

ETHNOLOGICAL ELEMENTS OF AFRICA

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PART II

SOMALIA, ADEN AND THE YEMEN

Somalia was formerly composed of French, British and Italian Somaliland. Now the whole area is divided into French Somaliland and Somalia, which is a union of British and Italian Somaliland. The capital of the former is Djibouti and that of the latter is Mogadishu. The apparent anachronism of the continuation of a French colony in such a situation is due to the fact that Djibouti, from which the railway runs to Addis Ababa, is a main port of entry for Ethiopia. Under no circumstances would Ethiopia favour the union of French Somaliland with Somalia, and Somalia would rather see the continuation of the French colony of Somaliland than its absorption into Ethiopia. It is therefore generally thought that French Somaliland will indefinitely remain a colony of France.

In contrast to Ethiopia, French Somaliland is a land of desert—perhaps more so than much of the northern Sudan—and has few, if any, natural resources. It is the home of Somali tribes who, rather like the Nubians and Fuzzy Wuzzies of the Sudan, belong to the dark-skinned aboriginal stocks of north-eastern Africa. They are far from Negroid and have fine features approaching those of the Caucasoids in form, which indicates considerable influence of Caucasoid genes, if the theory is correct that the Hamites of north-eastern Africa and the Horn are an ancient cross between Caucasoid and some form of Australoid. The intense heat and aridity of this region would have rapidly eradicated any throwbacks to fairer complexions so that in such a cross, even though the features might be a close approximation to Caucasoid, the nigrescent Australoid coloration would prevail because of its selective value in this environment.

Djibouti, the capital of French Somaliland, is a cosmopolitan town inhabited not only by the native Somalis but also by many Indian clerks, shopkeepers and money changers. Because of the former French connections with Indo-China, Mongoloid types are also found in the banks and merchant houses, but the Indians

predominate in these walks of life. In addition there are many Arabs in and about the town. The Somalis themselves do not form any significant middle class of clerks or shopkeepers. However, Djibouti is not representative of the territory as a whole.

In common with most regions where the people are pastoralists, and so migratory, the incidence of such diseases as leprosy is low. Leprosy is mainly found along the borders with Ethiopia, as it is spread by the movement of Hamitic peoples from Ethiopia into French Somaliland. However, this disease does not constitute a problem as it does in Ethiopia and in the Negroid regions further south in Africa.

Before going on to discuss the Somalis it is convenient at this point to cross the water at the southern end of the Red Sea and consider very briefly the ethnology of Aden and the adjacent parts of the Yemen, since the Arabs constitute an element which constantly crops up in any consideration of the ethnology of the east African littoral.

On landing in Aden and south-western Arabia we leave behind the darker-skinned types, and the people show a coloration which is distinctly Caucasoid. This is even truer as we pass north into the Yemen. Many Yemenis would often pass for Lebanese, and in certain parts of the Yemen some of them not only have very fair (although, of course, sallow) skins but also green and hazel eyes—witnessing not merely to Mediterranean and Armenoid blood (which is naturally the basis of the Caucasoid stocks of Arabia and the southern borders of the Caucasoid world) but also to either an Atlantic or a Nordic strain, or both, since it is only when blue-eyed people of these two races cross with darker-eyed types that the grey and green colouring occurs.

We may well speculate on how such Atlantic or Nordic blood reached and established itself in south-western Arabia. The Khasite Hyksos, the Syrian Aramaeans, and the Aramaean Hebrews of Patriarchal times, must all have brought Nordic blood as far south as Egypt and adjacent parts of Arabia, and some residual Atlantic elements may well have been derived from the original Caucasoid Atlantic Hamites (ancestors of the fair Libyans, who must be distinguished from the Caucasoid-Australoid-Melanoid stocks of north-eastern Africa which we now call Hamites) who seem to have been originally derived from an Atlantic stock, since the type still survives among the Berbers.

