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# WHAT IS RACE

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**Arthur Posnansky**

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Institute <Tihuanacu> of Anthropology, Ethnography and Prehistory

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## WHAT IS RACE

ARTHUR POSNANSKY.



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Editorial work

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# WHAT IS RACE

By Prof. Ing. Arturo Posnansky,  
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To his distinguished teacher Prof. Dr. Hans  
Virchow.

**ARTHUR POSNANSKY.**

If one wanted to write a detailed thesis to explain the concept of race, one would have to fill many thick volumes. Therefore, the purpose of the present article is only to summarise, by synthesising the results obtained in modern research on the notion of "race".

The concept of race is difficult to define with scientific accuracy. Modern anthropology distinguishes races especially according to cranial indices. According to the present state of science, what we know today, or rather presume, is that primitively there were only two prototypes of races, i.e. two primitive races from which the variants we know today have been formed <sup>(1)</sup>. One of those primitive races was, due to its characteristics, dolichocephalic, brachyprosopa, platirrhine, of more primitive or theromorphic characters. The other race, whose characteristics would be brachycephaly, leptoprosopia and leptorrhina, shows all the signs of a highly evolved race, since its basic morphology is maintained in the most evolved races of the contemporary human species.

Today, "pure breeds" or examples of them are very rare, as there is an abundance of crossbreeding between the two aforementioned "primordial breeds" which, in the

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<sup>(1)</sup> This work does not take into account the so-called black races, to which a special chapter will be devoted in another volume.

In the course of time, they have evolved to a greater or lesser degree or have acquired special characteristics according to environmental influences and the latitudes they have long inhabited.

Hence, according to modern anthropology, a "race" would be a human group that has the same "indices". As an example, and dealing particularly with the two main "Andean races", we would have two groups. One of these, in great majority, would be composed of elements that were dolichocephalic (head elongated towards the occipital), brachyprosopes (broad-faced), platirrhinos (broad broad nose), leptostaphylinos (narrow narrow palate), fenozygomatic (protruding bunions), mesoconchos (mongoloid or almond-shaped eye in low orbit), prognathous (very advanced upper jaw seen in profile), etc., etc., etc. The other group would consist of human elements with the following characteristics: brachycephaly (high head, flattened at the back), leptoprosopia (elongated face), leptorrhina (thin, elongated nose), brachycephaly (broad broad palate), orthognathous (mandible slightly protruding with approximately vertical dentition), hipsiconcho (foliolar or European-shaped eye, as the eye in a high orbit is also called). ( )<sup>2</sup>

Thus, if it is the case that a human group has the characteristics of one of the two types whose cranial indices have been specified above and that, in addition, it has in its skin, eyes or hair a certain predominant pigmentation in the majority of its component elements, only then can it be properly called a "race".

But very rare, except in the Andean region - the oldest part of the American continent - are the human groups which, according to modern anthropology, could be called "races". Almost all the so-called races of today, I repeat, have been mixed races for thousands of years, and this fact has been recognised by eminent anthropologists, such as Felix von Luschan, Hans Virchow, his father, Rudolph Virchow, Ranke, Schwalbe, Friedenthal and many others in Germany, Boul in France, Schlaginhaufen in Switzerland, and Franz Boas, Hrdlizka and many others in the USA. USA.

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<sup>2</sup> When dealing with the classification of breeds we take into account for the moment only the skull and not the body, as this is the anatomical part which undergoes the least transformation (except in the case of crossbreeding, or artificial and accidental deformation). As far as the development of the body is concerned, it is subjected to many external factors such as social life for long periods, nutrition, trades, sports, etc. etc. etc.

Furthermore, it must be said, sub-races or rather anthropological groups were formed, not only by interbreeding but also by special factors, such as climatic, social, dietary and other factors specific to the environment, about which it is not possible to provide further details in this schematic article.

Consequently, with the exception of certain aboriginal tribes of South America, there are now very few representatives of the so-called "pure races" in the world. Fortunately, here in South America, especially in the Andean section, the oldest part of the continent from the geological point of view, we still find almost pure racial groups among the genuine Aruwakes, the Puquinas, the Urus, the Chipayas and the Khollas, the latter being so called by Bolivian anthropologists and inhabiting the large indigenous communities of the Cordillera section.

Much more confused than in the Americas is the question of races in Europe and Asia, two continents which modern science has quite rightly regarded as one, calling it "Eurasia". Due to frequent and multiple migrations over thousands of years, many races that might have been considered "pure" have been mixed in Eurasia. Hence, today, only the expert anthropologist, with the help of all the complicated anthropometric instruments, can distinguish moderately pure racial types and their corresponding interbreeding with this or that race.

Then, both in Eurasia and in the Americas, a "human meltingpot", as the Yankees call it, has formed as a result of continuous migrations, a melting pot in which different peoples have merged.

Baron Felix von Luschan, Germany's prince of anthropologists, said in his great work "Peoples, Races and Languages": "A human group with the same somatic characteristics originally had only one language. In the course of time, through migrations and mutations of peoples, whether due to peaceful or warlike influences, through trade and communication, the conditions which formerly made us distinguish races in many parts of the world have been completely changed. Thus it is that in very few places in the world today one could speak of pure races. In modern science, therefore, the word "race" has already lost a large part of its intrinsic value.

As far as the African continent is concerned, with the anthropologist's tools, one could also distinguish, among the blacks, certain groups, i.e. variants which, quite properly, could be qualified as black and negroid races ().<sup>3</sup>

To return to the racial concept in Europe, especially in Hitler's Germany which has trampled and trampled the sciences along with all other values of culture, the qualifier race has been used only as a political weapon, as a matter of flag or sword wielded against a group which is not a race but a Mosaic religious congregation, a spiritually evolved group, which for thousands of years has lived in community, with a moral life, with healthy customs within the family, which is hard-working and economically powerful, which has been able to achieve great enterprises in all parts of the world; A spiritually evolved group, which for thousands of years has lived in community, with my moral life, with healthy family customs, which is hard-working and economically strong, which has been able to carry out great enterprises in all parts of the world and which has great wealth in all those parts of the world. This group, or rather this religious congregation, does not become a race, but is composed, anthropologically speaking, of a multitude of racial elements from the former Asia, from Iran (the so-called Aryans or "Aryan Races" is an invention of Max Müller) and from all the racial groups of Europe and Asia. One cannot then speak, for example, of Israelites of one race, but of a group of people professing the Mosaic religion and made up of a conglomerate of peoples who, through coexistence and automatic imitation of gesticulation and contraction of facial muscles, apparently resemble each other, which serves the layman to say, using the German word "Rassenmerkmale", that they are "racial signs".

It is known that in the course of approximately 1,900 years since J. C., millions of these "per fas et per nefas" elements have been converted to Christianity and other religions, and it is also known that the "water of faith" does not change the race.

And so it is that today millions of individuals of the so-called "Jewish race" profess the Catholic, Protestant, Orthodox-Anatolian, etc., religions, who are now considered by the new apostles of present-day Germany as "pure Aryans".... Confession does not make the race. Among the Jews there are proportionately as many blondes, brunettes and brown-haired people as in the groups of

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<sup>3</sup> This work does not take into account the so-called black races, to which a special chapter will be devoted in another volume.

Other denominations; and the elongated and curved nose, or the "nose of the former Asia", or "dynamic race nose" as it has also been called lately in Germany, is found among Jews as well as among the so-called "Aryans". Therefore, we repeat, baptism does not change the shape of the nose, which is one of the main and most persistent racial signs, nor does it change the chromosomes of the organism, since they are parts belonging to the cell nuclei, which in turn are the carriers of heredity, "per secula seculorum".

From the above considerations, no man of culture in Europe, Asia or America, can swear that he does not have a certain percentage of Semitic blood in his veins.

As for the word "Semitic", it is not a term that properly applies to individuals of Israelite confession. Semites are, according to anthropology, historical geography and the biblical account, the descendants of Shem, who do not constitute a race but a group of individuals who spoke a language coming from the great Semitic linguistic branch, a language still spoken by various human groupings of Assyrian, Babylonian, Phoenician, Punic (Carthage), Arabic, Samaritan and hundreds of other elements of the so-called Semitic races and sub-races.

Among these Semites there are also Aryan-speaking peoples ("Aryan" is a mother tongue and not a race), and Indo-Germanic (Indo-Celtic).

