated that Nubians evolved in situ, without much genetic influence from foreign populations. This study examined 12 Egyptian and Nubian groups in an effort to explore the relationship between the two populations and to test the in situ hypothesis. Data from nine cranial nonmetric traits were assessed for an estimate of biological distance, using Mahalanobis D2 with a tetrachoric matrix. The distance scores were then input into principal coordinates analysis (PCO) to depict the relationships between the two populations. PCO detected 60% of the variation in the first two principal coordinates. A plot of the distance scores revealed only one cluster; the Nubian and Egyptian groups clustered together. The grouping of the Nubians and Egyptians indicates there may have been some sort of gene flow between these groups of Nubians and Egyptians. However, common adaptation to similar environments may also be responsible for this pattern. Although the predominant results in this study appear to support the biological diffusion hypothesis, the in situ hypothesis was not completely negated.

INTRODUCTION

The history of scientific archaeological research in Nigeria, is a relatively recent development. This dates back to the 1940’s when a rock-shelter named “Rop” was investigated, in the northern part of the country (Oluwole Ogundele). Similarly, rescue excavations were carried out in Igbokun located in Nigeria, in the late 1950’s and early 1960’s by the late James Mellaart. Since then, several archaeological efforts have been made in few locations such as Ife, Old-Oyo, Benin and Daima all situated in the western and northern parts of Nigeria respectively. The eastern part of the country was less explored until the latter part of the 1950’s, when the British led a team to the eastern part of the country by Thurstan Shaw and his team in the latter part of the 1950’s. Since then, several archaeological efforts have been made in few locations such as Ile-Ife, Benin and Daima all situated in the western and northern parts of Nigeria respectively. Similarly, rescue excavations were carried out in Igbo-Ukwu located in the eastern part of Nigeria, in the late 1960’s and early 1970’s by Bernard Fagg. The history of archaeological research in Nigeria, is a relatively recent development. This dates back to the 1940’s when a rock-shelter named “Rop” was investigated, in the northern part of the country (Oluwole Ogundele). Similarly, rescue excavations were carried out in Igbokun located in Nigeria, in the late 1950’s and early 1960’s by the late James Mellaart. Since then, several archaeological efforts have been made in few locations such as Ife, Old-Oyo, Benin and Daima all situated in the western and northern parts of Nigeria respectively. Similarly, rescue excavations were carried out in Igbo-Ukwu located in the eastern part of Nigeria, in the late 1960’s and early 1970’s by Bernard Fagg.


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Registered: Nov 2010
IP: Logged

As Brothwell and Spearman (‘63) point out, reddish-brown ancient hair is usually the result of partial oxidation of the melanin pigment. This color was seen in a large proportion of the ancient hair samples, and is still found in some Nubian villages (J. Zabkar, personal communication). The presence of this color in modern Nubian populations suggests that it is not uncommon in this region. Brothwell and Spearman (‘63) also noted that the distribution of light brown hair is more restricted, and is found only in a few individuals. This is consistent with the idea that light brown hair is a relatively rare trait in human populations.

Analysis of Hair Samples of Mummies from Semna South, American Journal of Physical Anthropology, (1978) 49: 277-262

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The Big Disappointment. The economic consequences of the abolition of slavery in the Caribbean, 1833–1888

Member: Ish Geber

Ish Geber

The economic consequences of the abolition of slavery in the Caribbean, 1833–1888

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Y Chromosome Lineages in Men of West African Descent

INTRODUCTION

The surprisingly-optimistic findings derived from the recent research regarding Caribbean plantation slavery, however, have found their corollary in the new findings regarding labor migration from Asia during the nineteenth century.

Etc...

http://www.history.ac.uk/ir/Focus/Slavery/articles/emmer.html

Indians were first brought to the Caribbean from the mid-1840s to work on white-owned sugar plantations as indentured labour to replace newly freed African slaves. The majority of immigrants were young men, later disturbances on the plantations forced the authorities to try and correct the imbalance.

Etc...

Indians first came to Suriname after the abolition of slavery in 1883. The Dutch had established control over the coastal areas in the years after 1867 and attempted to establish a plantation economy by the importation of African slaves. The Africans suffered greatly under slavery and many fled into the jungles of the interior. After slavery was abolished there was an agreement between the UK and the Netherlands for the importation of sub-continental Indians as contract labourers; 34,300 came in the years between 1873 and 1916.