However, we know that Sheba (which was a kingdom in the region now called the Yemen) had affinities with ancient Israel (which were traditionally explained by the Queen of Sheba having had children by King Solomon). This same region must also have been visited from time to time by the Phoenicians (who had Aramaean blood) as well as in later times by the Greeks

and Romans who were all exploring and trading in the Indian Ocean. From all these sources, accumulatively, northern European Caucasoid genes could have entered into the population.

The indigenous people of Aden, before its growth as a great entrepôt, were of much the same type as the Yemenis—mainly of the Mediterranean race, with some Armenoid and Nordo-Atlantic influence as well.

Although the climate of the whole of this region today, because of its great heat and aridity, cannot be considered ideal for the Caucasoids, particularly those carrying northern racial genes, it should be remembered that this was not always the case. At the end of the Pleistocene period the Sahara, Egypt, the Sudan and Arabia had much greater water supplies than exist now. There were permanently flowing rivers where today there are dried up wadis, and there was an adequate rainfall where now there is very little. The Caucasoids were therefore able to penetrate deeply into all these regions right down to the tip of Arabia at Aden and along the southern shores of Arabia. In Africa they were able to bridge the Sahara and penetrate across it until they reached Black Africa in the equatorial regions and, further east, till they came to the Horn of Africa. The existence of this great region—which is now desert but was then open savannah and grassland—running from the Atlantic to and across Arabia and, further south, to the Horn of Africa, accounts for the creation of the so-called Hamites, for the Atlanto-Mediterranean Caucasoids crossing this region came into contact with earlier peoples, such as the Australoids in the region from the Sudan to the Horn, and from crossing with these arose the Ethiopic and Cushite or later Hamite racial types, and the languages associated with them. Thus a Hamitic screen of peoples came to exist between the Caucasoids in Africa and the Negroid races proper.

It was through these better climatic conditions that civilisations like that of ancient Sheba arose in Arabia, with their cities, temples, agriculture, horticulture, advanced irrigation developments, learning and trade. Due to the advance of aridity, there are now deserts with scattered villages only in certain less austere places where there were formerly cities with advanced civilisations. The Yemenis and the indigenous people of Aden are the descendants of the founders of these ancient White civilisations of Arabia which were flourishing for two millennia at least before the Christian era. When the aridity increased the migratory pastoralists of Arabia were forced down on the declining cities, and as raiding Bedouin they combined with the climate in destroying these civilisations.

The Bedouin blood thereupon became mingled with that of

the peoples of the coastlands and the immediate hinterlands of those coastlands who had created these Arabian civilisations. The Bedouin appear to have been racially somewhat different from the city-dwellers of the coastlands. Whereas we can infer that the Yemenis and similar peoples were originally of Mediterranean-Atlanto-Nordic type, the Bedouin, in contrast, appear to have been of a Mediterranean stock with a substantial Armenoid infusion. This explains why some of the Arabian skulls which have been measured in the past have been found to be brachycephalic instead of dolichocephalic as would have been expected among Semites. Where this Armenoid strain comes from is purely a matter of speculation at this stage. However, it should be remembered that the ancient Sumerians in Babylonia were Armenoids. The Hittites also were largely Armenoid. Armenoid elements are found in the Kurds and may have been present to some extent in their forerunners the Khassites. South-east of these regions, a substantial number of the Medes were also Armenoid, as are so many of the Iranians, and their offshoot the Parsees, to this day. It is likely, therefore, that the Bedouin in the Arabian desert absorbed this Armenoid strain from the ring of settled peoples to their north and east.

However, in the Arabian peninsula, particularly in Aden, we find darker strains than these purely Caucasoid stocks. This is not surprising in view of the nearness of the coast of Africa across the Red Sea.

These darker strains can be divided into three classes, all of which are intrusive to the Protectorate and Federation in relatively modern or recent times. First of all there are the ubiquitous Indians in whose hands are all the shops and the retail trading. They also are a basically Caucasoid stock, and of course their speech is Aryan. As I have pointed out elsewhere I look upon the Indian as substantially a dark Mediterranean. In addition, however, Indians of the shopkeeping castes and classes, whether they are Moslem or Hindu, also have much Armenoid blood.