In conclusion, therefore, one cannot properly speak of a "Semitic race", but of "Semitic languages" and, in the present case of Bolivia, of immigrants whose individuals profess the Mosaic or Hebrew confession. They form a community of religion and interests which, over a long period of coexistence, have constituted not a race, but a social group with a specific ethic. However, in the study of Andean Anthropology we are not mainly interested in the so-called "Semitic race", nor in the convenience or inconvenience of their stay in Bolivia and their consequent interbreeding with the national element, but from the descriptive, somatic and psychic point of view of the Semites by the German professor Dr. Hans F. R. Günther, taken as an example for being one of the modern anthropologists of his country who only now, of course, communes with the anthropological regime of the Third Reich. This professor is the supreme pontiff of anthropologists in Germany today and, together with Kynast and other "cardinals", sets the anthropological-political standard for race in the Reich. In his "Anthropology of the German People" (1938), Dr. Günther, of course, presents the question from the point of view of "pro domo sua", affirming the existence of an alleged "Aryan race", while



In his earlier work "Anthropology of Europe", written with a certain sincerity in 1929, i.e. when he was not yet in agreement with the "Aryan" regime in the new Germany, he still distinguished between the "racial intermarriage of blood from "former Asia", an intermarriage or miscegenation which he himself describes as "vorderasiatischer Einschlag". As it was not fashionable at that time to speak of interbreeding with Semitic blood, especially when it came to outstanding people in Germany, he had the ability to refer only to an "Einschlag" of races from "Asia Anterior" and not to an "Einschlag" of Semitic blood.

Because here, in the Andean section, we have not an "Einschlag" of that type which the above-mentioned anthropologist calls "Asia Anterior", but types, - we stress types, - which are in every respect identical with those Asiatic ones, we had to mention, nolens volens, to Günther. Of course, we do not mean to assert that there was even the slightest kinship between the races of Earlier Asia and the human groups inhabiting certain parts of our mountain range, and to whom, as we have already said, there was not the slightest kinship, as already I have already I have already I have already said, the anthropologists Alto-Peruvian anthropologists call "Khollas". These "chollas are at their conformation cranial conformation(cephalic indices) identical to the "Anterior Asians", and nevertheless form, and without any doubt, an autochthonous people of the Andes.

Now, as regards the somatic and psychic decadence or ascent of the peoples of the world, we can say that such factors as food, climate, bodily exercise, hygiene, proper instruction, family example, etc., have a powerful and exclusive influence. Hence, in the cultural, somatic and psychic level, the peoples whose individuals - perhaps because of geography - enjoy a good diet, exercise, are hygienic, etc., rise in the cultural, somatic and psychic level. On the other hand, the people who are undernourished, or rather insufficiently nourished, with poor housing, and whose individuals have had little physical exercise since childhood and therefore "have drunk little water" (<sup>4</sup>), fall to the same level. **Basically, the** human organism is the same as plants, which develop favourably when they find fertile soil, and become stunted when they find soil that is poor in nutrients. Hence, as far as the somatic is concerned, there are no superior or inferior races. It is only in the intellect, which is hardly influenced by external factors, that there are superior and inferior races.

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<sup>4</sup> It has been proven that children who drink too little water in infancy do not have a regular functioning of the thyroid gland, which, as we know, regulates the growth of the human body.

higher and lower. And we will refer to this later. As an example concerning stature, we will mention or compare the child from the Cochabamba valleys and the one from the Altiplano region: It is suggestive that the child of the regions mentioned above, because of the great agricultural resources and the benign climate of their land, has the possibility of better nourishment, and of exercising more frequently in the open air than the child of the Altiplano zones (La Paz, Oruro, Potosi) where the adverse circumstances of climate and nourishment are manifested as adverse factors to their normal growth, and where vital indices are greater than those of the latter.

It is clear that nowadays mothers and teachers, some instinctively and others through studies, have understood that somatic decadence has the aforementioned causes, and it is from this knowledge that the children of the Altiplano regions of Bolivia, of the departments already mentioned, have progressed extraordinarily from the somatic point of view. It follows from these same reasons that the children of the Altiplano are today, compared to the near past, taller, stronger, more robust, more resistant to the diseases of childhood and show few signs of malnutrition and consequent rickets. The modern child of La Paz, like the child of Oruro or Potosí, is, thanks to physical education and pedagogy, far superior to the child of thirty years ago, both somatically and psychically.

As regards the intellect, it cannot be doubted that there are SUPERIOR AND INFERIOR races, for no one today would dare to assert the contrary. And it should be pointed out in this connection that, in accordance with proper or improper interbreeding, races improve or decline. The phenomenon that really proves the existence of superior and inferior races, has its full proof, as in no other part of the world, in our Altiplano. If one visits the rural Indian schools *and* separates in the classrooms, as I did, the children of the Kholla type (brachycephalic leptorrhines) from those of the Aruwak type (dolichocephalic, mesorrhine and platirrhine) and examines each of these types separately, in isolation, for example, by investigating their reaction to the explanation of the "Kholla" type (brachycephalic leptorrhines), If, for example, their reaction to the explanation of the usefulness of an object or the cause and effect of an event is investigated separately, the answers obtained from each of them will convince us - with all evidence - that there are intellectually superior and inferior races among those we call "Indians"; For those of the "cholla" type think and act concretely, while those of the "aruwak" type think and act abstractly.

**Dolichocephaly** plays a radical role in the capacity or incapacity of the Andean Indian (and also in representatives of any race). In support of this assertion, we could ask the following question: "Who would be able to show us a brachycephalic mammal (with the exception of the gorilla whose cephalic index is 89.8) or an anthropoid with a **brachycephalic** skull? It is now an incontrovertible and unquestionable fact that a sign of evolution, of race superior race, is the "brachycephaly", accompanied by a evolved nose, i.e. leptorrhina.

Of course, there are no rules without exceptions. In the interbreeding between those two races (khollas and aruwakes) which I claim to be "Urrassen" (primordial races), racial signs are inherited from one or the other. That is to say, in interbreeding there are, for example, "mesorhine brachycephalic", "leptorhine dolichocephalic" or "mesaticephalic" (interbreeding between dolichs and brachycephalic), with long noses or short noses. It is natural that with the interbreeding of these two primitive races, new racial types were formed, just as by the alloying of two metals a new one is formed. Take, for example, the noble bronze, which is nothing more than a mixture of soft tin and rough copper, and which far surpasses the goodness of its original components. Human nature itself, in natural selection, seeks miscegenation. A snub-nosed man instinctively seeks the snub-nosed woman and vice-versa. The blond man, the dark-haired woman and vice-versa. The brachycephalic man for the dolichocephalic woman. In regions where there is no possibility of such natural selection and where for very long periods brachycephalic males and brachycephalic females unite, there are common cases of hyper-brachycephaly. The same is true of dolichocephalic males, whose union, over long periods of time, produces numerous cases of hyper-dolichocephaly. This is also the case in regions where leptorhine types predominate and where, in the absence of admixture with mesorhine or platyrhine types, the formation of highly evolved types with noses of astounding length is frequent.

Among the Semites themselves - thus qualifying them from the dogmatic religious point of view - and when the "taboo" of orthodox prescriptions no longer exists, men today look for women of different religious creeds and vice versa. In other words, there is not only a material, but also a mental, psychic and religious crossbreeding, whereby the husband or wife is drawn towards the creed that he or she assumes to be more evolved or more sublime, in accordance with the

culture or the suggestibility of each spouse. And here perhaps a very interesting somatological point should be made.

If, for example, two spouses live together for a long time, a phenomenon occurs which even the most uninitiated in anthropology or physiognomy can observe and which reveals a remarkable facial resemblance between the two spouses. It is not precisely that they resemble each other in their features, but rather that, due to the fact that they have lived together for a long time, they reciprocally reflect each other's facial muscles and automatically transmit to each other the gesticulation that used to be peculiar to each of them. And so it is that the two of them do indeed resemble each other in some way. The same thing that happens in marriages also happens in races. For example: in a group of "Slavic types" there are some whose features would be of the "Old Asian" type and who of course conform to the typical features of the majority of the group's members, whom the German anthropologist Günther classifies as Slavs with "vorderasiatischen Einschiag" (with the intrusion of Old Asian blood), so as not to contradict himself.

Another example: a light-skinned Bolivian who travels to Europe and for many years resides in any German village of a certain racial particularity and after having learned to speak the German language perfectly and without a foreign accent, will not be considered at first sight by any native German as an outsider, because, apart from having learned the dialect of the region, he will have automatically and involuntarily assimilated the special and typical movement of the facial muscles, gesticulation and gait of those born in the region where he resides.

It follows from the above that it is no easy task to distinguish breeds and their interbreeds. The only means of distinguishing them is, and will be, the measurement with cranial index calculations and the comparison of groups with groups, according to the methods indicated below.

Of course, these studies can best be carried out on the skull, using modern instruments such as the "Cubuscraniophore" (Fig. 1) for craniometry and skull photogrammetry; an instrument by means of which it is possible to carry out, mathematically, even the most complicated "projection measurements" on the metre grama and the most delicate studies can be carried out, even to determine the interbreeding, to a greater or lesser degree, of such or such breeds.