Etc...


In any case many former slaves refused to work on the estates which had been the site of their servitude, and it was obvious that a more reliable source of labour was needed. Fr 1845 onwards, hundreds of thousands of indentured immigrants from India arrived at the request of the planters in the British colonies - Trinidad, Jamaica, Grenada, Guyana and British Guiana.

http://www.caribbeanedu.com/odyssey/Timeline/slavery04.asp

When Britain decided to emancipate the slaves, they did so in a round about way. They wanted to assure the planters of labor, after emancipation, so they created an apprenticeship system, where slaves older than six years of age were "entitled to be registered as apprenticed labourers and to acquire thereby all rights and privileges of freedom." In return for clothing and lodging, but without wages, they were to work for their former owners three-fourths of the day... This apprenticeship was a quasi-slavery system designed to keep the slaves on the plantation, but give them their "freedom." Over 7,000 East Indians immigrated to the West Indies before 1841. In 1850 Chinese immigration occurred, mainly in Guyana but some went to both Jamaica and Trinidad.

http://www.caribbeanedu.com/odyssey/Timeline/timeline05.asp

After the abolition of slavery, East Indians were brought under a new form of slavery called the "indenture system" to rescue the sugar industry. The fact that the sugar industry is a highly successful and viable industry in Guyana to this day, and the major foreign exchange earner in the country, is a testimony to how well they attained that goal.

http://www.indocaribbeanheritage.com/content/view/31/30/

By Dr. Rebecca Turillo

THE BEGINNINGS

The story of the Lebanese in Jamaica begins towards the end of the nineteenth century. Unlike their fellow immigrants from China and India who had begun arriving in Jamaica in the mid-19th century, the Lebanese did not land on the island as indentured labourers. They, like the Jews that had come centuries before, arrived by their own free will, albeit fleeing religious persecution....

There are a few theories put forth as to why Jamaica was chosen as a destination. Nellie Ammar, the daughter of one of the earliest Lebanese immigrants and matriarch of the well-known Ammar retail family, collected stories from many of her relatives and friends prior to her own passing in the late 1990s. In an article for the Jamaica Journal she referenced my father who explained that for many who left the Middle East in the 1860s and 1870s, Britain was seen as the country of freedom. America was still emerging from the throes of its own bloody civil war. Therefore, according to him, the earliest Lebanese/Syrian immigrants seemed to have decided to seek the protection of the British flag wherever they could and Jamaica fell into that category....

In addition, stories recount that many Lebanese/Syrians first heard of Jamaica as a result of the Great Exhibition of 1891. The Exhibition held on the grounds of what is now Wolmer's School drew over 500,000 visitors from around the world including some from the Middle East....


The National library of Trinidad and Tabago

INTRODUCTION

The last group of immigrants to venture to colonial Trinidad originated in the region previously known as Greater Syria, which comprises of present day Iraq, Syria, Palestine and Lebanon. Many of the Lebanese hailed from the villages of Buhandoun and Amyoun while the Syrians came from villages in the Valley of the Christians. These Arabs emigrated to the Caribbean from as early as 1904 in an attempt to escape religious persecution and economic hardship in their native countries.

Those who know of African dress and architecture know that Africans were far more into community development than selling each other or warring with each other.

I will bet that if anyone seriously researched war in Africa they would find that Africans and wars were a product of European fantasy.

We have to believe that these people did nothing but give their people away or make non-stop war with each other.

In order to take Ish Gebor's lunacy seriously we would have to believe that certain Africans were insects who produce abnormal amounts offspring.

Ish Gebors aka "The Explorer's" posting does reinforce his belief in the inherent inferiority of Africans he does not like.

There are those who blindly follow the historical formula of white Americans that are designed to keep African Americans boxed in and away from a certain ancient civilization that white Americans covet.

Ish Gebor is the result of what happens when one becomes an entertainment flunkie. In the entertainment world fantasy and an obsession with looks trumps everything.

Notice how he:
1. Ignores historical evidence in this thread provided by numerous other posters that debunks his deranged fantasy that slavery was relegated to people whose look he doesn't like
2. Tries to reduce the argument based on one or two so called sources that may or may not debunk his logic. He figures no one will take the time to read to counter his "narrow" viewpoints.

He is probably right. Who in the world would when there is already evidence to the contrary.