Secondly there are the Somalis, of whom many are found in the port, as might well be expected. They have mainly come across from French Somaliland but some have come from as far away as Italian Somaliland. Owing to British enterprise which created a thriving port, formerly a coaling station and now a centre for oil refineries, Aden is much superior to Djibouti (despite French efforts to build up that port to take over the trade of Aden), and so it is not surprising that Aden is a magnet which draws every sort of foreigner to it for the work and trade which it provides. This accounts for the presence of the Somali settlers as well as the Indian traders. Many of the Somalis even

arrive without prospects of work, and without any place to live, so they dwell in shacks until they are housed in better conditions by the authorities. These Somalis, however, appear to be ambitious, and some of them while still unemployed go to night school to learn English in order to be able to get work. Some of them work as clerks, although most of this kind of work is done by the Indians and Arabs. On the whole the Somalis in Aden perform much the same function as do the Nubians in Egypt and the Sudan—they are waiters and servants in the hotels. It seems that the darker racial strains compounded from Caucasoid-Melanoid crosses both in north-east Africa and here in Aden gravitate to this kind of service. They do not, therefore, challenge the position of the Arabs or the Indians, but form a class to themselves below these two Caucasoid stocks.

Thirdly, in the lowest classes of the social pyramid, are those people of mixed type who appear to have Negroid traits and are, no doubt, the result of miscegenation due to the importation of Negro slaves into this region in pre-British times.

Generally speaking, however, although Negroid traits are found, they are not a prominent characteristic of the population as a whole, and the peoples of southern Arabia are medium to dark Caucasoids who are to be distinguished from the less Caucasoid peoples in the adjacent parts of Africa by their lighter colouring and a lesser infusion of Melanoid and Negroid traits.

Returning to the mainland of Africa, the first thing which is evident is that the people of Somalia are darker than the peoples of Egypt, the Sudan and Arabia, and the occurrence of Negroid traits is more apparent. Nevertheless, this statement should not be taken to imply that they are a Negroid people, or even one which could truthfully be called a mixed stock with a large Negroid base, for this is not correct. It is with some justification that the Somalis consider it an insult to be called Negroid, since in fact they—and certainly their ruling classes—are not Negroid. They are very insistent upon the fact that they are of Hamitic stock.

Although, in general, the colour range shows a greater degree of nigrescence than in some of the other countries discussed, a large part of the population is of a golden or dark copper colour rather than black. But even where it is black a substantial part of the nigrescence must be traceable to Australoid rather than to Negroid origins.

The Arab type is clearly distinguishable in the ethnology of Somalia. This is derived from the numerous settlements the Arabs formed down the east coast of Africa from the earliest times. At Mogadishu, for instance, there is the Palace of the Sultan of Zanzibar, and a complete Arab town forms the nucleus

around which the Italian colonial city was built. Old Italians remember how they used to live in the Arab town before the colonial city was established. Although the Arabs are not necessarily all of pure Caucasoid stock—since polygamy and slavery here as elsewhere have caused miscegenation—there are pure Arab types with long thin faces, acquiline noses and light skins, without any trace of non-Caucasoid blood. Even those who evidently have mixed blood tend to show a predominating number of Caucasoid rather than other traits.

From the Arabs a great deal of Arab—that is, Caucasoid—blood has entered into the neighbouring coastal Somalis, so that some are as light as the Arabs. This seems to be particularly noticeable in the women, perhaps because they live more sheltered lives and so do not tan as much as the men who may be genetically equally Caucasoid in colouring.

It can be said that narrower noses and thinner lips are common among the Somalis as a whole. Although their hair may sometimes be frizzy, and so to that degree may indicate Negroid genes, it grows to much greater lengths than is possible among pure Negroes.

However, a feature which begins to be noticeable in some of the women, probably for the first time in any significant degree in north-eastern Africa, is the condition of steatopygy or fat buttocks. Although this could come from the Negroids it is probable that in this instance it comes from the Bushmen—from whom in my opinion the Negroids have in any case derived it—for some of the women with this trait have rather round faces, high cheek bones, shorter skulls, and some of the facial features associated with the Bushmen. Since we know that even down to our own times there are surviving enclaves of Bushmen-type peoples in Somalia, it seems certain that these traits must be of Bushman origin.

