

DARK SKINNED PEOPLES FROM AROUND THE WORLD

Nobody is black—in other words there are no black skinned people in the world.

Without exception, all indigenous people around the world are dark skinned. Eurasian pale skin, which is clearly distinct from albinism, only featured [about eight thousand years](#) ago. Emerging first, in the Caucasus region--central Asia then flowed into [Europe](#).

[Studies](#)ⁱ reveal a genetic mutation prevents the activation of melanin producing melanosomes resulting in pale skin of Eurasians. Incidentally, same mutations are responsible for the disorder known as albinism—which I find puzzling.

As stated in my video presentation, I have strong doubts about the theory that environmental factors alone is the cause of Eurasian pale skin. It is noteworthy to state that there are those who posit that Europeans are albinos, while I partially disagree, it is hard to refute the argument since available scientific data seem to point in that direction.

The following are some of the genes associated with skin pigmentation: MC1R, TYR, TYRP1, OCA2/HERC2, SLC45A2, SLC24A5, SLC24A4, IRF4, TPCN2, ASIP, and KITLG.

As I argued in this video, all aborigines without exception have retained the dark melanin hue, regardless of where they are in the world. And this is why I am of the strong opinion, that Eurasians are more than likely the result of interbreeding between homo sapiens sapiens and other hominids: Neanderthalensis(N) and Denisovans.

There is an interesting [new study](#)ⁱⁱ which claims Africans have a small percentage of N gene, but since that study didn't specify the region and population of Africa where N genes were found, it may be appropriate to take an educated guess and conclude it must be the northern tip; North Africa-- but of course, if this is disclosed it will further affirm what some have always known that there has been a population replacement in North Africa, that those who currently populate the region are an admixture of mostly Turkic and other Eurasians ancestry as seen in Egypt, Morocco, Tunisia, Libya etc with the aborigine populations evidently been driven inward to the hinterlands.

Interestingly, Horners (East Africans), specifically Somali and Ethiopians (not the entire population just some) are known to denounce their African heritage claiming to be Arabs and Jews respectively. It is even stranger, how Igbo in Nigeria also claim Jewish ancestry, and some Islamic apologist among the Yoruba people also manage mental gymnastics resulting in a convoluted Mecca origin claim. Which is just darn ridiculous as the Yoruba people of south west Nigeria have a properly documented, and well preserved history of their origin as entrenched in IFA.

IFA, the go to oral compendium of Yoruba people, interestingly mentions albinism, and how albinos known as afin in Yoruba language are to be treated. In view of this, I was totally in shock when in the course of snipping the images below, I found that afin—albinos, are discriminated against and sometimes killed in some African countries. This proves Africa is not a monolith as is generally assumed.

There are 3000 distinct ethnic groups in Africa, as I stated in this [video](#). This fact, and the attitude of some cultures only further buttress the arguments I have made elsewhere, that not all African cultures participated in slavery. While a few (cultures) participated in this dastard act, a lot more were simply victims.

From what I have garnered from personal research, it appears East Africans who were kidnapping other Africans were doing it at the behest of Arabs, who were the first to ever engage in the enslavement of Africans as chattel, and captured mostly women as sex slaves. Incidentally, there are oral records, which describe west Africans fighting wars trying to combat the menace of slavery, but with superior weapons coming into the fray their efforts were quickly crushed. I digress.

Since I have broached, on the oral wisdom compendium of Yoruba people, IFA. I may as well highlight the fact that though Calabar people ignorantly mistook multiple births as an evil occurrence. Yoruba people on the other hand thanks to their oral wisdom compendium--IFA, instead, celebrate multiple births hence have the cultural Orisa Ibeji rites.

Twins, and afin, though viewed as different were along with all disabled people treated kindly and fairly in traditional Yoruba communities. The disabled and Afin were invariably dedicated to Orisa Nla (Obatala). The following line of panegyric prove my assertion > > **Òwò kókó la fi n wọ 'gi. Òwò ÒRÌŞÀ la fi n wọ afin.** it must be emphasised that the disabled in Yoruba communities were not discriminated against or seen as less than the able bodied. Their state was accepted by their families and communities who would dutifully support them to be their best.

It is noteworthy to mention that the Ekoiⁱⁱⁱⁱ people who are neighbours to Calabar people also welcomed and celebrated twin births. In a world where Africans and all dark skinned people are derided and seen as inferior it is no surprise that the west and its media amplify bad practices out of Africa but are silent about positive and worthy ancient African traditions.

The various images below have been compiled from various websites. The aim is simple, provide imageries for the reader that illustrate the points discussed in this article, as well as the video. Hopefully, it can help in boosting the morale of all aborigines including Africans who today as a collective have been so beat down by systemic racialism: economic exploitation and political subjugation and as a consequence think the worst of themselves.