For example newspaper A says that vehicles only come in 1 color, 1 model, and 1 make. Newspaper 2 says vehicles come in a multitude of colors, models, makes and provides documentation.

Which one would a normal intelligent human being believe newspaper 1 or newspaper 2? Newspaper 2 of course.

Newspaper 2 says vehicles come in a multitude of colors, models, makes and provides documentation.
There is no way that any region or ethnic group of people could lose tens of millions of people and still be around.

We also would have to believe that Europeans can create people who look like they are from Egypt, Eritrea, Sudan, Ethiopia, Somalia, Algeria, Morocco, Libya, Mali, Mauritania, Western Sahara, Chad, and Djibouti.

It is utter non-sense. As anyone with a pair of eyes can see that unions between Africans and Europeans create people who look nothing like people from those countries. Roland Martin looks like an Ethiopian and Michael Steele looks like a Somali. That isn't because of some white man.

Oh, my next scheduled appointment has just come in.

Ish Geber how are you today?

: )

Troll Patty, you gonna take this?

lol at the disgraceful illogical reasoning piece of sh*t above, using multiple screen names. Who can't backup its bullshit claims. So now all it has left is nonsensical babble. And then you woke up!

Why is it I see no slave ship voyages from East India or China to the Americas, during the middle passage. In this international database? The Asian populations mentioned were taken to the Americas as contract workers, after the abolishment of slavery to make up for the enslaved African population. A contract worker is not the same as a slave. Contract workers kept their language, culture etc...and got paid. Whereas the slave did not. This is generic all throughout the Americas. The Turkish and Arabs were slaves in the Americas no more than laughable pseudo crap. British and Irish convicts were taken to the Americas as an act of criminal penalty. Since the were law offenders. All this is registered.

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http://www.slavevoyages.org/ssi/database/search.faces

http://www.slavevoyages.org/ssi/index.faces

http://exploringafrica.matrix.msu.edu/students/curriculum/m15/activity3.php


http://userwww.sfsu.edu/~ericmar/catimeline.html

Directly from the sources: VOC Database, the National Dutch archive!

"Zo ontstond gaandeweg een groot eerste immigratie van contractarbeiders. Het ging hier achtereenvolgens om Chinezen (vanaf 1853), Brits Indiers (1873) en Javanen (vanaf 1890)."

Translation:

Gradually emerged as a major immigration of contract laborers. These were successively Chinese (from 1853), East Indians (1873) and Javanese (from 1890)."
Asian American studies will show that there has been a long and varied Asian American history that is imperative to understanding how the US views Asians now. We will start it in the very beginning of the Asian American studies in order to help you understand the Asian American history we are discussing. The first Asian Americans were in Manilla, a village in the Philippines, and many were taken over by the USA. The first Asian Americans in the USA were in the 1870s. Not until the 1750s that the Asian American truly began on US soil.

During the 1750s, Filippines sailors began to come from their native land and stop in the Louisiana territory. Then in the 1840s there was a need for more slaves. Since Africa wasn’t offering as many slaves as they did at the beginning, many began to bring over Asians to fill the gap. Thus the start of the Asian American studies and therefore Asian American history.

The Big Disappointment. The economic consequences of the abolition of slavery in the Caribbean, 1833–1888

Pieter C. Emmer, University of Leiden

The surprisingly-optimistic findings derived from the recent research regarding Caribbean plantation slavery, however, have found their corollary in the new findings regarding labor migration from Asia during the nineteenth century.

Indians were first brought to the Caribbean from the mid-1890s to work on white-owned sugar plantations as indentured labour to replace newly freed African slaves. The majority of immigrants were young men, later disturbances on the plantations forced the authorities to try and correct the imbalance.

Indians first came to Suriname after the abolition of slavery in 1863. The Dutch had established control over the coastal areas in the years after 1667 and attempted to establish a plantation economy by the importation of African slaves. The Africans suffered greatly under slavery and many fled into the jungles of the interior. After slavery was abolished there was an agreement between the UK and the Netherlands for the importation of sub-continentals of contract labourers; 34,300 came in the years between 1873 and 1916.