The breasts of most of the women appear to be round or hemispherical rather than out-jutting and pyriform, and this is consistent with a lesser importance of the Negroid element in the population. Where Negroid elements occur they are indicated by prognathism, thick and everted lips, broad nostrils, very dark skins and frizzy hair. It is seldom that all these traits are found in one person among the Somalis.

These more obvious Negroid traits again seem to be found in the lower classes. As in other countries, it might be argued that slave origins, which no doubt account for these Negroid types here as well as elsewhere, are not consistent with their being found in the higher classes. However this may be, the fact remains that the Negroid types seem to be found mainly at the base of the social structure. This is a subject well worthy

of a specialised ethnological survey. It may be remarked that in the case of Somalia the members of parliament and all the officials are, with very few exceptions, of the Hamitic or Semitic types, and are not Negroid.

When considering Somalia regionally these remarks on the ethnological structure have to be modified, as all parts of the country are not necessarily the same. For instance, the interior and northern parts are hilly, ranging from dry savannah to arid land which is practically desert. Next, along the east coast, is a plain which, in the southern half of the country, is watered by the rivers Uebi Scebeli and Giuba. Here there are extensive marshes and swamps in the rainy season, although the soil is sandy and dry for much of the year, as a consequence of which the vegetation is of the xerophilous type—that is, stunted trees, bushes and shrubs, often evergreen, which are able to resist heat and drought. To the east of this plain, between it and the sea, there are lines of sand dunes which effectively cut off the interior from the coast. The Arab settlements, being coastal, did not penetrate inland to any extent, and the Somalis do not appear to have crossed the dunes and settled thickly in the coastlands. The mixed Arab-Somali type is due to subsequent crossing. It is not essentially due to crossing on the coast itself.

The interior plains and hills are the habitat in which the Somalis breed cattle (of the *Bos Indicus* or humped Indian type), sheep, goats, asses and particularly the camels which are exported in large numbers from Somalia to the Sudan and Egypt, and form the basis of the economy of the pastoralist Somali people.

Into this country occupied by a Hamitic or Cushitic people (of Caucasoid-Melanoid—perhaps Australoid—origin) with a coastal screen of Arab (Semitic Caucasoid) types, two variant factors have been injected in the middle and lower Uebi Scebeli and Giuba valleys. In the first place these areas are fit for agriculture, and it is here that the Italian colonists have built up large and efficient farms. Since the Somalis are pastoralists, and agriculturalists are needed in farming regions, other peoples were brought in from outside, often at first as slaves before Italian times. Secondly, the British administration which existed retired native, non-Somali soldiers in these areas from outside the territory. Some of these are said to have come from the Sudan, but judging by the present population it is clear that at one time in what was to become Italian Somaliland settled if they came from there they must have been from the least Arabic parts.

However, the fact of the matter is that the inhabitants of these southern regions of Somalia, the agricultural parts of the Giuba and Uebi Scebeli basins, have more or less Negroid

traits and are not typical of the Somalis in general. Whatever were their origins they are quite de-tribalised and they speak Somali. Long hair is nevertheless often enough found among the women, indicating that as a whole they are influenced by Somali blood.

Generally speaking, as we have already observed, the Somalis look down upon the Negroes, and in fact, even in Somalia itself, the upper classes are lighter in complexion and generally non-Negroid in appearance. These facts also have a bearing on their relations with their southern, Kenyan, neighbours. It seems probable that if Somalia were not so pre-occupied with the quarrel with Ethiopia over possession of the Ogaden, the Somali guerillas working inside north-eastern Kenya, the so-called Shiftas, would be even more active than they are at present.

