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 amass 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 valuable in itself.

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 not only what people think and believe, but also why people think and believe. And among biologists and geologists as well as among psychologists, there is a growing consciousness of the fact that our studies have hitherto 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 specialized conditions for it is only possible to gain the true history of mind or belief by a combination of the observations with the comparative method. A considerable amount of historical data has already been acquired, but in most departments of human thought and belief vastly more information is needed, and hitherto the relation of that which 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 illumining 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 the assorted material in the museums, he will doubtless be surprised to find how much there is that will be of service to him.

Sociologists have not neglected this field, but they need more information and more exhaustive and precise analyses of existing conditions. The available material of such importance and interest is, moreover, that the pleasure of an interest in the facts is often, to dull his critical faculty; as a matter of fact, the social conditions of extremely few peoples are accurately known, and sooner or later—generally sooner—the student finds his authorities failing him from lack of thoroughness.

We have, therefore, extended the subjects of social history, psychology, theology, and sociology, because they all overlap that area over which the anthropologist prows. Indeed the work of many of our colleagues in other branches of inquiry, and to this extent the ethnologist is also a sociologist, a theologian, a historian, and (what is perhaps a closer approach) a psychologist.

Similarly the anthropologist provides material for the biologist on the one hand, and for the geographer on the other.

As a general rule those who have investigated any given people in the field have added to the general features of the animal to which they subject, so that usually it is possible to gain some conception of them in their natural surroundings. Thus, to a certain extent, materials are available for tracing that interaction between life and environment and between organisms themselves, to which the term ecology is applied, but we still need to have this interdependence more recognized in such branches of inquiry as descriptive sociology or religion.

Just as the arts and crafts of a people are influenced by their environment, so also is their social life similarly affected, and their religion reflects the stage of social culture to which they have attained; for it must never be overlooked that the religious conceptions of a people cannot be thoroughly understood apart from their social, cultural, and physical conditions.

They appear a trite remark, but I would like to emphasize the fact that very careful and detailed studies of definite or limited areas are urgently needed, rather than a general description of a number of peoples which does not exhaust any one of them—in a word, what we now need is thoroughness.

Three main groups of indigenous peoples inhabit South Africa. The Bushmen, the Hottentots, and various Bantu tribes; in more northerly parts of the continent there are the Negroides, commonly spoken of as Pygmies, the Negros proper, and Hamitic peoples, not to speak of Semitic elements.

REPORT—1905.

Katteens.

Before proceeding further I must here make allusion to an obscure race who may possibly be the true aborigines of Africa south of the Zambezi. These are the Kattleens, or Vagabonds, as they are nicknamed by the Boers, on account of the dusty colour their abodes acquire from the habit of creeping up in the ground—who live in the steppes region of the North Transvaal, as far as the Limpopo. As their colouration is almost a pitch black, and their stature only about 1.20 m. (4 ft.), they are quite distinct from their tall Bantu neighbours and from the yellowish Bushmen. The Dog's, or Valter's, illness, are the lowest of the low,' being undoubtedly cannibals and often making a meal of their own aged and infirm, which the Bushmen never do. Their habitations are holes in the ground, rock shelters, and lately a few hovels. They have no arts or industries, nor even any weapons except those obtained in exchange for ostrich feathers, skins, or ivory. Whether they have any religious ideas it is impossible to say, all intercourse being restricted to barter carried on in a gesture language, for nobody has ever yet mastered their tongue, all that is known of their language being that it is absolutely distinct from that of both the Bushmen and the Bantu. There are no tribes, merely little family groups of from thirty to fifty individuals, each of which is presided over by a headman, whose functions are acquired, not by heredity, but by personal merit. I have compiled this account of this most interesting people from Professor A. H. Keane's book, 'The Bok States,' 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 Kattleen that it is impossible to say anything about their racial affinities.