When Britain decided to emancipate the slaves, they did so in a round about way. They wanted to assure the planters of labor, after emancipation, so they created an apprenticeship system, where slaves older than six years of age were entitled to be registered as apprenticed labourers and to acquire thereby all rights and privileges of freedom. In return for it clothing and lodging, but without wages, they were to work for their former owners three-fourths of the day... This apprenticeship was a quasi-slavery system designed to keep the slaves on the plantation, but give them their "freedom." Over 7,000 East Indians immigrated to the West Indies before 1841. In 1850 Chinese immigration occurred, mainly in Guyana, but some went to both Jamaica and Trinidad. Indentured labor did not resolve the problems of the plantations and the local governments in the Caribbean during the ninetenth century, but it enabled the sugar plantations to weather the difficulties of the transition from slave labor.
In addition, stories recount that many Lebanese/Syrians first heard of Jamaica as a result of the Great Exhibition of 1891. The Exhibition held on the grounds of what is now Wolmer's School drew over 300,000 visitors from around the world including some from the Middle East.


http://www.plosone.org/article/info%3Adoi%2F10.1371%2Fjournal.pone.0029687

The last group of immigrants to venture to colonial Trinidad originated in the region previously known as Greater Syria, which comprises of present day Iraq, Syria, Palestine and Lebanon. Many of the Lebanese hailed from the villages of Buhardoun and Amyoun while the Syrians came from villages in the Valley of the Christians. These Arabs emigrated from the Caribbean from as early as 1904 in an attempt to escape religious persecution and economic hardship in their native countries.

The National library of Trinidad and Tabago

Y Chromosome Lineages in Men of West African Decsent
Jada Benn Torres1#, Menahem B. Doura2#, Shomarka O. Y. Keita3, Rick A. Kittles4,5,6*

In 1982, the American Anthropological Association, in a study of Y chromosome lineages in men of West African descent, found that the Caribbean had the highest frequency of 7.61%.

The story of the "thousands of Chinese who were violently herded onto railroad cars, steamers or logging rafts, marched out of towns or killed," from the Pacific coast to the Rocky Mountains. Despite the lurid adjective of Plaizier's subtitle, this lurid history has not been entirely "forgotten." Scholars have written comprehensively and memorably about it. But it is surely accurate to say that a majority of Americans live without a recognition of the degree, scale and extent of these chilling undertakings.

Most know even less about the extraordinary record of the Chinese people's responding to persecution with boycotts, petitions, lawsuits and demands for reparations. In Wing v. City of Eureka, 53 Chinese men and women joined together in asserting that the Northern California city had a duty to protect its residents and in demanding reparations and financial compensation for the violence that drove them out in 1885. Confronted with the requirement, in the Geary Act of 1892, that Chinese immigrants carry an identity card proving they were in the country legally or else face deportation, thousands refused to submit to what they called the "Dog Tag Law," thus undertaking what Plaizier says was "perhaps the largest organized act of civil disobedience in the United States."

Altogether, Chinese immigrants filed more than 7,000 lawsuits in the decade after the Chinese Exclusion Act of 1882, "and they won the vast majority of them," Plaizier writes. In truth, these efforts to claim the protection of American law should require historians to come up with a whole new understanding — in geography, chronology and cast of characters — of the civil rights movement.

To a surprising and heartening degree, some white Westerners championed the Chinese in their assertion of rights. Taking the job of San Francisco consul for the Chinese government, the lawyer Frederick Bee became an indefatigable filer of lawsuits and writer of protests on behalf of the dispossessed. After the brutal expulsion of Chinese in the city of Tacoma in 1885, W. H. White, a courageous United States attorney, prosecuted the leaders of the mob, including Tacoma's mayor, chief of police, two counclermen, a probate court judge and the president of the Y.M.C.A. In Southern California, a missionary's wife, one remaining Mrs. Trumbull, protected 30 Chinese men from a mob, standing on her porch aiming a rifle — and the good advice to disperse — at the vigilantes.

But that, ladies and gentlemen, concludes the uplifting part of this review. "Driven Out" cites records of more than 100 roundups, pogroms, expulsions and ethnic cleansing (to use Plaizier's various terms for these actions) in which white Westerners united to drive the Chinese out of their communities from 1850 to 1906. They used warnings, arson, boycotts and violence to achieve their goal. In many circumstances, labor organizations led the campaigns, casting the Chinese as competitors for jobs and depressors of wages. But middle-class civic leaders often acted in alliance with workers.