It is in the river valley areas where the Negroes are located that leprosy is a factor of significance. It is for this reason that the Sovereign Military Order of Malta has its leprosarium on the Island of Alessandro in the Giuba River. Although, from the environmental point of view, the heavy agglomeration of population created by agricultural pursuits must make for closer contact and thus increase the risk of infection, nevertheless it would be far too facile to conclude that this is the sole cause of the heavy incidence of leprosy among those parts of the population which have a Negroid basis. The probability is that a genetic racial factor is also involved—as is now generally believed by many leading leprologists. After visiting leprosaria in many African countries I am coming to the conclusion that the tuberculoid type of leprosy is more common among the Negroids whereas the Caucasoids, Mongoloids and Cappoids are more often affected by the lepromatous type.

KENYA AND TANGANYIKA

When we pass south of the Highlands of Ethiopia and the savannah and partly desert country of Somalia we leave behind the countries of the Hamites, Cushites or Ethiopics (a racial breed compounded of Caucasoid and some stock such as Australoid) and reach that which belongs to the Negroids. Nevertheless, just as the Ethiopics themselves provide a screen between the Caucasoids and the Negroids, so we find a screen of peoples who intervene or once intervened between the Ethiopic block and the Negroid block even if they have now been squeezed out in some places. These peoples are variously called Nilotes, Nilo-Hamitics, Nilo-Sudanics, and similar names. They are basically Negroid peoples but they also have much blood from the more northerly Hamitic and Ethiopic peoples. They are

found in the southern Sudan, in Uganda they form the conquering minority over the Negroid population, and in Kenya we find the same cross-bred stock in such peoples as the Massai. Further south in Central Africa they formed the ruling Watutsies.

Generally speaking these Nilotic peoples are Negroid with an Ethiopic overlay, and their languages are probably from some source in common with Bantu but probably also have some Hamitic elements. From this it is clear that these two stocks have mixed in the past. This probably occurred when the Bantu expansion began from the Congo and moved northwards into Uganda, to the Sudan, and ultimately to the Highlands of Ethiopia, where the Bantu were thrown back and sent on the march to the south which carried the Bantu expansion as far as South Africa by historic times. Very early during the course of these events, as the first contacts were made with the Ethiopics, a cross occurred between the two stocks which resulted in the Nilo-Hamitics, Nilotics or whatever designation is chosen to describe this shatter-belt of not so pure Negroids.

Thus we have several zones of peoples which by selection and normal evolutionary processes have become racial breeds lying between the two major stocks, Caucasoids and Negroids. Between the Atlantic and Mediterranean races—the southern frontier races of the Caucasoid world—and the Melanoids there is what we now call a Hamitic group of peoples, mainly represented in the east by the Ethiopics who are an actual racial breed of great antiquity probably derived from a cross between Atlanto-Mediterranean Hamites and Australoids. Further west, and for the present outside our survey, these Caucasoids crossed mainly with the Negroids. Of a much later period in prehistory, these latter crosses are nothing like such distinct racial breeds as we have in the Cushitic, Ethiopic or Hamitic stocks of Ethiopia and the Horn of Africa. The eastern Mediterranean Semites overwhelmed the Nile Valley part of eastern Africa, and so a Caucasoid back-cross of the Hamites occurred. In the Sudan, for instance, the Semitic element overlaid and interbred with the Ethiopic stock to produce the northern Sudanese.

South of the Ethiopic or Cushitic racial breed, which can be considered as having closer affinities to the Caucasoids than to the Melanoids, is a zone, less well developed because of its more recent origin, in the form of a shatter-belt of stocks into which this Ethiopic blood penetrated, overlying a Negroid foundation. These stocks are the Nilo-Hamites and Nilotics who, despite their Cushitic blood, must be considered to be nearer the Negroids in their affinities rather than somewhere midway between the Caucasoids and the Negroids.

Perhaps because of Hamitic dominance when the encounters

occurred which led to the crosses, a large number of these Nilotics are pastoralists. This is true of the Massai, who are the warrior pastoralist people of western Kenya and north-western Tanganyika. But there are other Nilotics who are agriculturalists, such as the sedentary Nandi, whose ancestry may have become mixed by a process of infiltration and acculturation rather than by anything else.