Perhaps these are the people referred to by Stow (p. 40), and possibly allied to those who dwars of the Nossop River mentioned by Anderson; these were 1.150 m. (4 ft. 4 in.) in height, of a reddish-brown colour, with no foreheads and a projecting mouth; Anderson's Masara Bushmen exhibited more any suggestion of relationship with them, saying they were 'monkeys, not men.'

Bushmen.

The San, or Bushmen (Bojesman of Colonial Annals), may, with the possible exception of the Kattleen, 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 1.20 m. (5 ft. 6 in.), or, according to Schinz, 1.670 m. (5 ft. 10 in.), they are above the pygmy limit of 1.400 m. (4 ft. 11 in.). The very small skull is in particular narrow, being what is termed sub-dolichocephalic, with an index of about 75, and it is marked by a prominent brow and a bulging forehead; the nose is extremely broad—indeed, the Bushmen are the most platyrhine of all mankind; the ears have an unusual form, and 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, but they often lived in caves; the Zulus say 'their village is where they kill game; they consume the whole of it and go away.' Cloth only consisted of only 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 common every 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
REPORT—1906.

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 am inclined to agree with Sir Harry Johnston, who says: ‘I can see no physical features other than dwarfishness which are obviously peculiar to both Bushmen and Congo Pygmies. On the contrary, in the large and often protuberant nose, the full flat nose with its exaggerated alae, the long upper lip and the slight degree of inversion of the inner malar surface of the lips, the abundant hair on head and body, relative absence of wrinkles, of steatopygy, and of high protruding cheekbones, the Congo dwarf differs markedly from the Negrillo-Bushman race.’ A foreboding material exists for the elucidation of the religious ideas, legends, customs, and so forth, of the Bushmen, in the voluminous native texts, filling eighty-four volumes, to the collection of which the late Dr. Bleek devoted his laborious career. This wonderful collection of the folk-lore of one of the most interesting of peoples still remains inaccessible to students in the Grey Library in Cape Town. A more enlightened policy in the past would have enabled Dr. Bleek to publish his own material; now the task is complicated by the great difficulty of finding competent translators and of securing the services of reliable native who know their own folk lore. This time during which this labour can be adequately accomplished is fleeting rapidly, and once more the Government must urge to complete and publish the life-work of this devoted scholar.

The Negrillos, who live south of Lake Shirwa, assert that formerly there lived on the upper plateau of the mountain mass of Manja a people they call Aronge, or ‘gods,’ who from their description must have been Bushmen. Relics of Bushman occupation have been found in the neighbourhood of lakes Nyassa and Tanganyika. West of the Irangi plateau in German East Africa, between the steppes occupied by the Wa-Nyanwazi and the Masai, live the Wa-Sandawi, a settled hunting people who, according to Baumann, are very different from the surrounding Bantu peoples, and who are allied to the more primitive, wandering, hunting Wa-Nge or Wa-Tindiga, of the steppe near Usukum. They use the bow and poisoned arrow. Their language, radically distinct from Bantu, is full of those strange click sounds which are so characteristic of Bushman speech; but Sir Harry Johnston says that he does not know if any actual relationship has been proved in the vocabulary, and he distinctly states that the Sandaw are not particularly like the Bushmen in their physique, but more resemble the Nandi; and Virechow declares there is no relationship between the Wassandawi and the Hotentot in skull-form. Until further evidence is collected, one can only say that there may have been Bushman people here who have become generalised by intermixture with other races. Sir Harry Johnston thinks that possibly traces still exist among the flat-faced, dwarfish Doko, who live to the north of Lake Stephanie, and he is inclined to think that traces of them occur also among the Andekos and Elguinos.

If the foregoing evidence should prove to be trustworthy, it would seem that at a very early time the Bushmen occupied the hunting grounds of tropical East Africa, perhaps even to the confines of Abyssinia. They gradually passed southward into the more open grass lands of the eastern portion of the country, where they could still preserve their hunting method of life, until, when history dawned on the scene, they roamed over all the territory south of the Zambezi.

apparent resemblance.’ Denisier also draws attention to the physical characters that distinguish these two types, and he concludes that, ‘nothing justifies their unification.’