And what motivated the proud participants in these acts of stunning cruelty? Following the influential work of the historian Alexander Saxton, Plaizier — a professor of English, East Asian studies and American studies at the University of Delaware — points to the disappointment and disillusion that afflicted many seekers of fortune in the American West, native-born whites and European immigrants alike. When the West defaulted on their high expectations, they directed their frustration at the Chinese. In a more subtle casting of this usual explanation, Plaizier portrays it as an act of projection. "Whites saw in Chinese workers precisely what they hated about their own lives: hard and underpaid work, long hours, poor living conditions and a dearth of women." In other words, white workers made the Chinese their scapegoats because of the similarities, rather than the differences, between them.

Every now and then, as in this example, Plaizier hits his stride in a clear and insightful passage of analysis. Her summation of the implications of Chinese American litigation is a model of memorable historical interpretation: "The Chinese brought these suits as part of a strategy of forcing a nation to obey its own laws. Despite the violence and the limits on access to the courts, they acted as if legal judgments could be impartial."

The stories Plaizier tells deserve our attention, and yet this is not a particularly well-written or well-organized book. In the end, her tireless and thorough research —
When Britain decided to emancipate the slaves, they did so in a round about way. They wanted to assure the planters of labor, after emancipation, so they created an apprenticeship system, where slaves older than six years of age were "entitled to be registered as apprenticed labourers and to acquire thereby all rights and privileges of freedom." In return for food, clothing and lodging, but without wages, they were to work for their former owners three-fourths of the day…. This apprenticeship was a quasi-slavery system designed to keep the slaves on the plantation, but give them their "freedom." Over 7,000 East Indians immigrated to the West Indies before 1841. In the words of Hochschild, this was "an accomplishment that is impossible to imagine..."

"The British government also cashed out slave owners, the local governments in the Caribbean during the nineteenth century, but it enabled the sugar plantations to weather the difficulties of the transition from slave labor to free labor. One more round of revisions, with sharper phrasing, clearer narrative and more thorough analysis, and Pflauefer could have sealed off the reader’s route of emotional escape.

In her introduction, Pflauefer makes an ambitious, though brief, effort to place the Chinese expulsions in a broad planetary history, remembering her "own family’s diaspora" in flight from Nazi Germany and referring to the "millions of refugees in Algeria, Ethiopia, Iraq and Darfur" today. She also notes that "thousands of immigrants, thousands of people torn in the United States by family separations, and thousands of others are marching through the streets of Los Angeles, Houston and New York, refusing to be temporary people, transients, braceros, guests or subjects."

Could a reckoning with the upheaval history Pflauefer documents bring some clarity and wisdom to contemporary debates on immigration? When we ask it to guide our decisions in the present, history has a way of speaking more like a sphinx than like the author of a how-to manual. And yet, in this particular territory, historical perspective surrender some of its habitual ambiguities and subtleties. First, like many other important works in this field, Pflauefer’s book makes an ineluctable case that immigration played a crucial role in building the economic well-being of the United States. Second, we must acknowledge that nothing has immunized us against the unhappy effect that economic disappointment works on the soul, or against the temptation to find scapegoats to hold responsible for deeper problems.

In 1878, commenting on violence against the Chinese in the United States, the Reno Evening Gazette in Nevada declared that one attack, in which vigilantes set two cabins on fire and shot at the occupants as they fled, represented a "phase of human depravity and cupidity that would cast a gloom over the dark shades of hell." You might dismiss that phrasing as melodramatic and overwrought. But contemplate the stories brought together in this book, and the writers at that newspaper will seem alarmingly close to the truth.

Patricia Nelson Limerick is the author of "The Legacy of Conquest" and "Something in the Soil." She is the faculty director of the Center for the American West at the University of Colorado.

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I bought a used copy I bought, which is signed by the author...

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Black Britain: A History of Blacks in Britain by Dr. Edward Scobie, is also something much worth reading if one can get their hands on it...I have a used copy I bought, which is signed by the author...

When Britain decided to emancipate the slaves, they did so in a round about way. They wanted to assure the planters of labor, after emancipation, so they created an apprenticeship system, where slaves older than six years of age were "entitled to be registered as apprenticed labourers and to acquire thereby all rights and privileges of freedom." In return for food, clothing and lodging, but without wages, they were to work for their former owners three-fourths of the day..." This apprenticeship was a quasi-slavery system designed to keep the slaves on the plantation, but give them their "freedom." Over 7,000 East Indians immigrated to the West Indies before 1841. In 1930 Chinese immigration occurred, mainly in Guyana, but some went to both Jamaica and Trinidad. Indentured labor did not resolve the problems of the plantations and the local governments in the Caribbean during the nineteenth century, but it enabled the sugar plantations to weather the difficulties of the transition from slave labor.