Happy viewing 😊



Image 1: A walnut skin tone contrast with the black headscarf and off shoulder gown the model is wearing—I bet you see the contrast

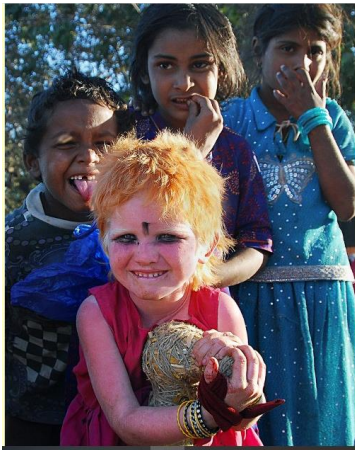


Image 2: An albino south Asian girl. Remember albinism in indigenous populations is a condition not a disease.



Image 3: Aboriginal Sri Lankans. Here you can easily observe two of the varied shades of dark and light brown in this image



Image 4: AINU man native to East Asia—Japan



Image 5: Eastern Indonesian men. Image source Quora <https://qr.ae/prkDya>



Image 6: MANIQU man

Some pictures of my people:



Image 7: nursing mother



Image 8

Image 6 – 8 Maniq people south east Asia—Thailand



Image 9 Semang woman with children. Image source Twitter



Image 10. Different shades of dark and light skinned Eritrean women
Image source google images



Image 11. Light and dark skinned Zulus of Southern Africa



Image 12.
Three shades of light, brown and dark skinned Africans. Image source ThinkAfrica.com

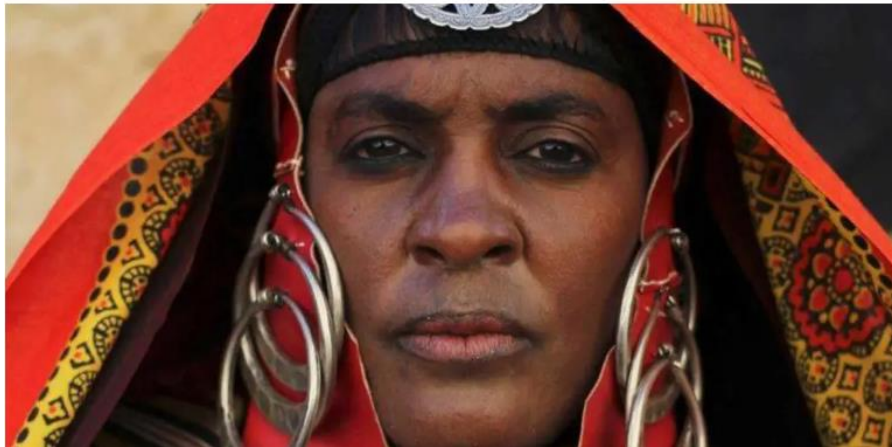


Image 13.

Amazigh (Berber) woman. Source

<https://indigenouspeoplenet.wordpress.com/2022/04/29/algeria-indigenous-peoples/>



Image 14.

Moroccans—Different shades of dark skin. Image source Quora.com



Images 15 and 16: An array of Nigerians with varied skin tones. Source: Google images & Vanguard newspaper respectively.



Image 17. An interesting contrast. Two African men one with dark skin pigmentation the other with light skin not pale. Image source #DentonRecords chronicles. This type of skin pigment contrast is not unusual within families in Africa.



Image 18 Hindoo woman Amma



Image 19. Dravidian woman. Source Atlantablackstar.com



Image 20: south Asians. Image source Quora.com



Image 21: south Asians Quora



Image 22 The Adivasis of India. Image source Pradan.net



Image 23. Native south American (Guatemala)women. Image source [wiki](#)



Image 24. A cross section of native Venezuelan women image source [Sounds and Colour](#)



Image 25. Indigenous Mayan women Image source [CultureTrip](https://www.culturetrip.com)



Image. Reuters.com

Image 26. Indian President Droupadi Murmu



Wikipedia.com

Notes

I have heard people say owo popo la fi wo'gi the correct phraseology is as used in the body of the article i.e. Ọwò kókó la fi n wọ 'gi Much appreciation to Babalawo Ifabukunmi Adewale who clarified this for me

I find Image 23 particularly interesting, those who are Yoruba or are familiar with Yoruba cultural dressing will notice the similarity between Yoruba and Mayan styles as depicted below and in Image 23 respectively. The striking similarity of the headscarf and shoulder shawl called the ipele in Yoruba language is quite remarkable to say the least.



Yoruba woman styled in Iro, Buba, Gele, ati Ipele

Buba=Blouse

Iro=Wrapper

Gele= Headscarf

Ipele/Iboru= Shoulder shawl

References

ⁱ Association of the OCA2 Polymorphism His615Arg with Melanin Content in East Asian Populations: Further Evidence of Convergent Evolution of Skin Pigmentation | PLOS Genetics

ⁱⁱ Identifying and Interpreting Apparent Neanderthal Ancestry in African Individuals

ⁱⁱⁱ Imbua, David Lishilinimle. "Robbing Others to Pay Mary Slessor: Unearthing the Authentic Heroes and Heroines of the Abolition of Twin-Killing in Calabar." *African Economic History* 41 (2013): 139–58.