Before proceeding any further with the discussion of the countries south of the Ethiopian highlands and the desertic regions of Somaliland, it is necessary to point out that in an ethnological study the present political frontiers have to be ignored as they are purely artificial. They merely represent the degrees of penetration of colonial powers, in this instance of the British and Germans respectively, which have caused certain non-organically based states to be created. Thus, the Massai, for instance, are found on both sides of the frontiers of Kenya and Tanganyika.

Similarly there are Somalis on the Kenya side of the Somalia-Kenya frontier. At the present time this is causing a great deal of trouble between the two states as the Somali Shiftas are operating deep into Kenyan territory, and it is clear that the Kenya Government has lost, or is in danger of losing, control over the north-eastern part of the country. In fact these new African states have all the minority problems which have bedevilled European frontiers and have been the frequent causes of unrest and even of war. This is, no doubt, a factor behind the creation in these Negroid states of the current campaigns against "tribalism" since if they cannot destroy the tribal structure, and create artificial nationalities out of the present states by every means of social engineering, then there is a danger that they will break up and the natural ethnic organic units will emerge.

The Nilotics are generally tall people with narrow skulls and narrow faces. The Massai, for instance, have much narrower noses than the Negroids proper. This trait is undoubtedly inherited from the Ethiopic element in them.

The warrior characteristics of the Massai and other tribes which have clearly marked Ethiopic or Hamitic elements, such as the Herero of South West Africa or even the Nguni (Zulu) of South Africa, are in my view inherited from Ethiopic or Cushitic ancestry. The Sudanese, some Ethiopians (such as the Gallas) and the Somalis are fierce warrior stocks, and it cannot be a coincidence that strains which show some affinity with them also display the same temperamental qualities. Thus, in Kenya, there is no doubt in any impartial observer's mind that the Massai in the west and the Somalis in the north-east are more

than a match for the richer, better organised, sedentary Negroid tribes such as the Kikuyu.

The Luo who are found in Kenya and are often classified as Nilotes are in fact, ethnologically speaking, Hamiticised Negroids, and their characters appear to be more closely related to those of the Kikuyu and other Bantu peoples than to those of the Hamitic peoples. That the Luo are, or were, in process of Hamiticisation is rather indicated by the fact that they are Nilotic-speaking Kavirondo, although other Kavirondo are Bantu-speaking.

The most important tribes among the Bantu of Kenya are the Kikuyu and the Kamba, although there are others such as the Nyika tribes of whom the best known in the coastlands of Kenya are the Giriama.

The traditions of the Kikuyu bear out faithfully what I believe to have been the history of the movement of the Bantu from the Congo to the north until they met the resistance of the Hamitic peoples and were thrown back. These traditions indicate that the Kikuyu came from Ethiopia in relatively recent times. No doubt their earlier history of having come up from the Congo to Ethiopia had been forgotten. We also know that such tribes as the Giriama who now people the coastlands of Kenya were driven south in the sixteenth century by the Hamitic Galla. The Kikuyu consider they are derived from the Kamba, who are found mainly to their south-east. However, as the Kamba are a sedentary people with cattle, and have never used the spear which is the most characteristic weapon of the Bantu, it is possible that the whole of this group has a certain amount of Hamitic blood, even if it is not by any means so marked as in the case of the Massai.

The inhabitants of Kenya are decidedly more Negroid than their neighbours to the north. Nevertheless they are by no means homogeneous. Not only are there several distinct tribes and sharply demarcated ethnic groups (Nilotic-Hamites, Bantu and Somalis) in the demography of Kenya, but also there appears to be wide variation within the Bantu groups themselves. There is a wide range from the real Negroid black colour to yellowish brown. The occurrence of the former is more frequent among the Bantu than among the Somalis further north. Although the yellow colouring beneath the black, which produces the golden undertone, is observable in Somalia, it becomes more apparent in individuals as we move southwards, and it is particularly characteristic of many individuals in Tanganyika and neighbouring Mozambique. In my opinion it is derived from the Cappoids, from Bushmen and Hottentot sources, due to these tribes having been overrun by the Bantu as they wheeled round to the south