**The British guilement also cased out slave owners, in British territories, giving them compensation for lost 'property'. The ex-slaves, received naught.**

"Most of Britain's slaves left bondage just as their ancestors had entered it, with little but the clothes on their backs. It was, after all, the plantation owners or their creditors, and not the slaves who received [pounds] 20 million compensation; more important, they still owned the plantations."

— Hochschild, A. 2006. Bury the Chains, p. 360

Well, the account I am familiar with state servant convicts.

"British Convicts Shipped to American Colonies."

http://www.dynotop.com/buiter.1.htm

"No matter what they did, they're still family."

Over the course of several days in January, 1788, 11 ships from the British First Fleet delivered their cargo of 732 British, North American, West Indian and African convicts to Sydney Cove. As the prisoners disembarked, they knew there was little chance of seeing their homeland or loved ones again. Were your ancestors on board? Over the next 80 years more than 165,000 convicts were transported the 15,000 mile journey to Australia and it has recently been estimated that two million Brits have convict ancestors and four million Australians are of convict descent. We invite you to search this collection and discover your convict ancestors. After all, they're still family.

http://fencing.ancestry.co.uk/au/sigs/convict/

Convict transportation registers database

The British convict transportation registers 1787-1867 database has been compiled from the British Home Office (HO) records which are available on microfilm. You can find detail for over 123,000 of the estimated 160,000 convicts transported to Australia in the 18th and 19th centuries - names, years of transportation, and ships transport and more.


Matra proposed that the prisoners, who would formerly have been sent to the American settlements should be sent, instead, to Botany Bay which Captain Cook had reported fit for his voyage of 1770. Matra considered that "with good management and a few settlers" the new colony would prove a great stimulus to British trade with the East. He saw Australia a link with Asia long before we did.

http://www.lawfoundation.net.au/ljf/app/&id=7ADF1E0ECAA84569CA2571A8000195C8

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IRISH CONVICTS IN AMERICA AND AUSTRALIA

By Thomas F. Magnier

In recent centuries crime and punishment linked Great Britain to America and Australia in a most curious way: the actual crimes occurred in England, Ireland and Scotland but for punishment thousands upon thousands of the criminals were banished to the American colonies and later to Australia. In the case of Ireland, social protest and political dissent were sometimes construed as criminal activity and the court’s harshest sentence - transportation to the colonies - could be handed down for dissent as well as for common theft.

The Transportation System

The historical record is this: in the 17th and 18th centuries England transported some 50,000 convicts to the American colonies where they were sold into servitude, usually for 6 years. Of that number the historian A. Roger Ekirch estimates that 36,000 came from England; 13,000 from Ireland and 700 from Scotland (bound for America). The Transportation of British Convicts to the Colonies, 1718-1775, Oxford, 1987, p. 27). Convict transportation to the American colonies was effectively ended by the American Declaration of Independence in 1776 which forced England to use the newly "discovered" land of Australia as a dumping ground for convicts. For 81 years, beginning in 1787, England transported some 160,000 menanged convicts in sailing ships on a 15,000 mile voyage to Australia; in the dark holds of the ships which ferried this human cargo there were 39,000 convicts from Ireland, 35,000 men and 8,000 women (Robert Hughes, The Fatal Shore, New York, 1987, p. 195).
In his history of Maryland Robert J. Brugger describes the arrival of convicts in America: "Typically makes humble obscure, the convicts arrived at either Annapolis or Baltimore chained in groups of ninety or more men, 'wretched, ragged and lean', as one of them recalled. Buyers came aboard, looked in mouths, and haggled over prices." (Maryland: A Mi Temporamen, 1834-1985, Baltimore, 1989, p. 85). Irish convicts were the least desirable to the American planters, a situation later repeated in Australia, as the Australian writer Robert Hughes notes, "It was taken for granted that all Irishmen were 'wild' and 'lawless', and the authorities in Sydney, who had enough trouble with the relatively tractable English prisoners, were never glad to see them." (Hughes, p.194).

