Adress to the anthropological section
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There are various ways in which man can study himself, and it is clearly impossible for me to attempt to give an exposition of all the aims and methods of the anthropological sciences; I propose, therefore, to limit myself to a general view of South African ethnology, incidentally referring to a few of the problems that strike a European observer as needing further elucidation. It seems somewhat presumptuous in one who is now for the first time visiting this continent to venture to address a South African audience on local ethnology, but I share this disability with practically all students of anthropology at home, and my excuse lies in the desire that I may be able to point out to you some of the directions in which the information of anthropologists is deficient, with the hope that this may be remedied in the immediate future.

Men are naturally apt to take an exclusive interest in their immediate concerns, and even anthropologists are liable to fall into the danger of studying men's thoughts and deeds by themselves, without taking sufficient account of the outside influences that affect mankind.

In the sister science of zoology, it is possible to study animals as machines which are either at rest or in motion; when they are thus studied individually, the subjects are termed anatomy and physiology; when they are studied comparatively, they are known as comparative anatomy or morphology and comparative physiology. The study of the genesis of the machine is embryology, and paleontologists, as it were, turn over the scrap-heap. All these sciences can deal with animals irrespective of their environment, and perhaps for intensive study such a limitation is temporarily desirable, but during the period of greatest specialisation there have always been some who have followed in the footsteps of the field naturalist, and to-day we are witnessing a combination of the two lines of study.

Biology has ceased to be a mixture of necrology and physiology; it seeks to obtain a survey of all the conditions of existence, and to trace the effects of the environment on the organism, of the organism on the environment, and of organism upon organism. Much detailed work will always be necessary, and we shall never be able to do without isolated laboratory work; but the day is past when the amassing of detailed information will satisfy the demands of science. The leaders, at all events, will view the subject as a whole, and so direct individual labour that the hewers of wood and drawers of water, as it were,
shall not mechanically assess material of which no immediate use can be made, but they will be so directed that all their energies can be exercised in solving definite problems or in filling up gaps in our information, with knowledge which is equally important.

The tendency, which I have indicated as affecting the science of zoology, is merely one phase of an attitude of mind that is influencing many departments of thought. There are psychologists and theologians who deem it worth while to find out what people think and believe. And other observers are awakening to the fact that their studies hitherto have been confined almost exclusively to the most highly specialized conditions, and that in order to comprehend these fully it is necessary to study the less, and the yet less specialized conditions for it is only possible to gain the true history of mind or belief by a combination of the observational with the comparative method. A considerable amount of material has already been acquired, but in most departments of human thought and belief vastly more information is needed, and hitherto the relation of these great elements has been published is not always clear.

The comparative or evolutionary historian also needs reliable facts concerning the social condition of varied peoples in all stages of culture. The documentary records of history are too important to enable the whole story to be unravelled, so recourse must be had to a study of analogous conditions elsewhere for side-light which will cast illuminating beams into the dark corners of ancient history. When the historian seriously turns his attention to the mass of data accumulated in books of travel, in records of expeditions, or in the assorted books that will be of service for it is only the reliability of a great deal of information that has already been acquired, but in most departments of the history of men, in books of travel, in records of expeditions, or in the assorted books that will be of service.

Sociologists have not neglected this field, but they need more information and more exhaustive and precise analyses of existing conditions. The available material lacks the requisite importance and interest and is shown to be insufficient for the employment of a critical faculty; as a matter of fact, the social conditions of at least a few peoples are accurately known, and sooner or later—generally sooner—the student finds his authorities falling him from lack of thoroughness. There are other subjects of psychology, theology, history, literature, and sociology, because they all overlap about which the anthropologist can work, so to speak, and make it possible to get a notion of the general relations of the peoples of the world. If the general relations of the peoples of the world are to be investigated, and if the general relations of the peoples of the world are to be investigated, there is none more important than the relation of the Bushmen and the Bantu. There are no tribes, merely little family groups of thirty to fifty individuals, each of which is pressed over by a headman, whose functions are acquired, not by heredity, but by personal qualities. I have compiled this account of this most interesting people from Professor A. H. Keane's book, 'The Bushmen,' in the hope that a serious effort will be made to investigate what appears to be the most primitive race of all mankind. So little information is available concerning the Bushmen, and if it is impossible to say anything about their racial affinities, is not the more curious because it is an interesting problem. Perhaps these are the people referred to by Stow (p. 40), and possibly alluded to as the dwarfs on the Nosop River mentioned by Anderson; these were 1.220 West Indians, or in height, of a reddish-brown colour, with no forehead and a projecting mouth; Anderson's Masara Bushmen and the Bushmen and Bantu are the same. The Bushmen, or Bushmen (Boesman of Colonial Annals), may, with the possible exception of the Kattas, be regarded as the most primitive of the present inhabitants of South Africa; according to most authors, there is no decisive evidence that there was an earlier aboriginal population, although several Bushmen tales speak of previous inhabitants.