after they had failed to make any progress into Ethiopia and Somalia during their expansion from the Congo. It is a feature which becomes progressively more apparent in the Bantu until South Africa is reached, when golden brown rather than black is the characteristic colour and, with other traits, witnesses to the fact that they are substantially Cappoid, probably Hottentot. Only when we reach Malawi and Zambia can this progressive increase of the yellow content of the skin colour be said to be interrupted, and this is probably due to the fact that the Zambesi acts as a funnel down which Negroid genes flow from the Congo, so that in these two countries—and to some extent in Rhodesia to the south of the Zambesi—we get what appears to be an increase of nigrescence in skin colouring. In addition to these physical characters the short frizzy hair now becomes common throughout the whole Bantu-speaking population, and nearly as much so in the Nilotic-Hamites such as the Massai. It is likely that the thick, dense, mat-like cover which the short frizzy hair affords has natural selection value. If so this would account for its widespread occurrence as far north as the mixed Somali types (Somali-Negroids) in the Horn of Africa where, once the genes for this type of hair had been introduced, selection would probably favour the extension of its occurrence in the process of time. Thus it would tend to replace the longer but less dense Caucasoid and Australoid type of hair which may be regarded as more normal for the Hamites as a whole.

If the peculiar formation of the Fuzzy Wuzzy type of hair of the Hamites is not due to a mutation slightly modifying the Caucasoid-Australoid hair, it may be due to infiltration of Negroid types with thick matting on the head which, when crossed with the longer, finer haired types, tend to form the Fuzzy Wuzzy type. The same phenomena is observed in Melanesia and in parts of South America where it seems there is a Negroid element mixed with a longer haired stock. However, by no means all Hamites have the Fuzzy Wuzzy type of hair, and it may well be that this type occurs only where Negroid hair genes have drifted into the Ethiopic or Cushitic stocks through a mild amount of cross-breeding, after which they have been favoured by selective processes even when other Negroid genes have been bred out.

It should be remembered that although high altitude produces a cooler climate it does not reduce the effect of the sun's rays on the skin. On the contrary, they are more intense in the tropics and the equatorial regions at such altitudes as we encounter in Ethiopia and Kenya. The only time I suffered from sunstroke on this ethnological survey was in Ethiopia, and the burning of the skin was far worse than in the lowlands of Somalia and the

Kenyan coastlands. From this we may therefore conclude that although these highlands are in some respects suitable for Caucasoid settlement there is nevertheless a strong necessity for head covering and protection of the skin generally from the sun's rays. This must mean that if Whites settled in these regions selection would favour all mutations for frizzy hair and darker skin. When crossing occurred with stocks having these characters, such as the Negroids, it would have favoured the genes for both these traits. From these considerations we can also conclude that in Negroid strains which have absorbed some Caucasoid blood (whether directly or through the Hamitic Australoid-Caucasoid crosses) there would be selective value in the survival of these very same traits, and so we must look mainly for the evidence of Caucasoid infusions in the Negroids of Kenya, for instance, not in the hair form and skin colour as much as in such characters as narrower nostrils, thinner lips and longer noses.

It might be added that in view of the high altitude of much of Kenya (6000 to 8000 feet) away from the coastal plains and other lowland areas, and despite what I have just said, the country is not in other respects one which is essentially solely suitable for Negroid settlement. Owing to the intensive solar radiation passing through the thinner atmosphere this highland country is certainly favourable to Negroid coloration, but it is not so in any other respect. With its cold nights, land at such an altitude could equally be settled by Caucasoids, as the White Highlands have been, although recent changes of government have made the survival of European populations in these parts uncertain, or even unlikely, over any length of time. Indeed, such a region could be very efficiently settled by the Mediterranean stock.