The transportation of convicts, so infamous on the surface, was ironically an attempt to mitigate the severity of the British Criminal Code, popularly called the Bloody Code, which listed 167 capital crimes, offences for which a convicted felon could be hanged. The Bloody Code prescribed death for crimes ranging from murder to the theft of property worth a shilling or more; a shilling was not an insignificant amount: in Ireland during the 1800s it was the daily wage of a farm labourer.

Though most of the Irish felons were convicted of crimes against persons or property, the offences of a substantial minority of them were of a political nature. Hughes writes that "Australia was the official Siberia for Irish dissidents... Between 1820 and 1825 their influx began in earnest, swelled by political exiles transported for their role in the rebellion of 1813 and by the introduction of slavery since 1803 whereas the flow of convicts ended in 1788."

Irish convicts were regarded as the "hated stain" of convictry, and the Irish still kept the memory of the System alive. Naturally, they also fostered the delusion that most Irish convicts had been sent to the Far East for political offences..."

http://www.magner.org/convicts.htm

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2. Essential information

Few records survive about individual convicts who were transported to North America and the West Indies. However, an alphabetical list of convicts transported between 1614 and 1775 has been published - see section 3.1.

Far more records survive of convicts transported to Australia. Many records have been digitized and made available on Australian websites - these are described in this guide. Between 1787 and 1868 over 160,000 people were transported to Australia. There is no single index to their names. In order to find out more about a convict you will need to know when they were tried and/or the date and ship in which they sailed to Australia. There are various sources you can use to find this information - see section 4.1.

You can also find information about a convict who was transported by searching legal records. Some of these are online and some are searchable by name in our online Catalogue. However, many records are not catalogued in this way and searching for the relevant information may prove challenging.

3. Why transportation became a form of punishment

Nowadays we think of imprisonment as one of the more obvious forms of punishment for convicted criminals, but in the past most criminal offences were punished by death or by a fine and/or whipping. Many convicted criminals were pardoned to avoid carrying out a death sentence. Transportation emerged during the seventeenth century as a means of ensuring that criminals were punished without putting them to death.

3.1 Transportation to North America and the West Indies

From 1615 onwards transportation became increasingly common, and initially most people were transported to North America or the West Indies. From 1718 onwards transportation was entirely to North America. The period of transportation was usually 14 years for those receiving conditional pardons from death sentences and seven years for non-capital offences.

An alphabetical list of men and women transported between 1614 and 1775, as well as where each person was tried, is printed in Peter Wilson Coldham’s book The Complete book of emigrants in bondage, 1614-1775. He has also published a book called Bonded passengers to America, which gives a detailed overview of all the published sources of relevant records in The National Archives.

Finding out more about a person transported to North America or the West Indies is likely to be difficult, but you might be able to trace a person among legal records - see sections 4.3, 4.4 and 4.5.

http://www.nationalarchives.gov.uk/records/research-guides/transportation-australia.html

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In search of fortune and freedom

If your ancestors sailed to the New World to seek a fortune or pursue their religion, or were transported/convicts, a range of documents can help you to trace them.

Where to find transportation records

A good place to start is The Complete Book of Emigrants in bondage, 1614-1775 (P. W. Coldham, GPC, Baltimore, 1983) includes an overview of other published information.

Where the transportation was convicted in a court of assizes, the records may survive at the TNA or, for Welsh transportees, the National Library of Wales.


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Contracts to transport

3.1 Transportation to North America and the West Indies

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Where the transportation was convicted in a court of assizes, the records may survive at the TNA or, for Welsh transportees, the National Library of Wales. Contracts to transport convicts may be among quarter sessions records at county record offices.

As the cost of their passage was funded by the State, convicts to be transported are also listed in Treasury records at the TNA (class T 1); some are indexed. They include the name of the ship, its master and its destination in North America or the West Indies.

Irish Convicts to NSW 1788 - 1849

This database contains details of Irish convicts who were transported to New South Wales in the period 1788 - 1849.