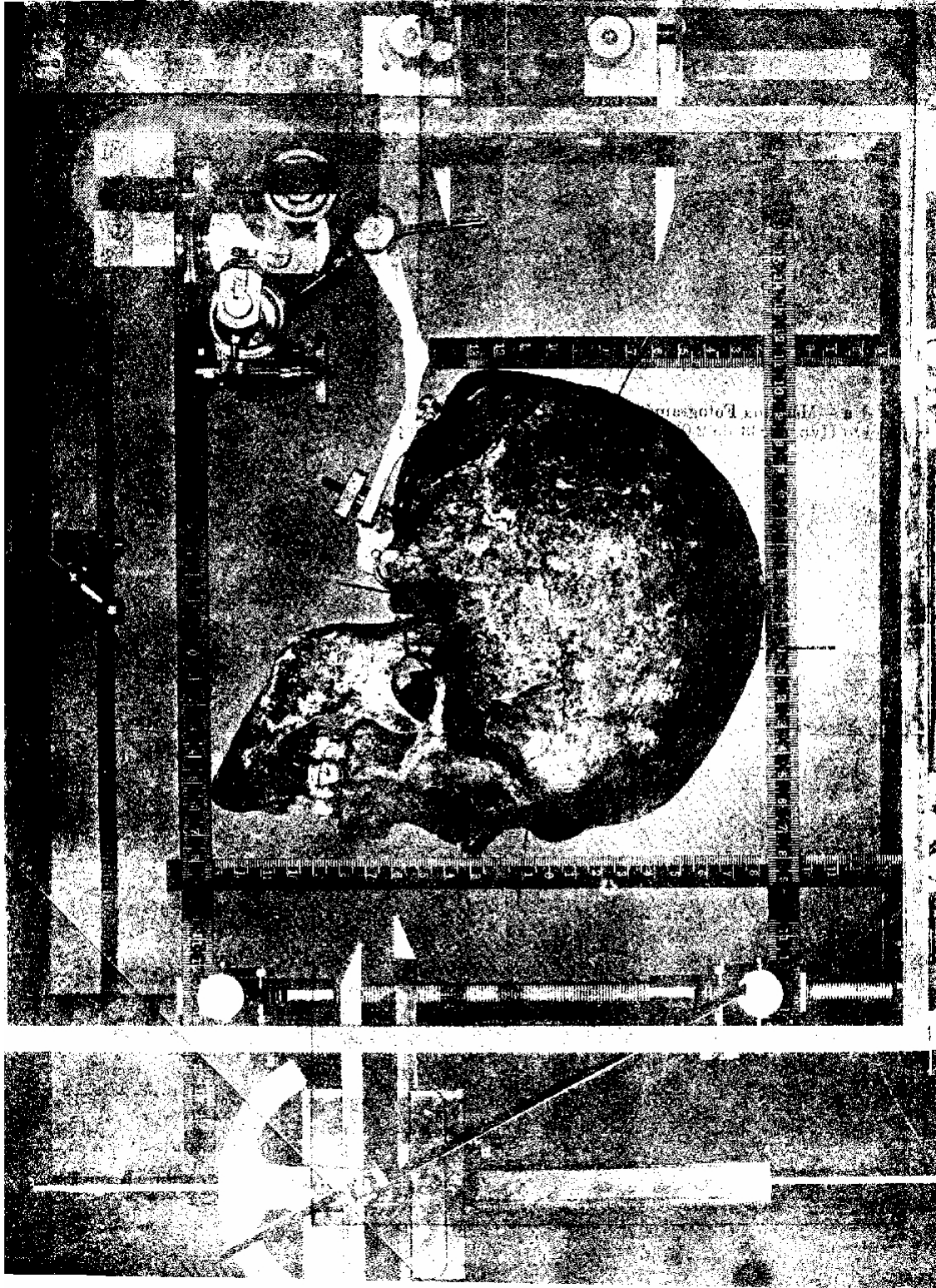


Fig. 1 Posnansky's "Cubuscraniophore" for craniometry and photogrammetry skull with which precision anthropological work is carried out at the "Tihuanacu" Institute of Anthropology, Ethnography and Prehistory.

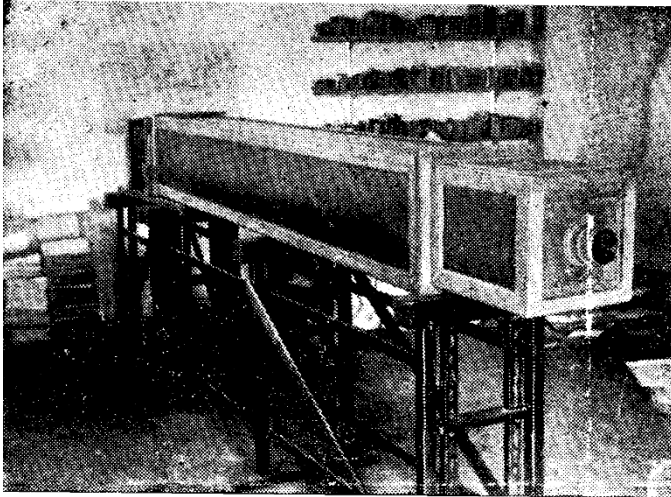


Fig. 2 Photogrammetric machine with 3.55 metre bellows and Hypar 1:33 lens with 2,000 millimetre focus (C.P. Goerz Berlin), working in combination with the Cubuscraneophore and with which five standards of craniophotometrograms of each skull are obtained without optical distortion, in half life-size. It takes all possible measurements and even "projection" measurements of the human skull.

The needles are located on the cardinal points of the skull to indicate the precise points for photocraniotrigonometric studies).



Fig. 3 Front and profile view of a genuine "Aruwake" type (Uro de Iru-hitu, Río Desaguadero) Note the "blunt" expression of this face and the characterless jaw.

There are very few specialists in the world who, when dealing with anthropology, put aside their political creed and deal with this kind of study for purely scientific purposes, for which a great deal of preparation is required and in which, I repeat, it is not enough to measure the skull but also and preferably the nose which, without doubt, is the main part of the face, both in the living individual and in the skull of the dead, for the proper racial distinction. With my teachers, Prof. Dr. Felix von Luschan and Prot. Dr. Hans Virchow, we have carried out extensive and profound studies on this subject, and perhaps in the next issue of this journal I will refer in extenso to this fascinating and complicated subject. I can only emphasise that neither language, nor religious creed, nor geographical latitude, nor hundreds of other factors contribute to the formation of a "race", but I affirm that there are true races and their corresponding mongrelisations, and I also affirm that there are SUPERIOR RACES AND INFERIOR RACES. This fact must be taken into account, especially in Bolivia. When it comes to educate, that is to say, to familiarise, to frame the Indian with our culture and to make him a useful man for the list and for the country.

On the subject of superior and inferior races, it is appropriate to cite one of the most striking examples the world has ever seen, and which concerns an issue that is very topical.

The racial mixture in the German nation, today at war, is known not only to anthropologists who do not agree with the anthropology imposed by the policy of the Third Reich, but also to the layman. There is no single "Aryan" race there, as modern German politics would have it, which of course has never existed, does not exist and will never exist, but a racial alloy of many homogeneous and heterogeneous elements, among which there are superior and inferior racial groups, groups which the new anthropologists of the present regime in Germany call Nordic, Slavic, Dinaric, "Former Asian", Dalian, South-Eastern, Mediterranean, Alpine, Baltic and so many other designations which to a large extent are not even known to the most profane.

These are more imaginary than scientific, but they have been devised by those anthropologists in support of their political point of view. This racial intermingling, which has existed for many centuries, has given rise to a human group with racial characters which are in part undoubtedly superior, and to which I referred earlier by giving the example of metallic alloys. Thus, owing to these mixtures, there was undeniably produced in

Germany a new anthropological element with characters of great drive, energy and superior intelligence.

The Russians, today's opponents of the Germans, are the racial opposite of the Germans. They form for the most part a homogeneous race, consisting especially of large groups of Slavs with Mongolian intrusion, a race which is undoubtedly inferior. The racial signs of the Russians are so typical that anyone, even without anthropological knowledge, can distinguish them (Fig. 2). Their noses are short, broad, flat and sometimes upturned; the interlacrimar distance is considerable: they are phenozygomatic, the palatal vault is elongated; also the distance between the nasal spine and the upper lip is wide, and the measurement projected from the "nasion" to the vertex is enormously inferior to the measurement projected from the nasion to the "gnation". Roughly speaking, they have a flat and broad face, very similar to the Aruwak type elements of South America, elements which, as I have shown in many other articles, form a RETARDED RACE, a herd breed which, if it lacks a good "Fuehrer", is easy to disperse and to overcome.

Recent events have demonstrated the absolute truth of what I have just said. Russia is a country with astronomical resources and human material in far greater numbers than its opponents. The same is true in the Far East, where the Japanese, a superior race, outnumber the Chinese, a retarded race. Russia was prepared in advance for a war against the whole world. She accumulated resources on a formidable scale, the assistance of foreign technicians to reorganise her industries and to extract the fantastic riches from her soil. It prepared from the moment it entered the communist system for war, not only materially, but ideologically. And in spite of all these preparations, his defeat would have been certain, had he not received the timely help of his best ally: the terrible winter, which had previously, on October 19, 1812, defeated the great Napoleon Bonaparte.