Hottentots.

The ‘skin of the Hottentots, or Khoikhoi, as they style themselves, is of a bluish-grey, with a tinge of grey, sometimes of red; the hair is very similar to that of the Bushmen; the average stature is 1.04 m. (3 ft. 5 in.). the head is small and distinctly dolichocephalic (74), the jaws prognathous, cheekbones prominent, and chin small. Shrubull, who has investigated the osteological evidence, says no hard-and-fast line can be drawn from craniological evidence between Hottentots and Bushmen on the one hand and Negroid races on the other, various transitional forms being found; but Bushman characteristics undoubtedly predominate in the true Hottentot.

The Hottentots were grouped in clans, each with its hereditary chief, whose authority, however, was very limited. Several clans were loosely united to form tribes. Their principal property consisted of horned cattle and sheep; the former were very skilfully trained. The dwellings were portable, mat-covered, dome-shaped huts. For weapons they used a short bow with poisoned arrows, but they also had assaqaits and knobkerries, or clubbed sticks used as missiles; coarse pottery was made. They were often described as mild and amiable.

The Hottentot migration from the eastern mountainous zones took place very much later than that of the Bushmen, and it seems to have been due mainly to the pressure from behind of the waging Bantu peoples. These pastoral nomads took a south-westerly course across the savanna country south of Lake Tanganyika, and worked their way down the west coast and along the southern shore of the continent.

What is now Cape Colony was inhabited solely by Bushmen and Hottentots at the time of the arrival of the Europeans. As the latter expanded they drove the aborigines before them, but in the meantime mongrel peoples had arisen, mainly of Boer-Hottentot parentage, who also were forced to migrate. Those of the Cape Hottentots, who were not exterminated or enslaved, drifted north and found in Bushmanland an asylum from their pursuers. The north-east division of the Hottentots comprised the Korana, or Gornaqua; they were an important people, despite the fact that they had no permanent home. They mixed with the Griqua and Orange River—once went up the right bank of the Harts and the other went up the Van till they were seduced by the Be-Chuana. When the Boers in 1858 were engaged with the Basuto, the Korana devastated the Orange Free State, but the Griqua were all ultimately destroyed. The original Cape Hottentots were probably seated in the neighbourhood of the Olifant River; in the middle of the eighteenth century the colonists settled in the land, and as a result the Griqua-Bastards reverted to the west under the leadership of the talented Adam and Cornelius Kok. They adopted the name Griqua by place of the earlier one of Bastard; one split founded Griqua Town in Griqua Land West, but the other went further east and eventually settled east of the Drakensberg, between Natal and Basutoland, and occupied the territory devastated by Chaka’s wars. Here rose the chief town, Kokstad, in Griqua Land East, where a few Griqua still live. The interesting little nation of the Bastards, descendants of unions between Europeans, mostly Boers, and Hottentot women, now mix very little with other peoples. They were forced in 1868 to leave their home in Great Bushmanland owing to the ravages of Bushmen and Koranaqua, and finally, after various wanderings and vicissitudes, settled a few communities in Great Namaqualand, in German territory. Namakwalla is too infertile to attract colonists, and thus it forms an asylum for experimented Hottentots as well as for the Namaqua division of the Hottentots, the original inhabitants of the country.

True Negroes.

One of the most primitive populations of Africa is that of the true, or West African, Negroes. At present this element is mainly confined to the Sudan and the Guinean Coast.
The main physical characteristics of the true Negro are: 'black' skin, woolly hair, tall stature, averaging about 1.790 m. (5 ft. 10 in.), moderate dolichocephaly, with an average cephalic index of 74-75. Flat, broad nose, thick and often erized lips, frequent prognathism.

West African culture contains some characteristic features. The natives build gable-roofed huts; their weapons include spears with socketed heads, bows tapering in the end, and with horn-strings 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 knocking out of the upper incisors. With regard to religion, there is a great development of fetishism and incipient 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. No further researches on this subject in the physical character of each country in question have played a great part in this progressive evolution. Here also are to be found secret societies, masks and representations of human figures. The ordeal by poison is employed, chiefly for the discovery of witchcraft; anthropomancy occurs. The domestic animals are the dog, goat, pig, and hen. Cattle are absent owing to the tsetse fly. The plants originally cultivated were beans, yams, bananas, and perhaps earth-nuts. Coiled basketry and head-rests are absent.

That branch of the true Negro stock which speaks the mother-tongue of the Bantu languages some 5,000 years ago (according to Sir Harry Johnston's estimate) spread over the area of what is now Uganda and British East Africa. In the Nile valley these people probably mixed with Negriillo, and possibly the northern representatives of the Bushmen in the high lands to the east. Here also they came into contact with Hamitic peoples coming down from the north, and their amalgamation constituted a new breed of Negro—the Bantu. We have already seen that one of the most important physical characteristics of the Negro, Negriillo, and Bushmen stocks; it only remains to note in what particulars they were modified by the new blood.

Hamites.

The Hamites are usually regarded as the true indigenous element in North Africa, from Morocco to Somaliland. Two main divisions of this stock are generally recognised: (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 Hamites or Ethiopians. These two groups shade into each other, and in most places a Hamitic admixture has taken place to a variable extent since very early times. Perhaps these 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 Senite and Negro, to which the term Hamite might with advantage be restricted. The 'Hamites' 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 frizzly in the east. The stature is medium or tall, averaging about 1.708 m. (5 ft. 7 in.); the head is sub- dolichocephalic, with the profile non-prognathous; the nose prominent, thin, straight, or aquiline, with narrow nostril; lips thin or slightly thick, never eroded.

Bantu.

Roughly speaking, the whole of Africa south of the equator, with the exception of the dwindling Bushman and Hottentot elements, is inhabited by Bantu-speaking peoples, who are extremely heterogeneous, but who exhibit 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 several peoples.

It will be noticed that as a rule the Bantu approach the Hamites in those physical characteristics in which they differ from the true Negroes, and owing to the fact that the physical characteristics of Semites in the main resemble those of Hamites, any such mixture that may have occurred later will tend in the same direction as that of the true Negro. The diversity in the physical characteristics of the Bantu is due to the different proportions of mixture of all the races of Africa. What we now require is a thorough investigation of these several elements in as pure a state as possible, and then by studying the various main groups of Bantu peoples we shall be able to determine the amount of racial mixture in each community.

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-brown, or being the prevalent hue. The character of the hair calls for no special remark, but the most prominent characteristic of the ordinary Negro type is the range 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 brachycephalic Negriillo stock, for, whereas the dolichocephals are mainly of tall stature, some of the brachycephalics, especially the Aduma of the Ovopo, with a cephalic index of 898, are quite short, 1.684 m. (5 ft. 6 in.).

The character of the nose is often very useful in discriminating between races in a mixed population, but it has not yet been sufficiently studied in Africa, where it will probably be of considerable value, especially in the determination of amount of Hamite or Senite blood. The results already obtained are rather promising. Statopagia is not notable among men; faty deposits are well-developed among women, but nothing approaching the extent characteristic of the Negro; the Bushmen. It appears that the Bantu peoples may be roughly divided according to culture into two groups: a western zone, which skirts the West African region or Congo basin and extends through Angola and German West Africa into Cape Colony; and an eastern zone. (1) The western Bantu zone is characterised by beehive huts, the absence of circumcision, and the presence of a separate 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 head is fastened into the shaft by a splice, bows with bowstrings of animal products, club, skin shields, but slings are usually absent; the clothing is of skin and leather, and there is a predilection for animal ornaments; knuckling out or lifting incisors is general except in the south, circumcision is common, though among the Zulu tribes it seems to be dying out; ancestor-worship is the prevalent form of religion, fetishism and polytheism are undeveloped; masks and representations of human figures are rare, and there are no secret societies; anthropophagy is sporadic and usually temporary; the domestic animals include the dog, goat, and sheep, and cattle are found wherever possible; coiled basketry is made, and huts are always characterised by the smoke-hole.