The main physical characteristics of the Bushmen are a yellow skin, and very short, black woolly hair, which becomes rolled up into little knots; although of quite short stature, with an average height of 1.620 m. (5 ft. 0 in.), or, according to Schinz, 1.670 m. (5 ft. 10 in.), they are above the pygmy limit of 1.400 m. (4 ft. 0 in.). The very small skull is not particularly narrow, being what is termed sub-dolichocephalic, with an index of about 75, and it is marked by the crown; the face is straight, with prominent cheekbones and a bulging forehead; the nose is extremely broad—indeed, the Bushmen are the most platyrhine of all mankind; the ear has an unusual form, is without the lobe. Their hands and feet are remarkably small.

Being nomadic hunters the Bushmen could only attain to the rudiments of material culture. The dwellings were portable, mat-covered, dome-shaped huts, which often lived in caves; the Zulus say their village is where they kill game; they consume the whole of it and go away. Clothing consisted solely of a small skin; for weapons they had small bows and poisoned arrows. Their only implement was a perforated rounded stone into which a stick was inserted; this was used for digging up roots. A very little coloured very was occasionally made. Although with a dearth of personal ornaments, they had a considerable amount of pictorial skill, and were fond of decorating their rock shelters with spirited coloured representations of men and animals. They frequently cut off the
terminal joint of a little finger. They never were cannibals. Cairns of stones were erected over graves. Although they are generally credited with being vindictive, passionate, and cruel, they were as a matter of fact always friendly and hospitable to strangers till dispossessed of their hunting grounds. They did not fight one another, but were an unselfish, merry, cheerful race with an original passion for ceremonials.

A voluminous and richly illustrated and commentary on the subject of the Bushmen, their habits, customs, and character. The author has been enabled to draw on a wealth of information, much of it previously unpublished.

The great steppes occupied by the Bushmen are very large, but not uninhabited. Until further evidence is collected, it must be urged to complete and round up the collection of the Bushmen, their history, and their place in the history of mankind.

Negrillos.

Material does not at present exist for an exhaustive discussion of the exact relationship between the Bushmen and the Negrillos of the equatorial forests. On the whole, I incline to consider them as a separate race, as distinct from the Bushmen.

Hottentots.

The skin of the Hottentots is usually a deep reddish-brown, but there are some exceptions. The hair is usually dark brown, and the eyes are black. The Hottentots are a tall, robust people, with a strong, athletic build. They are excellent hunters and gatherers, and are skilled in the use of tools and weapons. They are also skilled in the use of medicines and remedies, and are respected for their knowledge of herbal remedies. They are a peaceful people, and are known for their hospitality and generosity. They are a highly skilled people, with a rich culture and a long history. They are a proud and independent people, and have maintained their identity and culture despite the challenges they have faced. They are a people of great courage and resilience, and have played an important role in the history of South Africa. They are a people with a great past, and a bright future.
The main physical characteristics of the true Negro are: 'black' skin, woolly hair, tall stature, averaging about 1.790 m. (6 ft. 8 in.), moderate dolichocephaly, with an average cephalic index of 74-75. Flat, broad nose, thick and often exerted lips, frequent proptosis.

West African culture contains some characteristic features. The natives build gable-roofed huts; their weapons include spears with socketed heads, bows tapering in the middle with bowstrings of vegetable products, swords and plaited shields, but no clubs or slings. Among the musical instruments are wooden drums and a peculiar form of guitar, in which each string has its own support. Clothing is of bark-cloth and palm-fibre, and there is a notable preponderance of vegetable ornaments. Circumcision is common and the breaking out of the upper incisors. With regard to religion, there is a great development of fetishism and inceptent polytheistic systems. Colonel Ellis has proved in a masterly manner the gradual evolution of religion from west to east along the Guinea Coast, and this is associated with an analogous progress in the laws of descent and succession to property, and in the rise of government. He further suggests that perhaps to an extent similar to that recorded for the ordinary Negro type, the Negrillo, Bushman, and Hamitic stocks; it only remains to note in what particulars these spread over the area of the Bantu stock, for, whereas the dolichocephals are mainly of tall stature, some of the brachycerals, especially the Aduma of the Ovave, with a cephalic index of 893, are quite short, 1.694 m. (5 ft. 7 in.).

The skin colour is said to range from yellowish-brown to dull slaty-brown, a dark chocolate, or being the prevalent hue. The character of the hair calls for some special remark, though uniformly of the ordinary Negro type. The ranges from an average of about 1.610 m. (5 ft. 3 in.) to about 1.710 m. (5 ft. 7 in.). Uniformity rather than diversity of head-form would seem to be the great characteristic of the African black races, but a broad-headed element makes itself felt in the population of the forest zone and of some of the upper waters of the Nile Valley. It appears that the broadening of the head is due to mixture with the brachycerous Negrillo stock, for, whereas the dolichocephals are mainly of tall stature, some of the brachycerals, especially the Aduma of the Ovave, with a cephalic index of 893, are quite short, 1.694 m. (5 ft. 7 in.).

The Hamiltons are regarded as the true indigenous element in North Africa, from Morocco to Somaliland. Two main divisions of this stock are given: (1) the Northern or Hamitic (or Mediterranean Race of some authors), of which the purest examples are perhaps to be found among the Berbers; and (2) the Eastern Hamitic or Ethiopian. These two groups shade into each other, and in most places a Negro admixture has taken place to a variable extent since very early times. Perhaps the two groups should be entirely separated; the first may be allocated to the Mediterranean Race, and the second may be regarded as a mixture of Semitic and Negro, to which the term Hamitic might with advantage be restricted. The 'Hamiltons' are characterised by a skin-colour that varies considerably, being white in the west and various shades of coffee-brown, red-brown, or chocolate in the east; the hair is naturally straight or curly, but usually freely in the east. The stature is medium or tall, averaging about 1.700 m. (5 ft. 7 in.); the head is subdolichocephalous, with a low nuchal ridge, and the nose prominent, thin, straight, or aquiline, with narrow nostrils; lips thin or slightly thick.

The Bantu peoples may be roughly divided according to culture into two groups: (1) a western zone, which skirts the West African region or Congo basin and extends through Angola and German West Africa into Cape Colony; and (2) an eastern zone. (1) The western Bantu zone is characterised by savannah huts, the absence of circumcision, and the presence of huts (or covered with cane-work) in its northern portion, though skin shields occur to the south; (2) in the eastern Bantu zone, except among the Zulu peoples, the huts are often mixed, with an upper conical roof.

Certain characteristics are typical of the Bantu culture. The natives live in rounded huts with pointed roofs; their weapons comprise spears, in which the handle is fastened into the shaft by a spike, bows with bowstrings of animal products, or with sinew, and shields. Perhaps the last-named should be entirely separated; the first may be allocated to the Mediterranean Race, and the second may be regarded as a mixture of Semitic and Negro, to which the term Hamitic might with advantage be restricted. The 'Hamitic' are characterised by a skin-colour that varies considerably, being white in the west and various shades of coffee-brown, red-brown, or chocolate in the east; the hair is naturally straight or curly, but usually freely in the east. The stature is medium or tall, averaging about 1.700 m. (5 ft. 7 in.); the head is subdolichocephalous, with a low nuchal ridge, and the nose prominent, thin, straight, or aquiline, with narrow nostrils; lips thin or slightly thick.

The cattle-raisers of the small pasture recognise that the rain and necessary moisture depends on the invisible and supreme power whom they invoke in his location in the sky; his intermediaries are the rain-makers, and he forms neither are there idols in the pantheon. In Central Africa there is more than sufficient rain, but rain is of little importance to the hunter. He requires it to find game, to be able to capture it and to avoid danger; the 'medicine-men', sufficient similarities in physical and cultural characteristics to warrant their being grouped together; the true Negro may be regarded as a race; the Bantu are mixed peoples.

The physical characteristics of the Bantu vary very considerably. The skin colour is said to range from yellowish-brown to dull slaty-brown, a dark chocolate, or being the prevalent hue. The character of the hair calls for some special remark, though uniformly of the ordinary Negro type. The ranges from an average of about 1.610 m. (5 ft. 3 in.) to about 1.710 m. (5 ft. 7 in.). Uniformity rather than diversity of head-form would seem to be the great characteristic of the African black races, but a broad-headed element makes itself felt in the population of the forest zone and of some of the upper waters of the Nile Valley. It appears that the broadening of the head is due to mixture with the brachycerous Negrillo stock, for, whereas the dolichocephals are mainly of tall stature, some of the brachycerals, especially the Aduma of the Ovave, with a cephalic index of 893, are quite short, 1.694 m. (5 ft. 7 in.).

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Roughly speaking, the whole of Africa south of the equator, with the exception of the dwindling Bushman and Hotentot elements, is inhabited by Bantu-speaking peoples, who are extremely heterogeneous, but who exhibit
are not so much rain-makers, as makers of talismans, amulets, phylactery, and charms to ensure its success. The mysterious depths of the forest, in the impenetrable thickets of which death may lurk at each step, and the isolation which results in social organisation, incline the hunter to superstitions and sorcery. Pasturage is governed by natural imperious forces, but hunting is universal and personal. Further, associated with the mobile pastoral life of the Bantu is the patriarchal system of family life, respect and reverence for old age, and the ascendency of the chief; no wonder, then, that ancestor-worship has developed, or that it is the chief factor in the religious life of these people, and has to a degree pronounced its influence in the domain of politics.

As we have previously indicated, there is evidence of the former extension to the north of the Hottentots and Bushmen, they having gradually pressed first southwards and then into the steppes and deserts of South Africa by the southern border of the Bantu.

The mixture of Hottentots with Negroes, which gave rise to the primitive Bantu stock, may have originated somewhere to the east or north-east of the Victoria Nyanza. A factor of great importance in the evolution of the Bantu is to be found in the great diversity of climate and soil in Equatorial East Africa. It is a country of small plateaus separated by gorges, or low-lying lands. The small plateaus are suitable for pastureage, but their extent is limited; thus they fell to the lot of the more vigourous peoples, while the conquered had to content themselves with low country.

In the first half of the nineteenth century, we scarcely have made most careful studies of folk-wanderings in South Africa, based upon the records of the explorers of the past hundred years; we scarcely have any account of the movements of the various tribes for a longer period, and oral traditions of the natives, though in the main correct, require careful handling. The nature of the country is such that it affords more than ordinary facilities for migrations, and the general absence of great geographical barriers prevents ethnical differentiation.

The Bantu peoples of Southern Africa may conveniently be classified in three main groups:

1. The Eastern tribes, composed of the Amã-Zulu, Amã-Xosa, &c.
2. The Central tribes, consisting of the Be-Chuana, Ba-Suto, Ma-Shona, &c.
3. The Western tribes, such as the Ova-Mpo and Ova-Herero.

The Amã-Zulu and Amã-Xosa are respectively the northern and southern branches of a migration down the east coast, that, according to some authorities, took place in the latter part of the eighteenth century. The Amã-Xosa, however, have not passed beyond the Drakensberg range, but there have been, northerly, and more especially southerly movements: the Amã-Xosa, for example, extended, about 1800, as far as Kaaimans River, Mossel Bay, but in 1835 they were pressed back by the colonists to the Great Fish River. The Amã-Zulu have occupied the east coast, north of the Tugela, for a long period.
considerable progress under the wise guidance of the enlightened Khana; they are an industrious people, and have exceptional skill in working iron.

According to Mr. G. W. Stow (whose spelling is here adopted), there were three main migrations of the Central Bantu, or Bachona: (i) The pioneer tribes of the southward migration into the ancient Bushman hunting grounds were the Lerenpor, Bataunna, and Basarwa; (ii) the tribes of the second period of the Bachona migration were the Batapin and Baralana; (iii) the great Bemba or Bambure tribes were the most refined of the Bantu peoples; they consisted of the Batarashi, Botana, Bamangwato, Batswana, Bangwaketse, and the Bakauna, who were the wealthiest and most advanced of all until they were reduced by the Matsand and destroyed by the Matabele.

During a moment to German South-West Africa we find the Bastards to the south, and north of them the Haukoin or Mountain Damara, who are now practically a pariah people, subject to the Hottentots, Bastards, Ova-Herero, and the white man. (1) It is possible that these are of Negro or Bantu origin; in a mode of life, save for their talent for agriculture, they are Bushmen; in their speech they are Hottentots, but their colour is darker than that of their neighbours. Somewhere from Eastern South Africa, possibly about a hundred years ago, came the Ova-Herero, or the Merry People, who, like the rest of the Bantu, are warlike cattle-breeders, with wandering proclivities, but they are not agriculturists. When they arrived in the Kaoko district they drove the Haukoin to the south, together with the Toppolitical (Ammi) and Bushmen. To the north of the Ova-Herero are the agricultural Ova-Mbaa.

Speaking generally, the direction of ethnic migration in South Africa has been southerly in the south-east; the sea blocked an eastern expansion and the Drakensberg a westward one. Only the Matabele went westward, the north, the central districts of the Baschona parent stock dispersed in various directions; most of the movements were towards the north, but the Matabele and the Basuto went south-easterly. In the west the Cape Hottentots always retreated from the whites towards the north, the Bastards and other tribes followed the same direction, the causes, as Barthel points out, being obvious; to the east is the Kalahari, on the west is the sea, from the south came the Boers. Finally, right across South Africa we have, from west to east, the Korana, Griqua, and Boer wandering in the south; and in the north, from the north-east part of north-eastern Africa, the latter advanced northwards to occupy the Kalahari, or the Kalahari, on the west is the sea, from the south came the Boers. The latter, at the slightest provocation, would abandon their country and seek another home. This readiness to migrate is the direct effect of a pastoral life, and along with this legacy of unrest their Hottentot ancestors transmitted a social organisation which lent itself to discipline. These were the materials, so to speak, ready to hand when circumstances should appear. Nor have such been lacking, for such names as Dingayaywa, Macua, Dungua, Mossekukete, Lokenah, Moshal, Besebuna, Peteway, and others were in large in the annals of South Africa. The example of the Baschona Khana is an example of what civilisation can do to direct this executive ability into proper channels.

Archaeology.

The archaeology of South Africa is now attracting considerable local interest, and we may confidently expect that new discoveries will soon enable us to gain some insight into the dense obscurity of the past. It cannot be too strongly insisted upon that the methods of the archaeologist should be primarily those of the geologist. Accurate mapping of deposits or localisation of finds is absolutely necessary. The workmanship of an implement is of little evidential value; the material of which it is made may be refractory, the skill of the maker may be imperfect, and he may be satisfied with producing an implement too large for his immediate need; and there is always a chance that any particular specimen may be simply a reject. The early generalisation of implements in England into two groups, Palaeolithic and Neolithic, expressed a fact of prime importance, but now the classification has extended. It is obvious that the shape of the
old gravel could not have been the first attempts at implement making by our forfathers, and the presumed hiatus between the two epochs has been bridged over by evidence from sites on the European mainland. Our knowledge is increasing space and an orderly sequence is emerging, but there are many interesting vari-
tions, and, until we have a better understanding of the evolution of industrial or artistic skill. In a word, sequence and technique must not be confused, and our first business
should be to establish the former on a firm basis; but, as I have just remarked, this can be accomplished only by adhering rigidly to the strict rigor of method. To do this probably be to the interest of South African archaeology
if the terms 'Palolithic,' 'Paelolithic,' and 'Neolithic' were dropped, at all events for the present, or restricted solely to type of technique; and it might prove advan-
tageous if provisional terms were employed, which could later on be either rati-
fied or abandoned, as the consensus of local archaeologists would dictate. In certain lands of the Old World, north of the Equator, there was a progressive
evolution from the Stone Ages, through a copper and bronze age, to that of iron; but the civilizations of South Africa appear to have passed in three stages without having passed through the earlier metal phases, since the occurrence of copper implements is too limited to warrant the belief that it repres-
sents a definite phase of culture. The similarity of the processes employed in working iron by the different tribes of Africa, south of the Equator, indicates that the culture was introduced from without, a conclusion which is supported by the
universal use of the double bellow—-a similar instrument is in use in India and in the East Indian Archipelago. Some ethnologists hold that Africa owes to India its iron industry and other elements of culture, as well as the introduction of the ox,
up to the present, in South Africa.
also for the purposes of science. Before the late war came to a close the Anthropological Institution of Great Britain and Ireland and the Folklore Society addressed to Mr. Chamberlain, then Colonial Secretary, a memorial praying that the undertaking of peace a similar Commission should be issued to inquire into the customs and institutions of the native tribes in the Transvaal and the Orange River Colony, and, with a view to the accomplishment of more direct scientific ends, praying that at least one ethnologist be appointed to the Commission.

The prayer of the Memorialists was bluntly refused. When, however, in the course of reorganisation of the administration, a conference was held at Bloemfontein in 1891 of the Ministers of the various colonies, protectorates, and territories, to discuss native affairs, they found themselves, in the words of Sir Godfrey Lagden, 'much confused because the laws and the conditions of all the colonies were different.' This was exactly what the Memorialists had told Mr. Chamberlain.

So the Conference determined on the appointment of a Commission of Inquiry, which was issued in due course by Lord Milner in September, 1903, and reported on January 30 last. The evidence taken by this Commission, as well as that taken by the previous Commissions, is of a very valuable character. But, like those Commissions, its object was exclusively administrative. Consequently the evidence is only incidentally of ethnological interest, and it by no means covers the whole ground. The social life and marriage laws are to a great extent laid before the reader, but there is no attempt to distinguish accurately between one tribe and another; the native institutions are discussed only so far as they have a practical bearing on administrative questions. There is no attempt to penetrate to the underlying ideas and beliefs, and the vast domain of religion lies for the most part outside the ken of the Commissioners. Admirable, therefore, as is the work thus far, it is of little or no service to the ethnologist, and is best the result of a careful study undertaken if an accurate account of the natives of South Africa is to be obtained and preserved for scientific use, and as a historical record. What is wanted is that the Government should undertake this enterprise in the same way as that in which the Government of the United States, Germany, and other countries investigate their native races, or, filling this obvious duty of a Government, adequate assistance should be given to societies or individuals who may be prepared to take the matter in hand.

Unfortunately it is not unnecessary to insist on the need there is for us to consider seriously what at any particular time is most worth investigating, and not to let ourselves drift into any casual piece of work. Let us apply that simple test to South Africa, and ask ourselves, What most needs doing in anthropological research in South Africa?

So long as actual wanton destruction is not taking place, local archeological investigation can wait. I do not mean to suggest that those who have the opportunity should not devote themselves to this important subject; many can do good work in archeology who have neither opportunity nor inclination for other branches of anthropology, and the British South Africa Company has shown and probably will continue to show a real interest in this work. But our first and immediate duty is to save for science the data that are vanishing; this should be the watchword of the present day.

Observations in South African anthropometry are lamentably deficient. Although scattered up and down in books of travel and in missionary records, there are scant descriptions of individuals, and in some cases a few salient features of a tribe are noted, yet we have few precise descriptions of communities that are of value for comparative purposes. Anthropometrical data are everywhere wanting; very few natives have been measured, and the measurements that have been made both in South Africa are, as regards the number of individuals measured. The interesting subject of comparative physiology is unworked. We have no observations in experimental psychology, and very few reliable data in observational psycholomy. Here, then, is a large field of inquiry.

I am not competent to speak on experimental linguistics, but from what I have read I gather that a very great deal yet remains to be done, at all events in phonetics, grammar, and comparative philology.

In general ethnology a considerable amount of scattered work has been done, but the tribe has been invested with scientific thoroughness; the best piece of work hitherto accomplished in this direction is the admirable memoir on the Bas-Rongga by the missionary H. A. Junod, which leaves little to be desired. It would be well worth while for students to make exhaustive studies of limited groups of people, tracing all the ramifications of their genealogies in the comprehensive method adopted by Dr. Rivers for the Torres Straits Islanders and for the Todas; this method is indispensable if it is desired to obtain a true conception of the social structure of a people, their social and religious duties, the kindship relationships, and other information of statistical and sociological value. Other fruitful lines of inquiry are the signification of the form and ornamentation of objects and the symbolism (if there is any) of the decorative art, a subject which, as far as I am aware, is absolutely untouched. Even the toys and games are worth investigation. Hardest but most important of all, there is that intricate complexus of action and belief which is comprised under the term 'religion.' This needs the most delicate and sympathetic treatment, although too often has been ruthlessly examined by those who were more prone to seek the ape and the tiger and in imaginings in the so-called 'superstitious' practices of these poor folk. They are laggards along the road which our more favoured ancestors have trod, but they all have their faces set in the same direction as our own, towards that goal to which we ourselves are striving. To induce natives to unlock themselves of all that they hold sacred and secret and to confess these ideals and inspirations requires more than an ordinary endowment of patience, tact, and brotherly kindness; without these qualities very little can be gathered, and the finer side of native thought and feeling will for ever remain a sealed book to the European. In referring to this subject it should not be overlooked that the best account we have of the religion of the Ana-Zulu is due to the labours of Bishop Cullaway. The number of native texts, including folk-tales, published by him are exceptionally valuable, as they throw light from all sides upon the native mind, and it is greatly to be regretted that the interest in them is not increased.

These is some of the lines of research that await the investigator. The field is large, but the opportunities are fleeting. The Kaffir, Bushmen, and Hottentots are doomed, and the new social conditions are modifying the Bantu peoples. Here again we must apply the test question, Which of these needs investigation? The answer again is obvious. Those that will disappear first. All over South Africa this work is pressing. For some tribes it is too late. It would be a memorable result of the meeting of the British Association in South Africa if it should lead to an exhaustive study of those most interesting peoples, the Kaffirs, the Bushmen, and the Hottentots. They represent very primitive varieties of mankind, but their numbers are rapidly diminishing, and, as races, they have no chance of perpetuity. What judgment will posterity pass upon us if, while we have the opportunity, we do not do our best to save the memory of these primitive folk from oblivion?
A Short Bibliography on the Ethnology of South Africa.


Arbona, T., and Daumas, J. Narrative of an Exploratory Tour to the North-east of the Colony of the Cape of Good Hope. (Translated by J. C. Brown.) Cape Town, 1846; London, 1846.


Bleek, W. H. I. Beyond the Fox in South Africa; or, Hottentot Fables and Tales. London, 1864.


Coles, T. Tomi-Goan, the Supreme Being of the Khoi-Khoi. London, 1881.


Hahn, G. The Ujanda Protectorate. London, 1902.

Hahn, G. Les Chants et les Costumes du Bas-Ronga. Lausanne, 1897.

Hahn, G. Les Bas-Ronga. Neuchâtel, 1898.

Hahn, G. Man; Past and Present. Cambridge, 1899.


Hahn, G. The Essential Kafir (with an interesting but incomplete Bibliography). London, 1904.


Lloyd, L. C. A Short Account of Bushman Material. Third Report presented to both Houses of Parliament; Cape Town, 1895.


Since the above was in print Professor G. Elliot Smith has investigated six Pygmys from the Ituri Forest in the Congo Free State. He states, 'When we take into consideration the many undoubted resemblances of Pygmys and Bushmen it is easier to picture these illuslnesses and their attendant differences as the results of a diverse specialization of two branches of one stock rather than as the product of a tendency to divergence of two independent races.'

Mr. D. Randall-Maclver, who was sent out in advance of the British Association to investigate the ancient ruins of Rhodesia, has found that the archaeological evidence points to their being of medieval date; his investigations and conclusions will be recorded in his forthcoming book, 'Medieval Rhodesia.'

Transactions of Section II.


The Natives of South Africa; their Economic and Social Condition. Edited by the South African Native Races Committee. London, 1901.


The foregoing list of books is manifestly very incomplete. A considerable amount of information concerning the natives will be found in numerous books by missionaries, travellers, and sportsmen.