Besides the stocks already mentioned in these countries, there are Arab settlements all down the east coast of Africa. At Lamu, Malindi, Gedi and Mombasa in Kenya, all down the coast of Tanganyika, on the neighbouring island of Zanzibar, and further south still into Mozambique as far as Sofala there were settled Arab towns which were strikingly apparent to the Portuguese who arrived at the end of the fifteenth century. From these coastal towns have spread not only Arab (Semitic), Persian, Indian and even Chinese cultural influences, but also Caucasoid genes which have passed into the local populations. In the south these local populations were Hottentot at first, but later they were overrun, absorbed and displaced by the invading Bantu. Thus the region from the borders of Ethiopia and Somalia to the lands bordering the Zambesi is dominated by the Bantu but not by the Negroid races, to which the Bantu languages and cultures

belong, for throughout the whole of this vast region not only are the Bantu not in complete occupation—as there are still Arabs along the coast, Nilo-Hamites further inland, and Somalis to the north-east—but the Bantu themselves are far from pure Negroids. They are Negroids who have absorbed much Hamitic (Australoid-Caucasoid), Semitic (Caucasoid Arab) and Cappoid blood, particularly that of the Hottentots. The Cappoids themselves are probably derived from an early Australoid-Mongoloid cross which in its turn has crossed with the Hamitics or Ethiopics to produce the Hottentots. This is why the Hottentots became pastoralists and why considerable Hamitic characteristics are found in their language and culture.

In Tanganyika, particularly in the eastern part of the country, there is a further ethnic element called the Swahili Moslems, to whom the *lingua franca* of eastern Africa from the western Congo to the coast is due. The group arose in the area of Lamu, an important Arab settlement on the northern part of the Kenyan coast. This region was occupied by the Giriyama, and the language itself is Giriyama with much Arabic in it as well as some Galla and even Portuguese words.

Although the Swahili Moslems are therefore basically Bantu in language and Negroid in race, nevertheless they are not pure in either respect. As in the case of all the Bantu of the eastern part of Africa, they have Cappoid genes (from the absorbed Hottentots) and even Ethiopic or Cushite elements (from contact with the peoples of Ethiopia and Somalia). They have also absorbed a direct infusion of some Caucasoid blood from the Semitic Arab settlements. The Swahili Moslems tend to form a class which ranks a little above the Bantu proper. They are sometimes found as clerks and they work in shops in such places as Zanzibar where they are employed by Arabs and Indians alike.

To conclude, therefore, it can be said that the regions of Kenya and Tanganyika have a complex and mixed history although they are basically Negroid countries where Bantu languages are spoken by most of the people. The majority of their genes are probably Negroid, but Cappoid influence, perhaps derived more from the Hottentots than from the Bushmen (although these too must have made their contribution), can be clearly seen in physical characters such as the epicanthic fold, the shape of skull and face, and particularly the light yellow skin colour of some individuals. In addition to these two basic elements, there are Ethiopic or Cushitic genetic strains in some places, as well as Caucasoid elements especially along the coast.

AN INVESTIGATION OF THE NEED FOR SPIRITUALITY

By HENRY H. REITER

Maslow¹ presents a theoretical framework of needs which include the physiological, physical, social and psychological, but does not list spirituality as a need category. This investigation represents a survey into whether or not there exists a "spiritual need."

METHOD

The present study utilized 90 males, 30 each of Jews, Catholics and Protestants, who were randomly selected at their places of worship at non-holiday or non-sabbath times. The subjects' ages ranged from 27 to 55 with no age difference between religious groups.

A 20-item questionnaire was administered to the subjects individually. Eleven questions are asterisked and were used only as fill-ins, so that a total raw score of nine was highest. The entire questionnaire appears below:

- *1. How old are you?
- *2. Do you have difficulty in understanding sermons?
- *3. What is your pastor's name?
4. Are you in good health?
5. Have you ever prayed to your God to grant you a favor?
- *6. How long have you been a member of this congregation?
- *7. Do you feel that members of other sects are, perhaps, misguided?
8. Have you ever told a "white-lie"?
- *9. Do you think that (Catholics, Protestants, or Jews) are inferior to (Catholics, Protestants, or Jews)?
10. Are you a religiously devout person?
11. Do you pray solely for the glory of your God?
12. Do you have a feeling of impending difficulties, financial, physical or otherwise, for anyone near and dear to you or, perhaps, yourself?

¹ A. H. Maslow, *Motivation and Personality*, Harper, New York, 1954, chapter 5.