Despite fighting in terrain whose topography is favourable for defence, the formidable Russian army is herded like a flock of lambs. (Lately it has reacted like a sick man to an injection of a stimulant, with the effective help of its British and American allies). Of course, Russia still has an enormous "hinterland" with vast resources, networks of modern railways and roads, colossal armaments factories, industries of all kinds, mines in full operation and, finally, abundant



raw materials which other nations have to import. In times of peace it has been able to obtain everything it needs from abroad, for it has incalculable wealth at its disposal, since its political system makes it the largest capitalist and industrial state in the world. If these advantages are on its side, it has, on the other hand, and apart from the race factor, the disadvantage of having allowed German observers, during the period of its quasi-alliance with Germany, to carefully and painstakingly study all the vulnerable points of the Russian colossus.

Let us look at the photograph of the great Russian Fuehrer, Marshal Tymoshenko, the supreme warlord. He is a typical Slav-Mongoloid, the type of Genghis Khan. But the tactics of the "Genghis-Khans" are of no use against modern strategy and tactics, which are handled by superior peoples. With their modern armament, their powerful economic resources, the great numerical superiority of their army, the new anti-capitalist ideology which fortifies the patriotic feeling of the masses, the formidable preparation of twenty years and the favourable topography of their soil, the Russians have not been able to avoid the great defeats inflicted by a racially superior element. And this fact teaches the whole world a great lesson to me.

Of course, the chances of success in a modern, mechanised war do not depend solely on the question of race, since the individual factor and personal courage are no longer as important as they once were, but depend on many other factors, - let us say clearly - on cynicism, unscrupulousness, greed, the immorality of disregarding solemn commitments. The fallacy, the hypocrisy, the merciless terror in lands not affected by war or already subdued by the action of arms, the espionage through the corruption of citizens of the opposing nation and at the cost of vast amounts of money and other resources.

After this war the world will meditate on whether these systems, which throw mankind back to primitive barbarism, will continue to be perfected, or whether it will... whether it will take another course suitable to the evolved man, who detests those procedures, who does not wish to be a slave to anyone, and who loves freedom. It will be necessary to consider whether, in order to settle international disputes, it is necessary to massacre peoples by means of machines of destruction and raze to the ground works of millenary culture, or whether, at last, it will be possible to find solutions and resources other than brute force.

For all the above considerations in different aspects, it is necessary to give greater importance to Anthropology and especially to the study of the capacity of races and their interbreeding, in order to obtain superior racial elements of greater efficiency, of greater morality and of greater utility for the human race as a whole; for it is often in this that the happiness, the success and the greatness of a nation consist. The American people, long ago, have successfully begun this interbreeding, and have undoubtedly obtained a new racial element of great efficiency.

The new expositions which the anthropologist Günther - who assimilated himself to Nazism after having written his Anthropology of Europe - makes in his new work written in 1938, are not based on the science of anthropology, but constitute the defence of the "Aryan" dogma of the new Germany, and are therefore devoid of good faith. For example, what he calls the **Dinaric race** is nothing more than the predominance of very ancient elements from "Asia Anterior", a fact which he admitted in his earlier works, but which in his latest, written under the iron rule and suggestion of the new dogma, he has discarded, as he has also banished the notion of "vorderasiatisch" or with "vorderasiatischen Einschlag" (anthropological intrusion of elements from "Asia Anterior"). This shows, in a wise man, a lack of consistency of character and a lack of a solid basis in his ideology.

A fact, for example, which no one, to my knowledge, has yet dealt with, is that in the Palaeolithic and Neolithic graves in Sweden, in the "Einmannsgräber" (single skeleton graves) and in the "Vielmannsgräber" (<sup>5</sup>) (multi-skeleton graves), suggestive details are evident. In the single-skeleton graves, only brachycephalic types (probably of the "Anterior Asia" type) are found, and next to them artefacts of higher craftsmanship and greater perfection. In the other burials, where several skeletons are found together, it is found that these are of dolichocephalic race and that the burial gifts consist of artefacts and weapons of rustic workmanship. (See collections in the "Tihuanacu" Institute of Anthropology, La Paz, Bolivia).

This fact casts a suggestive light on what that German anthropologist of a new style and new ideology calls the "Oberschicht" (upper stratum), the aristocratic, evolved, Fuehrer people, the bossy people who,

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<sup>5</sup> See: J. K. Forssander. Die. schwedische Bootaxtkultur and ihre kontinentaleuropaischen Voraussetzungen. Borelius. Lund:1933.

according to Günther himself, is scattered in small numbers among the common people both in Germany and in the Nordic region of Europe. Without the slightest doubt, they suppose it to be a brachycephalic or mesacephalic type through miscegenation, a type which in those countries is "worth and productive" and which is not to be confused with the herd people or the tool people, the executor. ... the mass which in a war is cannon fodder and which is not allowed to think, for it must only strictly obey and sacrifice itself for the notion "Fatherland", being led by a superior class, which Günther calls "Oberschicht". In conclusion, I will say that serological experiments, aimed at distinguishing the races, the kinship between them and their interbreeding, as well as other supposedly fantastic studies and determinations, are for the time being only initiations into a science which is in its infancy, and therefore cannot be taken seriously in racial studies. Perhaps later progress will be made in this field, which in Germany is called "blood group affinity" (Blutgruppen).

The present study is merely an introduction to the race problem and I will address it in greater depth in a later issue of this Journal.

# KHOLLAS AND ARUWAKES

## At the III Pan-American Assembly of Geography and History

One of the most warmly discussed topics at the Pan-American Assembly of History and Geography held in Lima last year was the predominance of the Khollas over the Aruwakes in the ancient cultures of Greater Peru, today's Peru and Bolivia. It is well known in the scientific world that years ago I published the conclusion that in southern and much of northern America there were originally only two main races (Ur-rassen).

(6) The one was a leading people, superior in mental capacity and dynamism, a fighting, organising people with great moral qualities.

(7) In short, a people of "führers", but in relatively small numbers and whose physiognomic and **c h a r a c t e r** conditions made them very similar to certain peoples of "earlier Asia". They were called, in the Andean region, the "**Khollas**", from whose bosom came first the "Willkas" and later the "Inkas" (<sup>8</sup>), as well as the groups of commanders who built the great "Huscas" on the Pacific coast (Peru). The individuals belonging to this RACE - we emphasise the term race - were the authors of the important cultures of the Pacific coast. These, which always existed in small numbers, spread southwards towards Argentina and Chile and northwards towards Peru, Ecuador, Colombia, Central America, Mexico and even further north. In the most remote burials, the skeletal remains of these types are found alongside the finest works of art and fine pottery (see also the Paracas burials in Peru).

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<sup>6</sup> Ur-rassen: Germanic technical term meaning "fundamental race" or "primordial race".

<sup>7</sup> See: Posnansky - "Antropología y Sociología". La Paz 1939 (Editorial Instituto Tihuanacu de Antropología) 1938.

<sup>8</sup> **Willka or Inka** means practically the same thing; the one in Aymara and the other in Keshua, both have the philological root "**ika**".

The other race that we have provisionally come to call **ARUWAK**, due to the fact that a large portion of them spoke "aruwake" dialects at the time of the conquest and still speak today, also have special and unmistakable characteristics, whose anthropological prototype was found by Lund in some very ancient layers in the caverns of a site called Lagoa Santa in Brazil. (See later the article: "A Chipaya couple").

The common mass of what we now call "Indians" are precisely of this type. They are a mentally retarded people, who somatically resemble the Mongoloid peoples of North Asia; docile to be led, they are a true "herd" people, who undoubtedly were the servant mass of the Khollas, just as today they are the servant indigenous mass of Ibero-Americans. Of course, there are intermediate types between both races as products of millenary mestizations, BUT LUCKILY THERE ALSO EXIST, ESPECIALLY IN THE ANDEAN REGION OF PRESENT PERU AND BOLIVIA, RACE TYPES IN RELATIVELY PURE STATE! Some of those we have anthropologically marked as Aruwakes still speak Aruwake dialects (Fig. 1). Both racial types, Khollas and Aruwakes, allow the anthropological researcher to determine not only their typology as a race, but their respective superiority or inferiority as peoples. In this respect, it is not even worthwhile to touch upon the theories which are now being definitively shelved, about the Asian, or Australian, or Melanesian or other origins of the American peoples; far-fetched opinions, which are based on fragile and unsustainable foundations in practice, as the undersigned demonstrated in a lecture delivered at the University of San Marcos in Lima in 1939, entitled "America, land of origin of the American Man".