The database contains:

Irish State prisoners, convicts who were tried in Ireland, convicts who were tried outside Ireland whose native place was in Ireland, Irish military men who were tried inside or outside Ireland whose native place was in Ireland, and a few non-Irish convicts arriving on Irish transport ships.

http://members.tripod.com/~Data_Mate/irish/Irish.htm

Irish Convicts to New South Wales

List of Ships Transporting Convicts to NSW 1788-1849

http://members.tripod.com/~Data_Mate/irish/ships.htm

Convicts and the British colonies in Australia

The convict experience

In the mid-1830s only around six per cent of the convict population were 'locked up', the majority working for free settlers and the authorities around the nation. Even so, convicts were often subject to cruelties such as leg-irons and the lash. Places like Port Arthur or Norfolk Island were well known for this. Convicts sometimes shared deplorable conditions. One convict described the working thus:

"We have to work from 14-18 hours a day, sometimes up to 20 in cold water, Until we are ready to sink with fatigue... The Inhuman driver struck one, John Smith, with a heavy blow with a thong."

The experience of these convicts is recorded through the first Australian folk songs written by convicts. Convict songs like Jim Jones, Van Diemen's Land, and Moreton Bay were sad or critical. Convicts such as Francis Macnamara (known as "Frankie the Poet") were flagged for comparing original ballads with lines critical of their captors.

In addition to the physical demands of convict life, some convicts arrived without sufficient English to communicate easily with others:

By 1852, about 1,800 of the convicts had been sentenced in Wales. Many who were sent there could only speak Welsh, so as well as being exiled to a strange country they were unable to speak with most of their fellow convicts.

Martin Shipton, Western Mail, 2000

Also telling of convict experiences were convict love tokens, mainly produced in the 1820s and 1830s by transported convicts as a farewell to their loved ones. Made from coins as pendants, most of the engraved inscriptions refer to lost of liberty. One token, made from a penny for convict James Godfrey, is dedicated to his love Hannah Jones. The inscription reads: "When in Captivity / Time Goeth / Very slow / But Free as air / To roam now / Quick the Time / Doth Go."

End of transportation

When the last shipship of convicts disembarked in Western Australia in 1858, the total number of transported convicts stood at around 162,000 men and women. They were transported here on 806 ships.

The transportation of convicts to Australia ended at a time when the colonies' population stood at around one million, compared to 30,000 in 1821. By the mid-1830s there were enough people here to take on the work, and enough people needed the work. The colonies could therefore sustain themselves and continue to grow. The convicts had served their purpose.

Who were the convicts?

Charles Rodius (1802-1890), Convicts building a road over the Blue Mountains, NSW, 1833, watercolour.

While the vast majority of the convicts to Australia were English and Welsh (70%), Irish (24%) or Scottish (5%), the convict population had a multicultural flavour. Some convicts had been sent from various British outposts such as India and Canada. There were also Mores from New Zealand, Chinese from Hong Kong and slaves from the Caribbean.


This is somewhat pseudo. But the data can be verified.

SHIPS IN UK PORTS 1881

The 1881 Census contains details of many ships in UK ports. These records are useful for tracing seamen and passengers coming into or going out of the country.

For those who do not have easy access to the 1881 census the following pages give the details of the people concerned.

http://www.angelfire.com/com/BobSanders/81Intro.html

http://members.tripod.com/~Data_Mate/irish/Irish.htm

TruthAndRights

Mon 1/7/99 2:15 PM [14679] [121x128] [121x252] [121x310] [121x320] [121x325] [121x326]

The founding of the French Louisiana colony here in Amerikkka is also interesting, and most people are not aware of it beginnings; most people were DEPORTED from France to that colony.


http://www.angelfire.com/de/BobSanders/81Intro.html

TruthAndRights

Mon 1/7/99 2:15 PM [14679]

Many people are not aware of the early Barbados - South Carolina connection: South Carolina was originally populated by migrants mostly from the West Indian colonies - especially Barbados... its early economy was mostly based on the needs of Bajans and the colony itself was mostly Barbados-influenced; it apparently also provided the basis of black slavery in South Carolina.

http://members.tripod.com/~Data_Mate/irish/Irish.htm

http://members.tripod.com/~Data_Mate/irish/ships.htm

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Astounding, those so vociferous defending Africa then cower in the face of SchizAlbino Mikey today.

Wow, this thread is pretty incredible... I feel like I missed out lol... the members on ES had resolve back then I guess... I never seen so much contributors to a common cause on here before... granted I'm new.

This thread is especially interesting, seeing lioness history.

Wait, if they had been exposed already, and a long time ago, why are they still here? Are they hoping people would forget?

forget what?

This topic comprises 9 pages: