

to find the cause and discovered that among the regressive clans from 8 to 13 per cent. of the adult males were afflicted with testicular atrophy and that cryptorchids were in excessive numbers, mounting in some villages to 25 per cent. of the boys, some 60 per cent. of these being affected before they were four years of age. He found mathematical correlation between these two facts and sterility. 'Nous avons donc trouvé, dans le regard de la migration testiculaire un nouveau facteur, incontestable, de dénatalité, caractéristique des tribus décadentes à mœurs "primitives".' Dr. Schwere is awaiting confirmation by the laboratory of his results, but claims on the strength of clinical observations to have established 'une théorie endocrinienne de la dénatalité'. He gives an affirmative answer to the first of his questions: 'il existe chez les Nkundo des lésions anatomiques et troubles fonctionnels spéciaux de l'appareil endocrinien, retentissant sur la sphère sexuelle: ils éclairent le mécanisme de la dénatalité et expliquent l'apathie et la résignation de ceux qui en sont frappés'. This physical condition cannot be attributed to any known infectious disease; and it is very doubtful whether it is the consequence of malnutrition. It coincides with moral disturbance and social instability; but more study is required before the link between the two series of factors can be recognized.

### *The Hamitic Migrations*

FOR students of culture contact the Hamitic peoples of the lacustrine region are an unfailing source of interest. We would draw their attention to an article by Eugène Simons, a territorial administrator, in *Bulletin des Juridictions indigènes et du Droit coutumier congolais* for November-December 1944. It is generally supposed in Urundi that the infiltration of Hamitic pastoral people, Batutsi and Bahima, took place when the country was occupied by Bantu agriculturists, the Bahutu. By reason of their superior intelligence, their political spirit, and their possession of cattle, the new-comers established their supremacy, but adopted the manners and customs and, it is supposed, also the language of the subject Bahutu. Kirundi is unquestionably a Bantu language and no difference can be discerned between the speech of the four elements of the population, Batutsi, Bahima, Bahutu, and Batwa. Among other problems, this one calls for an answer: If the Hamites introduced cattle previously unknown to the Bantu of that region, how comes it about that the vocabulary relating to cattle is Bantu and not Hamitic? One might expect Hamitic words or Hamitic roots bantuized; but it is not so. (We notice one word in M. Simons' vocabulary, viz. *ente* = bœuf, vache, which does not appear to be Bantu, but is common to several Nyanza and Semliki languages.)

We do not know the original home of these Hamitic peoples nor when they migrated thence. We do know that they inhabited and ruled the kingdom of Kitara between Lakes Victoria, Albert, and Edward. It would appear certain that at one time that country became over-populated and many tribes, Bantu and Hamitic, migrated. Some of the Hamites went south into Ruanda and Urundi and others went north-north-west, over the Semliki to the Ituri. The ethnical type of the Hamites in Ruanda is very pure; in Urundi it is less pure among the Batutsi than among the Bahima. In the Ituri region the Hamites are much mixed with Babira, Walendu, and Wanande. Their name is Bahema; their language is almost identical with Kirundi and there are other points of resemblance to the Bahima of Urundi. That all these Hamites have a common origin is not to be doubted. But what is to be said of their relationship with the Bahutu? M. Simons refers to two hypotheses which he rejects: (1) the Bahema of the Ituri first migrated south to Ruanda-Urundi and then north to the Ituri; (2) the Bahutu and perhaps the Batwa penetrated into Ruanda-Urundi with the Batutsi. He adopts as most probable a third theory: The Bahutu lived in the Kitara kingdom until some time before 1650 when for some reason unknown they marched south and occupied Ruanda-Urundi. Later, part of the Batutsi followed with

their cattle while others went west across the Semliki. In Kitara the Bahutu were subject to the Batutsi, who had already adopted their language; and quite easily they were again dominated by the Batutsi in Ruanda-Urundi: 'Les Bahutu ne faisaient que retrouver leurs anciens maîtres.' M. Simons acknowledges that this theory may have its weak points; but he thinks it explains the identity of language between Hamitic and Bantu peoples in Ruanda-Urundi and in the Ituri region, and the similarity between their customs and institutions. The assimilation of the two groups is more easily understood if we suppose that for long periods they had lived in contact before the migration: 200 years is too short a time for such complete assimilation. The Bahema have been in the Ituri region for the same period and remain distinct from the neighbouring tribes in language and customs. As for the Batwa, M. Simons still regards them as descended from the aboriginal inhabitants of Urundi.

### *Industrial Conditions in Nigeria*

THE first inquiry conducted by the Labour Advisory Board of Lagos revealed a sad state of affairs in the tailoring industry. Factories employing several hundred workers and organized on European lines were inspected as well as numerous small shops set up in small back rooms. Deplorable aspects of sweated labour were revealed and in particular the existence of exploited child labour. Mere children, dubbed 'apprentices', aged from eight years upwards, were found to be working without wages, while others received 'gifts' of a few pence per week. Hours of work were virtually unlimited. In many cases small children could be seen working by the dim light of oil lamps well after midnight on Sunday nights. In 'rush' times employees might be forced to remain in the workshops six nights in succession. Work would continue without intermission until, overcome by sheer exhaustion, the worker fell asleep; he would be allowed to slumber for a short time and then be awakened to go on with his task. Few employers considered themselves responsible for the health and welfare of their employees. In a word, some of the worst evils of the English Industrial Revolution were being reproduced by Africans under the tropical sun. From 1 April this year the Nigerian Government has enforced drastic reforms as a result of the Board's inquiry.

### *Sotho Literature*

IN *African Studies* for December 1944 Mr. G. L. Letele, lecturer in Sotho languages at Fort Hare, reviews publications which have appeared in Tswana and Sotho (northern and southern) during the period 1939-43. He lists twenty-one books in all: poetry, drama, prose fiction, history, and travel; with two or three exceptions the writers are Africans. For readers who have not seen the books, or could not read them if they had seen them, Mr. Letele's critical comments are illuminating. It is notable that the favourite themes of the novelists are the adventures of young men and women who go off to the towns and mines with the belief *xo sepela ke xo bona*, 'to travel is to see'. Mr. Letele is disappointed with E. Motsamai Leoatle's biography of Moshweshwe, the founder of the Sotho nation, on the ground that he has failed to delineate the intimate side of the Chief's life. Old men who knew him are fast passing away and in a few years' time it will be impossible to collect personal details. Will not some Mosuto do for Moshweshwe what Thomas Mofolo did for Chaka? This biography was a best-seller among the books published by the Institute.