At the Pan-American Assembly in Lima, the professor of that University, Dr. Roberto Mac Leán, tried to discuss this issue with theories based on the archaic opinions of yesteryear, which, with modern research in the field, have no scientific basis whatsoever.

In the discussions that this subject raised and to which reference was made at the beginning, some of those who took part in them played a role that was not without merit, something like a kind of nationalism, mainly in those people not yet acquainted with the modern disciplines of Physical Anthropology and Anthropometric Technique, by means of which by means of perfected instruments such as the "Cubuscraneophore" for rational craniometry and cranial photogrammetry (Fig. 1), one can arrive at

to prove the existence not only of types belonging to pure races, but also of mestizo races. Some of those debaters, like Imbelloni in Argentina, confused in their minds the notion of **race** with the notion of **language**. That is why they imagined that the Khollas are the "Aymaras", while the Aruwakes would constitute the "Keshuas", whereas there is neither an AYMARA RACE nor a KESHUA RACE, but simply peoples who spoke or speak the Aymara language and peoples who spoke or speak the different Keshuas dialects. Both among the Keshua-speaking and the Aymara-speaking there are Khollas and Aruwakes. THE RACE IS NOT DISTINGUISHED BY THE LANGUAGE THEY SPOKE OR SPEAK.

They do not yet speak, **but are distinguished by anthropological characteristics which are mathematically determined by means of "standard indices"**, which in turn are obtained by means of modern anthropometric technology on the basis of sophisticated instruments (<sup>9</sup>) and by means of careful observations, with which not only indices are determined, but also used to determine groups in the same "sphere of variation" of indices (Variationsbreite), but also that **these are used to determine, in large series, groups which are in the same "sphere of variation" of indices** (Variationsbreite), a notion which can best be explained by giving as an example the cephalic index and within this the dolichocephaly, for example. The following are dolichocephalic, according to the dictates of our present science

anthropometric, those skulls whose cephalic index varies between 70,0 and 74,9 (<sup>10</sup>). Consequently, all skulls between the above-mentioned figures, are in a "Variationsbreite", i.e. in the same "sphere of variation" of dolichocephaly. Thus we find in the inter-Andean region two main types of races which, fortunately, have not yet completely interbred; that is to say, whose individuals are, with respect to most of their main indices, in one and the same "Variationsbreite". I refer to the Khollas and Aruwakes. Now, in order to specify details in a scientific way, something must be explained about the indices, something which is very common for anthropologists, but for those who are not familiar with modern anthropometric technique, it is necessary to

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<sup>79</sup> I know people who enjoy fame as anthropologists - and of these there are many whom I do not want to point the finger at - who have no idea of the anthropometric technique so indispensable for distinguishing races and their interbreeding. As they do not understand or have not learnt this science (which, moreover, cannot be learnt in books), they despise it and make their disciples believe that it is an "outdated" science.

<sup>10</sup> There are also among the dolichocephalans: Extreme dolichocephalans with 55,0-59,9. Ultradolichocephalics with 60,0-64,9; Hyperdolichocephalics with 65,0-69,9; they belong to artificially or accidentally deformed skulls.

(index is a ratio based on  $W$  100).

Dolichocephalic skulls are, I repeat, those whose length and width indexes are in the "variationsbreite" between 70.0 and 74.9. Mesacephalic skulls are those with an index between 75.0 and 79.9. Brachycephalic are those with an index between 80.0 and 84.9 (<sup>11</sup>).

As regards the other proportions of the skull or rather of the face of the skull, we have in use, in order not to complicate the practical and immediately useful craniometry, to distinguish MAIN RACES only the proportions of the height and width of the face plus the width and height of the nose.

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<sup>11</sup> There are also extreme types among the brachycephalic, these are the same, most of the time deformed, either artificially in childhood or accidentally by carrying weights on the head or for other reasons that are not appropriate to discuss in this short article.

These extremes when they have indices of 85.0-89.9 are hyperbrachycephalic, and with indices of 90.0-94.9 they are ultrabrachycephalic and there are even those with indices of 95.0-99.9 that have come to be called "extreme brachycephalic".

Researchers who carry out more specialised studies can of course determine indices, including the length and width of the upper face, the length and width of the foramen magnum, as well as the frontal indices, the stephanoid index, angles, volume, planes and many others, which would require the writing of a whole treatise on craniometry to cite them all. Those mentioned in this note are necessary for the determination of crossbreeding between two races, which are special studies that have been carried out for many years in the laboratory of the "Tihuanacu" Institute of Anthropology, Ethnography and Prehistory in La Paz, Miraflores Calle Pinilla N° 554-

556. As far as measurements are concerned I adhere to and use mainly the excellent technique of my teacher Prof. Dr. Felix von Luschan and with it the technique adapted in Monaco and Frankfurt; and in the orientation of the skull the Horizontale of Frankfurt. *For* the nose - one of the most important studies in breed determination - I have adopted the technique of my teacher Prof. Dr. Hans Virchow. In all other delicate laboratory work, I use the technique of the Cubuscraniophore for craniometry and photogrammetry, which is constructed for precise angle measurements and projection measurements and which is combined with the skull photogrammetry apparatus, which has a 2,000 millimetre lens and its respective long camera, which enables me to obtain distortion-free, half life-size photographs in five standards, in which the same and perhaps better measurements can be taken than with the same skull forum (see Fig. 1).

(also in certain cases the prominence of the nasal skeleton), plus the size and width of the orbital sockets (orbit) plus the length and width of the palate. To all of this we can add the gnathic studies (prognathism and orthognathism, which are given in most cases by the palatal index) and the phenozygomatia and certain projection measurements (<sup>12</sup>) such as, for example, the postbasal diameter of the skull. From the above, it follows that if a human group presents a series of similar cranial logical indices, i.e. they are in a "Variationsbreite", it can be classified *as* a RACE or racial group.

Fortunately, by great good fortune, in the inter-Andean region there are still clans (indigenous communities) which, as far as their cranial conformation is concerned, are in the same "Variationsbreite" of a race.

Thus we have on the one hand the Khollas, the people of the Andes who, in many of the large communities of the republics of Peru and Bolivia, live almost without any miscegenation and enable the researcher to determine a precise "standard of measurement"; and on the other hand, the Chipayas, Urus, Puquinas, Changos and many other peoples, whose ancient language, Aruwak, is still spoken in certain groups.

Between these two racial groups, it has fortunately been possible to determine - I repeat - true "archetypes" (Ur-rassen), whose cranial standards in turn make it possible to distinguish two human groups: one totally different - from the typological point of view - from the other. Of course, some of these two true races have, in the course of time, interbred with each other in spite of a sort of "taboo" that existed between them, especially among the "Chollas" of Collana, until the beginning of this century. Anyone who is familiar with Joseph Mendel's laws of heredity (Mendeischen Gesetze) will know perfectly well that after interbreeding has taken place, "archetypes" will later reappear which bear the typology of their remote ancestors. The real interbreeding between Khollas and Aruwakes took place long before the Conquest. The so-called Inkas, for example, were individuals of Kholla stock, as the skulls found have clearly demonstrated.

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<sup>12</sup> The projection measurements are determined better than with the instrumentation on the grama photometer.



They were so careful about their race **taboo** that they were very zealous in practising endogamy to such an extreme that the Inca regent, as folklore has it, could only marry his own sister. It is certain that this **taboo** concerning the preservation of the purity of the privileged caste goes back to remote antiquity. It was observed without the slightest doubt, before Inkan times, in the epoch which, because of its special architectural characteristics, I have come to call "Cuzqueña", and even long before that, in the epoch of Tihuanacu, the primitive metropolis of the Khollas.

Having made the above preliminary explanations, I shall now give an account of the cranio-logical indices of the two races, in the true sense of the word, which I call the Khollas and the Aruwakes. The one peoples of the Cordilleras and the other, inhabitants of the plains, near the sea, lakes and rivers, where there is an abundance of fishing and hunting and the material life was therefore less hard than in the Cordillera region.

These two archetypes (Utypen) have the following characteristics:

<b>TYOLOGY OF KHOLLAS AND ARUWAKES (a)</b>			
<b>Characteristics Khollas</b>		<b>Aruwakes features</b>	
	80.0/8	Dolichocephalus	Ratios
Brachycephalus	4.9 index	Camaeoprosopus	70.0/74.9
Leptoprosopus	More than 90,1	Mesorrhino to	Less than 90.0
Leptorrhino	Up to 47,0	Platirrhino Lepto-	From 47.1 to
Brachycephalus	85.1 and	staphylino	58,0
Leptoprosopus	over	Mesoconcho to	Up to 80,0 prognathus
Leptorrhino	[Orthognat	Camaeoconcho	80,0 to
Brachystaphilin	hic] 85.1		85,0
us	and over		
Hipsiconcho			
<b>Special features</b>			
Small postbasal diameter. Strong dominance of nasal skeleton. Strong nasion-frontomalare prominence		Large postbasal diameter Phenozigomaty	

(a) As far as "indices" are concerned, the Frankfurt and Monaco Conventions were used as a basis and the "Frankfurt Horizontal" was applied as far as the orientation of the erando was concerned.

There is a phenomenon that any anthropologist knows; where strict inbreeding has been practised for many, many centuries, extreme types are produced, or in other words, referring to the indexes and taking for example the "cephalic index", in brachycephalic groups, hyperbrachycephalic groups are produced, and in dolichocephalic groups, hyperbrachycephalic groups are produced, and in dolichocephalic groups, hyperbrachycephalic groups are produced. dolichocephalic groups, are occur hyperdolichocephalic groups. Likewise on (See below "A Chipaya couple on La Paz; by the same author); for example, between leptorhinos and platirrhinos, mesorhinos are produced, or between bipsconchos and camaeconchos, mesoconchos are produced, and between bipsconchos and camaeconchos, mesoconchos are produced. y between brachystaphilinesy leptophilines can be found at and so on and so forth. This is how the mestizo races have been produced, or rather, the erased types, which only owe the difference in their indices to a perhaps millenary carnal intermingling of "racial archetypes". I go even further, naturally referring for the moment only to the Americas. In primitive America there were, I repeat, only two archetypes and they are those which I provisionally call Khollas and Aruwakes (Lagoa santa type), which, according to the region they inhabit on the continent, have their own names.

Among the Andean Indians of Peru and Bolivia, where, as I have already mentioned, since before the conquest in many regions the "taboo" between racial groups has been erased, the main mestization took place in the many festivals in which people used to drink until they reached a state of unconsciousness in which they mixed carnally in promiscuity and were formed with the

The result has been a melting **pot**, which the Yankees have called by the suggestive and irreplaceable word "**melting pot**".

In the part of South America where this phenomenon of crossbreeding between Khollas and Aruwakes can be best observed is in the burials of the pre-Hispanic cultures of the Pacific coast, both in the skulls that have been found in the ancient strata, as well as in the so-called "huacoretratos" (excellent anthropomorphic ceramics) found in the same layers or strata in which their skulls were found. In the valley of Chincama, where the Rafael Larco Herrera family has been able to gather the most complete collection of artefacts of the material culture of the man of the Pacific coast, it is possible to observe in the "huacoretratos" all the stages of the

Fig. 4 Chipaya woman (Carangas, genuine "Aruwake" type) showing her special headdress with 36 braids held by special "moles". She also shows her typical dress (Urdu).

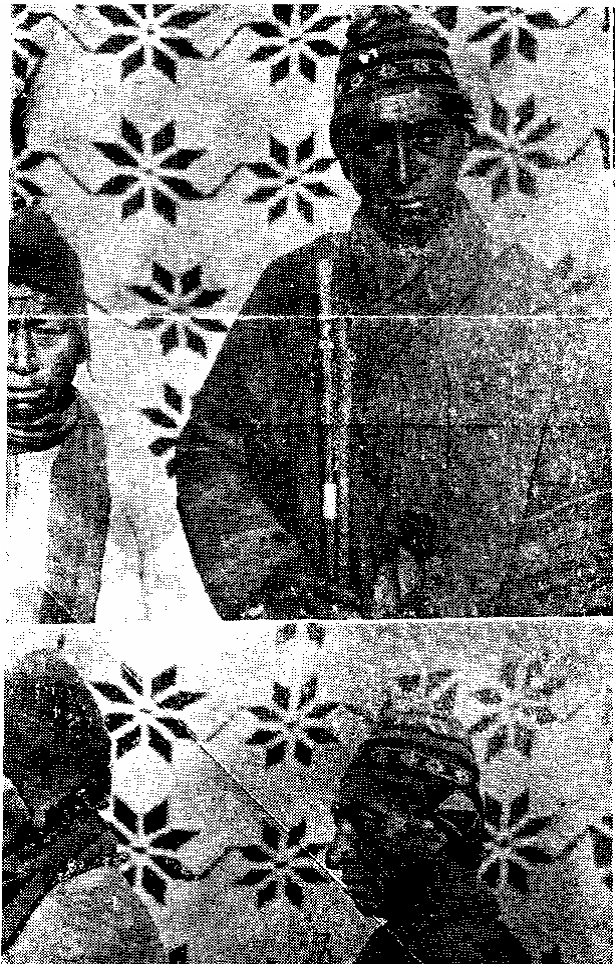


Fig. 5 Aruwake Chipaya type with Kholla type next to it Carangas - Bolivia.



Fig. 6 Kholla type from Rio Debajo de La Paz

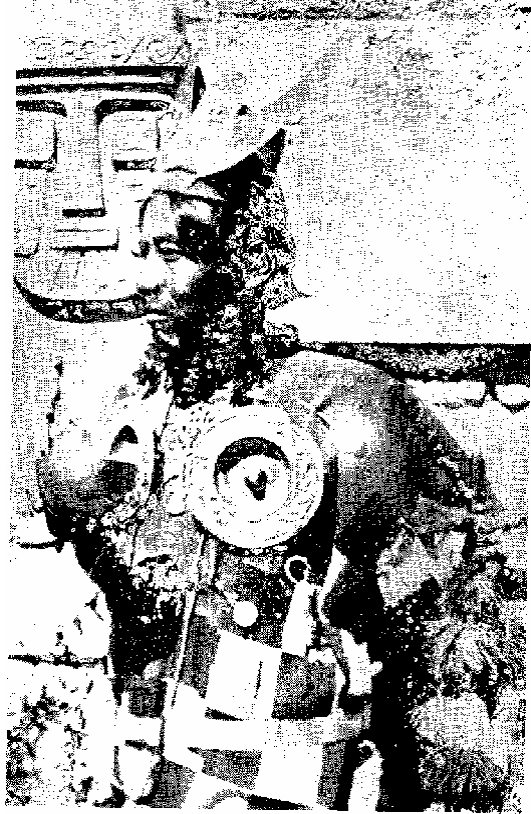


Fig. 7 Kholla type from Collana, Dep. de La Paz



Fig. 8 Kholla type seen from the front and in profile (indigenous from Pariti Island, Lake Titicaca). The high forehead, the lively and intelligent expression of this face is noticeable.

mestization, from the purest aristocratic type of the "Cholla" to the dull and flat face of the "Aruwak". To go into details about this, the most famous collection I know of, to which is attached a true institute of archaeology, it would be necessary to write many pages and we will postpone it; I only wish to record the admirable organisation due to Rafael Largo Hoy le, who has built there a true home for the study of American man.

But it is not only in the skull that Khollas and Aruwaks, and thus the mongrels, differ, but also in character. The Kholla is a born commander who acts concretely and with high logic; he is what the Germanics would call a "Leistungstyp", a man who produces and makes produce; the Kholla is moral, an organiser par excellence, and well educated, surpasses the European immigrant; He is brave in war and without the slightest doubt, a highly evolved type; he is not fond of narcotics such as coca, nor of alcoholic drinks, and both in somatic signs and in character, I repeat, he resembles the peoples of earlier Asia. As for the Aruwak, of whose type the great majority of the Indians of South America are composed, they are mentally retarded people, who think in the abstract and act without logic. To this type belong, for the most part, the so-called "Indians" of the jungle and of the trans-Andean and cis-Andean regions, the coastal people such as the Changos and their relatives further north; and in the inter-Andean section, the Puquinas, Urus, Chipayas and a multitude of peoples, most of whom have lost their original name and have become Keshuised or Aymarised; that is to say, they have taken on the language of their dominators, the Khollas.

Therefore, to speak of "Keshua race" or "Aymara race" is, I repeat, improper, since there is no racial difference between Khollas speaking Keshua and Khollas speaking Aymara; and there are, moreover, Aruwaks in the Andean region who for thousands of years have been speaking, some Aymara and others Keshua. The study of these languages shows, on the other hand, that the latter is a sublimation, or rather a crystallisation of the old, already cultured Aymara, and has, for many reasons, incorporated numerous Aruwak terms. The same thing happened in the German language, and if we were given the opportunity to listen to the German of two thousand years ago and compare it with the German spoken today, we would find greater differences than exist between Aymara and Keshua. Of course, an infinite number of Latin terms have been introduced into the German language, just as in the Keshua Aruwaks, i.e. everything connected with a higher cultural level which did not exist before among the Indo-Celtic people.

In the "Annals of the Institute of American Ethnography" of the University of Cuyo (1940), the evolution of a language can be appreciated by comparing the German of today with that spoken at the end of the 17th century in the interesting work published by S. Canals Frau, which contains four plates with 16 pages of the work of Father Antonio Sepp, a native of the Tyrol. If in the short space of 245 years the language has been transformed so much, it is to be supposed that in such a large space that exists in which the primitive language of the Khollas was spoken, it has been possible to produce such a remarkable evolution, such a sublime refinement, as between the crude Aymara and the soft and melodious Keshua, which in turn began since the arrival of the Iberians, to borrow words from the language of the conquerors that were missing to make it more fluent; as well as giving back to them words that they lacked. Of course, in the area of greatest Kholla culture, which undoubtedly constituted Tihuanacu and which represents the Khollasuu and the Uma-suu, <sup>(13)</sup> this ancient language has been preserved as a linguistic island. And since from that region, according to the unanimous tradition gathered by all chroniclers, the Incas came out, Aymara was spoken at that time, it is not surprising that this language has been preserved until now without aruwak contamination and without further evolution, since the Tihuanacu culture migrated, we will say, due to the deterioration of climatic conditions and other factors which we cannot go into at the moment. It is also understandable that the secret language used by the Incas among themselves, also known according to the tradition recorded by the chroniclers, was the ancient Kholla language, the Aymara.

A somewhat strange note at the Pan-American Assembly in Lima was the fact that after the lecture by the undersigned entitled "A geographical boundary between Khollas and Aruwakes notorious in the highlands of Bolivia", the Peruvian scholar Dr. Julio C. Tello, took the floor and although there was no room for any special technical discussion on the subject under discussion, he said what can be read below, extracted from the respective minutes of the session:

"Dr. Tello opposed Dr. Posnansky's theory on the cultural value of the Aruwakes, developing ideas on this point at length. The Peruvian professor said that we may consider the Aruwakes as the true progenitors of the most ancient Peruvian cultures, and that their

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<sup>13</sup> Uma-suu-see P. Ludovico Bertonio. Aymara-Spanish vocabulary year 1612 (Julipueblo, Province of Chucuito).

Studies, mainly linguistic, allowed him to affirm that the Chimus and Puquinas are related to the Aruwakes. He also stated that it was this race that achieved the domestication of animals and the cultivation of wild plants that have later been vital for the subsistence of our peoples" ().<sup>14</sup>

Answering to the previous concepts by Dr. Posnansky, he said that the famous Pucaras had served as a defence against the great invading Aruwake masses of small cranial capacity and inferior conditions of character, which he proved by studies of skulls found in those regions; moreover, it is evident that fine ceramics and objects of art are found only next to skeletons of the Kholla type.

Prof. Posnansky clarifies on the blackboard the typological signs on the skulls of the Khollas and Aruwakes. This leads him to the conclusion, already in another field, that the Peruvian and Bolivian governments should initiate preliminary studies on the characteristics of these two still living peoples, in order to orientate indigenous education according to their results.

Of course this was a derailment of that wise and noble Kholla of Huarochiri, which can only be understood as something to be said: "spirit of contradiction", since the respectable Dr. Tello, knows more than anyone that the Aruwakes, Changos, Unís, Chipayas, Chimus, Puquinas, and emigrated savages from the East, have never been able to do by themselves, the remarkable works such as those of Tihuanacu, Cuzco, Macchupicchu, and other famous ones of the Peruvian highlands and the Pacific coast, but under the intelligent direction and iron discipline of the Khollas, who dominated from the Pucaras to the Aruwak servant people, whose typical skulls, with the above-mentioned anthropological signs, with the anthropological signs mentioned above, are found in the burials where there is very fine gold work, ceramics of surprising perfection, objects of great art of their material culture, the beautiful Huacoretratos of the deceased Khollas and not simply utilitarian ceramics, rough objects that in the burials where they have been found next to the skeletons of the herd race that denounced their working class category, of the mass of the working people and of little understanding. Undoubtedly this "alida" of our good friend Tello, is regrettable in a man of his hierarchy and of the good name he deservedly acquired, and

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<sup>14</sup> See: Posnansky - Work cited in note 2 and "Prehistoric Past of Greater Peru" (1940).

No doubt that on reflection he is now intimately convinced that the idea that the Aruwakes are the authors of the notable works of Greater Peru was a lamentable derailment, attributable only to the heat of the discussion, given that the majority of scholars beyond the Titicaca still presume that Keshuss are Aruwakes and Khollas the Aymaras, This is how in this article and in a multitude of other scientific works and book publications it has been proved that language does not constitute race and that among the Keshua-speakers there are Khollas and Aruwakes, just as among the Aymara-speakers there are Aruwakes and Khollas, ( ).<sup>15</sup>

Now, as for the reason for the migrations of the great Andean culture towards the West, it is perfectly understandable because of the change of the climatic cynosure in the inter-Andean region due to geological causes, so that the struggle for the existence of that essentially agricultural people had become desperate. So they went in search of better lands with a benign climate, where the struggle for sustenance was less violent and in this respect, we have the beautiful folkloric tradition that tells that the Sun God sent Manko Khapac and his wife in search of better lands to the fertile valleys where he would sink his golden staff in the soft humid ground (<sup>16</sup> ). Of course, the climate of the coast has also changed radically since that time when the great coastal culture reached its pinnacle, and whose manifestations can be admired in the Instituto Arquelógico de Chiclín, as if in an open book, formed by the Larco Herrera family and in the beautiful collections brilliantly exhibited in the Museum of Anthropology of Magdalena Vieja by Dr. Tello, from the burials of Parracas, whose objects are clearly of Andean culture, as is almost all the coastal pottery found in the most archaic strata. If one flies over the Pacific coast, where the fantastic quantity of artefacts from a very high material culture can be found, one can only understand this accumulation of artefacts in the coastal strata and also the fact that the culture not only extended along the banks of the great rivers, but that the entire Pacific coast was a great garden with extensive agricultural fields where today one finds the frightful

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<sup>15</sup> On this subject the reader will find further details in my work "The Prehistoric Past of Greater Peru", which came out last year, 1940.

<sup>16</sup> See: Posnansky: "Guía de Tihuanacu" and "Boletín de la Sociedad Geográfica de La Paz N° 56". "'Who were the Incas'.



deserts. There one can clearly see "a vol d'iseau" in the vast coastal regions between the dry beds of the great rivers that flowed into the Pacific Ocean, that there were streams of other rivers, with a swarm of tributaries that at another time not only carried considerable quantities of water in their mighty currents, but were also regions of abundant rainfall. From the plane, one can still see, in many of the places of that desert that are not yet covered by sand dunes, like a chessboard, the old agricultural fences that divided the sayañas, (agricultural properties), and that any plane of land was used and exploited. What could have caused the climatic change to take place? Anyone who has studied Andean and coastal climatology knows this and I don't think it is necessary to go into details. Thus it is no enigma that there are evident manifestations of cultures everywhere along the Pacific coast, where now there are terrible dunes and deserts of enormous extensions, agriculture being nowadays practised only in those valleys where there are plains that are still supplied by the scarce quantity of water that springs from the Andes. Thus I bring this subject to a close, promising to go into the matter in greater detail on another occasion, and I will end by repeating what I said in a lecture given on the occasion of the fiftieth anniversary of the Geographical Society of La Paz: The famous greeting attributed to the Inka of "Ama sua, ama llulla, ama khella", (do not be a thief, do not be a liar, do not be lazy), had reason, more than enough reason to be. And in the grandiose monuments of Peru and Bolivia a little more than a century ago, even Gran Peru, it can be seen that with the strict observance of this motto, condensed in a greeting, it has been possible to create the most marvellous monuments and artefacts, unsurpassed today in our modern culture, such as those of American man, and which demonstrate how much the well-directed effort of a people made up of Khollas and Aruwakes can produce; the former the commanding and leading people of supreme intelligence and dynamism; and the latter, the mass people, industrious, obedient and well led.

And at the end, I still allow myself to record this judgement: The decadence of the Kholla Empire, whose culmination constituted what we now call the "Inkan", began when the "taboo" was erased with the interbreeding of the evolved Kholla race with the inferior and decadent Aruwak race. <sup>(17)</sup>).

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<sup>17</sup> As the name "Aruwak" has a strange sound for many people, I will now transcribe what my dear friend, the distinguished ethnologist Prof. Dr. Max Schmidt, says in his "Volkerkunde" (Ethnology) (Berlin 1924) about the distribution of the Aruwak peoples.

### COMMENT ON THE NAME OF ARUWAK (a).

"The tribes of the Aruwak linguistic family are considered to have the greatest spread and number in the tropical rainforests".

"At the time of the conquest, the Aruwake tribes inhabited the east coast of the Guianas and Brazil as far as the Amazon Delta, where the Aruwakes have recently become extinct on Marajo Island. The coastal tribes have been called "Aruak" or "Arrawak" and **from these the name has recently been transposed over the whole linguistic family.** The Aruwakes were also the tribes that the first explorers found in the Greater Antilles. From their language, TAINO, several important words have been transferred to the European languages, such as TABAKO, HAMAKA, KANUA (canoe), MAHIZ (corn). From the Lesser Antilles, where they called "ALLOUAGUES", the Aruwakes were pushed by Carib tribes. The coastal Aruwak territory is bordered on its west side, especially by Carib tribes, in the midst of which a few Aruwak tribes such as the Wapichanas are embedded. However, in the territory of the slopes of the Orinoco, as well as in the Central Amazon, we find more compact Aruwak tribes such as the Maipurés and Baniwás in the Orinoco territory, the Tarianás on the Uaupés, and the almost extinct MANAO at the mouth of the Rio Negro in the Amazon. As inhabitants of the North-West are to be considered the "Goajiros" on the peninsula of the same name in Venezuela, who are nowadays cowboys due to the European influence. From the central Amazon, a wide belt runs along the "Juruá and Purús upstream as well as to the southwest up to the Cordillera. In this region the most important tribes on the Purús River are the Paumarí, Ypuriná, and Yamamadí and on the Jurúa the Arauna. The Anti (also called Campa or Machi ganga) (b) and the now insignificant Piro are the most important tribes on the Peruvian territory. From there extends again a band of Aruwak tribes that passes through Mojos (c) in Bolivia and the Paressis in the area of the Cabazal, Yaurú and Yuruena slopes to the Aruwake tribes of the territory of the Xingú headwaters, such as the Mehinacu and Yaulapití, a band that reaches in its southern bifurcation (Guana and Tereno to the Chaco Boreal".

(a)-I thought it necessary to translate and transcribe the above note by the noted ethnologist and traveller M. Schmidt, in view of the fact that scholars of the Altiplano, and of Peru, are not yet familiar with the knowledge of the Aruwak and still have routine ideas about the extraordinary value of the Aruwak.

this formidable element anthropological at state at "primitive secondaries", for the investigation of ANDEAN peoples and cultures.

(b)-See P. Pío Aza: La Lengua Machiguenga.

(c) See the Tihuanacu type ceramics found by Erland Nordenskiöld at Mojos.

**Prof. Ing. Arthur POSNANSKY.**  
La Paz (Bolivia), September 1941.



Grandfather of the Chipaya Delfina Quispe. He is Kholla de Isluga who married a Chipaya woman (see text) is Brachycephalic.



A young woman from Chipaya de Carangas, deCarangas, Delfina Quispe, Mesaticéfalo



A young man from Chipaya  
Loza from the middle  
Dolicephalus

## A "CHIPAYA" COUPLE" IN LA PAZ

By Prof. Ing. **ARTHUR POSNANSKY.**

A short time ago we had the pleasure of receiving at the "Tihuanacu" Institute of Anthropology, Ethnography and Prehistory a young Chipaya couple who had been brought to La Paz by the Cultural Brigade and by the schoolmaster of the Chipaya village. The couple had been invited to visit the largest Bolivian city in order to learn about the customs and civilisation of a modern city, so that on returning to their village, they could tell their own people about these customs and about the treatment given by the white man to the aborigine, who, in his withdrawn and isolated life, always considers the former as an enemy of his race.

The Chief of the aforementioned Brigade, Mr. Alberto Laguna Meave, and the tutor Mr. Isaac Alarcón, took the couple to the study office of the undersigned, to submit them to a brief anthropometric study. It should be noted that already, in 1914, the writer of these lines had made a special and tiring journey, due to the lack of access roads, to the distant and remote regions where the Chipaya live, with the aim of carrying out anthropological and sociological studies of this human grouping which has the characteristics of a racial nucleus in the process of disappearing. Inquiring about the genealogical data of the visiting indigenous young men, he found that he had already met - at the time he was referring to - one of Delfina Quispe's grandfathers, a fact which, as is well known, is of great importance in anthropology.

DELPHIN LOZA, the male representative of the pair, does not carry the original name of his family, but a Spanish one. He is estimated to be between 12 and 14 years old and is a typical specimen of his breed (Aruwak), as one could not find a better one.

DELFINA QUISPE, the young Chipaya who visited us, is estimated to be between 15 and 16 years old, and has kept, as can be seen, her distinctly "cholla" surname. As mentioned above, she had already studied, 28 years ago, and in her own environment, her grandfather, an old kholla from Isluga called Vicente Kjespi.

(<sup>18</sup>), who, married to a Chipaya, had had several children with her, one of whom was Delfina's father. Delfina's mother was also a Chipaya. Therefore, the specimen studied, i.e. Delfina Quispe is, anthropologically speaking, a "cuarterona". This mestization from the anthropological point of view, evident from the genealogical history, is also confirmed by the cranial measurements, and is revealed in the evolved appearance of her physiognomic features, as well as in the way she conducts herself, as we will see later on.

The Chipaya people are divided into three ayllus, which, by the way, is extremely rare in the regions inhabited by what we still call "Indians". We usually find in the "Markas" (indigenous populations of Bolivia and Peru), the division into only two ayllus: Aransaya and Manasaya. We cannot go into details in this short study and therefore we will point out to those who are more interested in the subject of "Ayllos", Chapter III: "The division into regions and partitions for anthropological and linguistic separation". "The Suu (Suyo), the Marka, the Saya, the Aylo and the Sayaña", in Posnansky, ANTHROPOLOGY AND SOCIOLOGY OF THE INTER-Andean RACES.

In the town of Chipaya -I repeat-, in addition to the two classic Ayllus, we found a third Ayllu, whose inhabitants we have not yet been able to study. I suppose that this third Ayllu must have been originally of Khollas and in immemorial times masters of the Aruwakes who were members of the other two Ayllus: Aransaya and Manasaya, which in the Chipaya language are called Tuanta and Tajata, respectively.

In other works already published by the author of these lines, it has been proven that the Chipaya tribe is an authentic Aruwak race, both anthropologically and linguistically, and therefore very closely related to the inhabitants of the upper Desaguadero. (Urus).

The light cranial metric examination referred to above yields the following data:

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<sup>18</sup> His cephalic index is 81.6 and his portrait is shown in figure 5 a. in the author's work: "Antropología y Sociología de las Razas Interandinas" (See also the anthropometric table in the Chapter "Chipaya").

<b>Delfin</b> (pure type) (Kholla crossbred)	<b>LozaDelfina Quispe</b>	
<b>Aylla</b>	<b>ManasayaAyllu Aransaya</b>	
<b>Features</b>		
Age	12 to 14	years15 to 16 years
Trans. diam. Max.	139	143
Front-occip. diam.	199	181
Height auric-vert.	137	121
Diam interlagrimal	34	32
Nasal width	32	31
Nasal height	43	41
Nasal prominence	18	21
Height fe. Total	108	110
Byzygomatic diameter	133	131
Cephalic index	69 (Hyperdolicocephalic)	79 (Mesaticocephalic)

**We have always believed, and continue to believe, that simple anthropometric measurements are sterile if they do not lead to important conclusions.** In this sense, the measurements that we have taken of these two human specimens provide extremely eloquent data to reach the following conclusions: Delfin Loza pure Chipaya is "Hyperdolicocephalic"; Delfina Quispe, who has evident kholla admixture, is "Mesaticéfala" and "mendelea"-in accordance with her grandfather's ancestry-towards her kholla ancestors

Not only in measurements and anthropometric indices, there are glaring differences between these subjects of unrelated breeds, but also in soma and character. Dolphin, with his flat, "cat-like" face (Fig. 1 and 2) is the archetype of the Aruwak, in the immobility of his facial muscles çamas expresses emotions or mood variations; he has a face that does not change expression.

Surely very deep spiritual impressions are necessary to change this immobile physiognomy.

On the contrary, Delfina Quispe is a lively, restless adolescent who reacts immediately to the different stimuli that act on her psyche.

The facial musculature of this aruwak type already mixed with kholla moves with great ease, clearly expressing the emotions and feelings of the examinee.

It is quite possible that Delfin has not been very interested in the things he has seen in the city and the relationship he has had with some of its inhabitants, and on his return to his village he will make no further mention of them. Delfina's personality will have been deeply impressed by the observation she has made of the characteristics of the city; its streets, its squares, its buildings, its inhabitants, the compliments she has received, etc., and on returning to her village she will make mention of all this, surrounding it, perhaps, with a fanciful nimbus. Like all of his tribe, who have not yet mixed with Kholla or with the white Dolphin, he is mentally rather retarded. He thinks and acts in the abstract, that is to say, quite the opposite of his companion Delfina, who, when questioned, answers logically and correctly (she is lively); when he is talked to on a subject that interests him, his eyes light up, the mechanics of his face are activated and the rapid comprehension is marked in the agile play of his facial muscles, we shall say, in his mimicry. Her nose is typical of the Khollas: aquiline, her face is more elongated and her zygomatic features less prominent than those of her companion. Because of her feminine condition, her cranial volume is of course smaller than his. For the same reason, the nose is shorter; but in prominence it leads Dolphin in three points.

This crossbreeding between the two aboriginal races of the inter-Andean Altiplano, of which we have a clear example in Delfina Quispe, is highly suggestive and proves once again the change in mental and physical qualities that occurs through it.

La Paz, June 1942.

**ARTHUR POSNANSKY.**