

a day or two after, that using the cloth, one discovered the insect within its folds. A complete cocoon had been made, constructed entirely of excreta passed by the insect.

Prior to casting the larval skin, just before pupation, the larva becomes more contracted and assumes a pinkish colouration; the anal end becomes markedly crenated. The length of the larva in this stage is only 23 mm.

Pupa.—When the larval skin is cast, the pupa is at first white, subsequently turning to a light orange-brown. The pupa shows the outline of the perfect insect. The wing and elytra cases are curled over the lateral and on to the ventral surface of the abdomen, and are supported along the upper and lower edges by the mid and posterior pairs of legs. The head is depressed ventrally and supported on either side by the anterior pair of legs. The antennae, which are remarkably short, are curved downwards. Length of pupa, 25 mm.; width, 16.7 m.m.

The pupal stage of insects kept under observation, at room temperature, lasted six weeks. When the beetle first emerges it is light orange brown on the upper surface and orange yellow on the venter of the abdomen. The elytra remained soft for twenty-four hours, and did not change to a jet black colour until two days later. The thoracic integument remains brown for another 48 hours.

THE ORIGINS OF THE GALLA AND SOMALI TRIBES.

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The origin, language, customs, characteristics, and habits of the Galla and the Somali present so many points of similarity that an attempt to give a historical account of the origins of one necessitates some detail of the other.

The Galla, probably one of the most ancient of races now existing, may be regarded as the parent of the Somali tribe, and as such first come under consideration.

THE GALLA.

“ On taking a general survey of the racial history of Africa,” says Dr. Haddon, “ it is manifest that the critical area is the North-Eastern region which abuts on Southern Arabia,” geologically but a short time has elapsed since Africa and Asia were joined, paleolithic

implements similar to those found in the Congo have been found in Somaliland, and in short, there are good grounds for the belief that the principal races of Africa crossed from Southern Asia.

The Galla, or as they call themselves Oromo (the sons of men), have had various origins ascribed to them, and the word "Galla" is that used of them by the Abyssinians and Arabs. Dr. Ludwig Krapf states that this word means "to go home," and Miss A. Wernher has recently suggested the Galla words of farewell *Agum ngalla* corroborates this statement. The Abyssinians however derive the Galla from an Abyssinian lady of rank who was given in marriage to a slave from Gurague to whom she bore seven sons who became dreaded robbers and the founders of tribes inhabiting the country about the River Galla whence they took their name. Moslem tradition has it that Galla are Meccan Arabs who settled on the East Coast of Africa during the *Wakt-el-Jahiliveh*, or Time of Ignorance, and that their name is derived from the reply of Ullabu, their Chief, to the summons of the Prophet calling on the tribe to accept Al-Islam, the messenger returning stated "He said 'No'" (*Gha la*)—an example of the Moslem love of philological analogy.

It is interesting, however, to note the similarity between the Galla word for both God and Sky, *Wak*, and the idol *Wak* of the pre-islamic pantheon at Mecca, of which the Kaaba alone survives; and again the Galla legend of a *Kitab* or Holy Book, to the loss of which they ascribe the fallen fortunes of their race. The Galla themselves aver that in the beginning of their history they crossed a great sea or lake, the Red Sea. A story of kingship and a coronation feast is told, and women, as in the early history of Arabia, have held princely rank.

Probably those Galla whose southward route lay near the East Coast of Africa and who are now found along the Tana River and in the neighbourhood of Witu are correctly described by Dr. Krapf as "more primitive" than those of Abyssinia whom he met during his activities there between 1838 and 1842, in that they are the relicts of the early migrants and had little contact with the races of Abyssinia. Incidentally Dr. Krapf, himself a German, described the Galla as the "Germans of Africa."

A theory as to the origin of the Equatorial Galla is advanced in the unsigned article "Gallas" in the *Encyclopædia Britannica*, which states:

"The home of the Southern Galla was possibly in a district East of Victoria Nyanza, for the tribes near Mount Kenya are stated to go on a periodical pilgrimage to the mountain, making offerings as to their mother."

The chain of causation is obscure.

Herodotus in 450 B.C. shows the horn of Africa and the countries Southward to the River Juba as inhabited by "Macrobians"; Erastothenes in 200 B.C. denotes the area "Cinamomifera Regio"; and Ptolemy in 150 A.D. shows "Barbaria"; Cape Gardafui as "Aromata Prontus"; the interior as "Myrrhifera Regio," the coast hinterland as "Azania," a Latinised form of the Arabic *Ajam* used in conjunction with the word *bar* to denote a non-Arab country.

It is probable that shortly before or in early Christian times there was a migration of pastoral Hamites from Asia into Eastern Africa abutting on Asia, the Galla preceding. This migration was contemporary with that of the peoples designated by Sir H. Johnston as "Red Sea Kushites" (Hadendowa, Danakil, etc.) and was a little to the Southwards.

Thence, by reason of pressure from fresh immigrants the first comers were forced to seek new pastures, either in the West between the forest and desert near the great rivers, or Southwards towards the mountains of Eastern Africa.

Paulitschke, following Tellez in the XVII. Century, Hiob Ludolf and James Bruce, in writing of the Galla in Abyssinia, gives the date of their arrival in that country as about 1537, and their starting point to have been South of the Gulf of Aden and states that they were still in the region opposite to the Gulf in the XIII Century.

The old Arab Sultanate of Zeyla, founded it is said, in the VII. Century, had become a powerful State by the XIII. Century, A.D., and embraced a large number of Galla converts under its rule, until the mixed race which resulted broke it up into a number of petty emirates under Galla-Somali chiefs.

It is certain that between 1528 and 1540 A.D. armies of Mohammedans, under Mohamed Gran (or *Granye*, the left handed), a Somali, conquered a large part of what is now Abyssinia. Portuguese intervention was sought and a fleet arrived in 1541, 400 musqueteers under Christopher da Gama, a brother of the Admiral Vasco, took the field, at first with success, but eventually they were defeated and their leader executed. Ultimately Mohamed Gran was routed in 1543 by the Portuguese. These campaigns had wide-spread effect on the stratification of peoples in this region.

During the Portuguese occupation of the East Coast of Africa the Galla were the most powerful tribe between Abyssinia and Mombasa and were thought to extend far to the South, they even besieged Jesus Fort in Mombasa and were practically suzerain over the semi-Arab petty sultanates in the Lamu archipelago. In 1824 Captain Owen, in charge of a charting expedition, notes the Galla settlement near Witu. In 1843 when Dr. Krapf was expelled from Abyssinia he heard a rumour at Aden of the equatorial Galla, and on Christmas Eve

of that year, accompanied by his wife and travelling in a native dhow, he anchored at the mouth of the Juba River; the next day he reached the island of Koyama, the most northern of the Dundas Group, and had "the very great pleasure of meeting with the Gallas of the tribe Dado."

The island of Koyama is said to have been peopled from Kismayu owing to the Galla raids on that port. But on the other hand some of the islanders claim to be descended from the Garreh, a semi-pagan tribe, closely allied to the Galla-Somali group and inhabiting part of the coast near Merca in Italian Somaliland and the country about Dolo in the north of the Kenya Province of Jubaland. Again a Koran in one of the mosques on Koyama Island shows a pedigree of a present-day family for some ten generations; in this, first may be noticed pagan Galla nomenclature, next plain Islamic names, later at about the height of the ivory and slave trade the titles of "Haji" and "Said," and finally the present-day return to ordinary Moslem names. An aged baobab tree on the mainland directly opposite to this island also bears numerous tribal marks identified by Galla as peculiar to themselves which the islanders state were carved by their progenitors before they crossed from the mainland.

The Galla then originated in Central or Southern Arabia, crossed the Red Sea, penetrated into the foothills of Abyssinia, turned South, leaving substantial settlements of their blood behind them, and were driven to their last outpost along the Tana River by conflict with the Somali, a race which they had helped to found.

THE SOMALI.

The Somali, Sir Richard Burton has characterised as "nothing but a slice of the great Galla nation Islamised and Semiticised by repeated immigrations from Arabia."

The Somali belong to the Eastern Hamitic family of which the chief members are the Galla and Afar, the Abyssinian Ajan, and the Beja tribes between the Nubian Nile and the Red Sea. They, or rather the Galla, their progenitors, have been identified with the people of Punt, and it is said that they were known to the early dynasties of Egypt. Somalis since their conversion to Islam are prone to regard themselves as pure Arabs, but in spite of geographical propinquity the influence of Arabia has been very slight even upon the Somali language, the structure and vocabulary of which is essentially Hamitic with marked affinities to the Galla and Afar tongues. The Somali is not however a pure Hamite and the physical characteristics of the race show signs of interbreeding with Galla, Afar, Abyssinians, Bantu, and negroes.

The origin of the designation Somali is in considerable dispute. The Abyssinians shortly derive "Somali" from the Ambaric

Soumahe, an unbeliever. Another theory is given by Dr. Drake Brockman, that a Hindu, Ram Nag, a trader on the coast of Somaliland, married a Galla woman by whom he had a son Somal, so called on account of his father's wealth, and that the son had a daughter Donbirro who married Darod the son of an Arab Jiberti bin Ismail, and from Darod a number of Somali tribes do in fact claim descent. There would not seem to be much to recommend this theory of a Hindu trusting himself among the savage Galla tribes, as from accounts of the annual fairs of Berberah it appears that the Indian traders came but once a year and sat in their boats while the merchandise was placed on the sea-shore by the Galla.

Professor Friedrich Ratzel seems to support Dr. Drake Brockman's theory when he speaks of a legendary Parsee immigration of about 500 A.D., which is said to have monopolised the trade of the country, and to which is attributed the ruins of fortified settlements, aqueducts, and cisterns showing undoubted traces of Indian influence. That there was contact between the coast of Somaliland and the Indian trader is certain, but that there was any attempt at colonisation seems unlikely merely from the structural similarity in buildings for the architectural influence of India is found in Arabia, and, after the Crusades, in England in the style known as Indo-Saracenic.

During the rule of the Ptolemies in Egypt and in the Byzantine period the Red Sea and the coast of Somaliland were explored to a certain extent, and it is said that the Greeks settled on the neighbouring Island of Socotra. The maps of Herodotus, Erasthenes, and Ptolemy have been noted in speaking of the Galla. Between the 12th and 18th centuries no less than six geographers mapped the coast line of the present Somali country, but it is not until 1815 that the name Somali occurs, when it was applied by Smith to the present Italian Somaliland.

Sir Richard Burton's quoted dictum of the origin of the Somali race is doubtless correct, and it remains to consider the influence of Arab immigration upon these people. The subject is obscured by the mass of fable and pretentious legend which has gathered around the semi-mythical personages claimed as ancestors by the Somali. Jiberi (Strong in Faith) bin Ismail bin Akil is supposed by Somali genealogists to have been a noble Arab from the Hedjaz, who, forced to flee from his country for political reasons, was shipwrecked on the Somali coast where he married a Hawiyah woman called Donbirro, by whom he had a son Darod. The Issak tribes of Somalis discredit Darod's origin and state that he was a Galla slave who stole the Phophet's slippers for which he was rebuked with "*Inna tarud na huu*—Verily we have rejected thee," hence Darod the Rejected.

Through Kablulla, Darod's son, descent is claimed by the Herti Somalis, whose principal branches are the Medjertain, Dulbahanta, and Wersengeli. Again, sub-dividing into innumerable septs, through Darod's second son are descended the Ogaden who have branched into the Mohamed Zubeir, Aulihan, Magharbul, Habr Suliman, Abd Wak, Rer Abdulla, and Rer Mohamed; the last named three clans are now found near the River Tana. The Marehan Somalis are probably the most direct descendants of Darod. Somali tradition places the advent of Darod's father Jiberti bin Ismail, as two hundred years after the Hegira. From then onwards the families become less pagan, and in 1260 it is said that Said Yusuf El Bagdadi and Mohamed bin Yunis El Siddik, two Arabs came across from Arabia, subdued an infidel magician and settled among the Somalis.

In 1400 A.D. comes the almost certain descent of the Issak tribes from Sheriff Issak bin Ahmed. The story runs that he, with forty-four holy men from Hadramout, sat for four days on the hill Auliya Kombo in Somaliland planning the conversion of the country. The Issak Somalis aver that the documents proving this descent were stolen by Yemen Arab Sheriffs in order to discredit their noble origin. By Magaden, an Abyssinian woman, Sheriff Issak begat Gerharjia, Awal, and Arab, and, by a slave, Jalla, Sambal, and Rambar, all these sub-tribes prefix the matronymic *Habr*, though it appears doubtful whether a noble Arab would give his sons pagan names. The descendants of Sheriff Issak and the forty-four saints with their increasing number of proselytes so multiplied that about 1500 A.D. they drove the unconverted pagans to the West and South.

The nature of the country and its lack of grazing and water, forced the Somalis to follow in the wake of the Galla, and about 1840—1850 the Ogaden and Marehan crossed the head-waters of the Juba and encountered the Galla again. Ultimately the Galla were driven through Biskaya (the Place of Battles) to the Tana River where still a dwindling remnant of the tribe is found, to be followed closely by the Somali who is now moving Westwards to the Lorian Swamp.

To sum up this brief history of the Somali it appears that first came an exodus from Southern Arabia of various pastoral Hamitic peoples who crossed the Red Sea to the countries about Cape Gardafui. They then became tintured by religion and intermarriage with Sinbad-like Arabs and thus formed the Somali tribes, destined to drive their fore-runners the Galla Westwards and Southwards, and to follow them, not for conquest but for grazing, until the present day.

The future of this intelligent, facile, inconstant, indolent, avaricious and complex people is full of interest; the Arabs have it that "God made Somaliland, then the Somali, then he laughed."