M. A. de Prvillo has drawn a broad line of distinction between the religion of the pastoral Bantu tribes and that of the hunters of the forest belt. The cattle-raisers of the small pasture recognise that the rain and necessary moisture depend 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'
are not so much rain-makers, as makers of tailors, amulets, philtres, and charms to bring good fortune, and to ensure its continuance. 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 terrors. Pasturage is governed by natural imperious forces, but hunting is individualistic and personal. Further, associated with the mobile pastoral life of the Bantu is the patriarchal system of family life, respect and veneration for old age, and the autonomy 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 large degree imbued the lives of these people, and has to a large degree imbued the lives of these people.

As I have previously indicated, there is evidence of the former extension to the north of the Hottentots and the Bushmen, they having gradually been pressed further and further, associated with the mobile pastoral life of the Bantu. The mixture of Hottentot with Negro, which gave rise to the primitive Bantu stock, may have originated somewhere to the east or north-east of the Victoria Nyassa. 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 pasturage, but their extent is limited; thus they fell to the lot of the more artful people, while the conquered had to content themselves with low country, and were obliged to hunt or cultivate the land. In these healthy highlands the people multiplied, and migration became necessary; the stronger and better-organised groups retained their flocks and migrated in a southerly direction, leaving to the savannas and open country, the line of least resistance being indicated by the relative social comfort of the peoples. In the small plateaus in a nomadic life is impossible for the herdsmen, there being at most a seasonal change in pasturage; this prevents the possession of large herds and necessitates a certain amount of wandering; it is, however, to be observed that this mode of life tends to develop a military organisation and a tribal system.

No materials at present exist for any attempt at a history of this stage of the Bantu expansion, but from what we know of the great folk-wanderings in South Africa in the eighteenth century, and of the effects of the southern migration of the Massi, we may form some estimate of what may have happened earlier in Equatorial Africa.

Lichtenstein lived among the Be-Chuana in 1836, and from that date begins our knowledge of the Be-Chuana peoples. Dr. K. Barthel and Mr. G. W. Stow, whose valuable book has just appeared, 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 know the extent 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 Ama-Zulu, Ama-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-Hero.

(1) The Ama-Zulu and Ama-Xosa are respectively the northern and southern branches of a migration down the east coast; that, according to some authorities, took place during the fifteenth century. The Ama-Xosa have overstepped the Drakensberg range, but there have been northerly, and especially southerly movements: the Ama-Xosa, for example, extended about 1800, as far as Kazamans River, Mossel Bay, but in 1835 they were pressed back by the colonists to the Great Fish River.

The Ama-Zulu have occupied the east coast, north of the Tugela, for a long period, and allied tribes extend as far as the Zambesi; indeed, it may be said that a complete chain of Zulu peoples stretches up to the neighbourhood of the equator, the more open country in which they live giving greater opportunities for expansion. The wonderful rise to power of Chaka (1783-1828), caused great movements of peoples to take place. The Ama-Ngwan (whom we should call the Ama-Nhofu) and other groups fled southward to escape from the tyranny of this great warrior. The conquerors applied to these scattered remnants of tribes the contemptuous term "Zumbe," or homeless fugitives, and turned them into slaves and cattle-tenders. The Ama-Nhofu placed the number of 50,000 (Matabele), to the number of the stock at about 1817, under the leadership of the terrible Mosolotshane (Umsibizran), whose fame as an exterminator of men ranks second only to that of Chaka; they crossed the Drakensberg and went north-west through the Transvaal, scattering the settled Be-Chuana peoples. They were received by the Zulus, defeated them with terrible slaughter, and withdrew to the Zambesi, but were driven south by the Zulus.

(2) The great central region of the South African plateau, roughly known as Bembaeland, was early occupied by Bantu peoples coming from the north, who displaced or reduced to servitude the indigenous Bushmen. As Professor Keane points out, the Be-Chuana (Be-Chuana) must have crossed the Zambesi from the north at a very early date, because all the South Bantu groups they alone have preserved the totemic system. Among the first to arrive, according to him, appear to have been the industrious Ma-Shona and Ma-Kalanga. For three hundred years, according to native traditions, the Ma-Kololo, a small tribe situated between the Limpopo and the Zambesi, and then came the Ba-Rotes (who appear to be allied to the Congo Bantu) and conquered them. A section of the latter founded a powerful chief of the Ba-Rotes (Ma-Rotes) empire on the Middle Zambesi above the Victoria Falls. At the beginning of the nineteenth century, a new Bantu or Zambesi dynasty ruled over the Be-Chuana; as these people expanded they broke off into clans, and extended between the Orange River and the Zambesi, and from the Kathlamba, or Dungela, to the Kalahari Desert.

The densely populated country west of the Drakensberg now known as Basuto-land was subjected to great devastation as a result of Chaka's tyranny. In 1822 a tribe fleeing from the Zulus set up the first of these disturbances, and the attack became the Bo-Kwena, under the leadership of the Ntate, with whom is well credited with having on many occasions defeated the Ma-Kololo and other kinsmen tribes; they were eventually defeated by the Ba-Nyagweta and scattered by the Griqua. The Ma-Kololo, a group allied to the Ma-Kololo, led by Sebituane, in 1833 resumed the attack on the Ma-Kololo. He had heard that it was always spring. After conquering the Ba-Kwena, the Ba-Hararugas and other tribes increased their forces from the conquered peoples, they crossed the Zambesi and the peoples stretching to the Kafukwe, and settled in their fertile pastures lands about 1835. Disturbed by the Ma-Kololo, Sebituane passed through the Barotte Valley, followed by the Matabele and the Ba-Tokw, a tribe of the Ba-Rotes. He put the former to flight and brought into the latter. Thus Sebituane led his people a journey of over 2,000 miles to reach their promised land. Under Sebituane, Sebituane's successor, the state began to fall to pieces, and after his death the Be-Chuana revolted, and practically exterminated the Ma-Kololo. The rehabilitated Ba-Rotes empire comprises an area of some 250,000 square miles between the Choba and the Kafukwe affluents of the Zambesi. Professor Keane directed his attention to the instructive fact that these Ma-Kololo have persisted from among the number of South African tribes, their short a century in 1870 was long enough to impose their language upon the Ba-Rotes, and to this day, about the Middle Zambesi, where the Ma-Kololo have disappeared, they still speak the common medium of intercourse of the Ma-Rotes empire. The consolidation of the Be-Chuana under the astute Sebituane is an instructive episode in the history of the South African races. The Ba-Mangwato are the most important branch of the independent Be-Chuana peoples, and have made
considerable progress under the wise guidance of the enlightened Khama; they are an industrious people, and have exceptional skill in working iron.

According to Mr. G. S. Stow (whose spelling is here adopted), there were three main migrations of the Central Bantu, or Boshana: (i) The pioneer tribes of the southward migration into the ancient Bushman hunting grounds were the Legga, Ntondha, and Ntchi; (ii) three main migrations of the Central Bantu, or Boshana; (iii) the tribes of the second period of the Boshana migration were the Bapmoh and Barolong; (iv) the third Benumaa or Barolong tribes were of the most valued of the Bantu peoples; they consisted of the Bushmen, Ndebele, and Pedi, who were the wealthiest and most advanced of all until they were reduced by the Mandatai and destroyed by the Matabele.

(S) During a moment to German South-west Africa we find the Bastards to the south, and north of them the Haukoi or Mountain Damara, who are now practically a parish people, subject to the Hottentots, Bastards, Ova-Heroer, and the white man. It is possible that these are of Negro origin; in their 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 the whites.

Somewhere from Eastern South Africa, possibly about a hundred years ago, came the Ova-Heroer, or the Merry People, who, like the rest of the Bantu, are warlike cattle-breeder, with wandering propensities, but they are not agriculturists. When they arrived in the Kaoko district they drove the Haukoi to the south, together with the Tuppernes (Ammu) and Bushmen. To the north of Ova-Heroer are the agricultural Ova-Mpa.

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 northward, of the central districts the Bo-Chicka parents stock dispersed in various directions; most of the movements were towards the north, but the Matabele and Ba-Suto went south-eastwards. In the west the Cape Hottentots always retreated from the settled tribes; towards the north, the Bastards and other tribes moved southwards, the causes, as Bartholomeu points out, being obvious; to the east is the Kalahari, on the west is the sea, from the south came the pressure of 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, from the north, from the north.

South Africa has thus been a whirlpool of moving humanity. In this brief summary I have been able to indicate only the main streams of movement; there have been innumerable cross-currents which add complexity to this bewildering history, and much patient work is necessary before all these complications can be unravelled and their meaning explained.

When one takes a bird's-eye view of the ethnology of South Africa, certain main sociological facts loom out amongst all the wealth of varied detail.

The earliest inhabitants of whom we have any definite information were the descendants of the Bantu, who undoubtedly represent a primitive variety of mankind. In a land abounding with game they devoted themselves entirely to the chase, supplementing their diet with fruit and roots. This mode of life necessitates nomadic habits, the absence of property entails the impossibility of gaining wealth, and thereby relieving the population from the daily need of procuring food; this absence of leisure precludes the elaboration of the arts of life. A common effect of the nomadic hunting life is the breaking-up of the community into small groups; the boys can soon catch their own game, hence individualism triumphs and family life suffers. This mode of life is apt to be limited; it cannot continue unless the religious sentiment is developed, and certainly social organisation will be very weak. In an open country abounding with game the life is somewhat different, and there is reason to believe that in early days the Bushmen were divided into a number of large tribes, occupying tolerably well-defined tracts of country, each being under the jurisdiction of a paramount chief. The tribes were subdivided into bands under captains. They showed great attachment and loyalty to their chiefs, and exhibited a passionate love for their country. For hundreds of years these poor people have been harried and their hunting grounds taken away from them, and hence we must not judge the race by the miserable pauper-like remnant that still persists in waste places. By years of persecution and the destruction of their own efforts, or are they readily amenable to enforced processes of civilisation. Invariably they are pushed on one side or exterminated by peoples higher in the social scale.

When the written history of South Africa begins we find the Bushmen already being encroached upon by the Hottentots, who themselves sprang from a very early cross of Hottentots with Bushmen. Culturally, as well as physically, they may be regarded as a blend of these two stocks. They combined the cattle-raising habits of the Hottentots with the irrigation from the delta of the rivers of the hilly country. These were the most civilised of the Bushmen, who were warlike, but who themselves could not withstand the Bantu when they came in contact with them, and this too were driven to less favourable lands and became enslaved by the invaders. All gradations of mixture took place till lusty uncontaminated Bantu folk forced their way into the most desirable districts. Still less could the Hottentots prevail against the colonists; their impotence was increased by alcohol, and their indifference to the possession of land, due to their inherent love of wandering, completed their ruin.

The Bantu were cattle-raisers who practised agriculture. The former industry probably was transmitted from their Hamitic forefathers, who were herdsmen on the grassy uplands of northern Africa, while the latter aptitude was probably due in part to their negro ancestry. This duality in occupation is in some places the land the mand the population towards hilly country, in others the physical conditions were more suited to pastoral life, and thus we find the settled Bo-Chicka on the one hand and the wandering Ova-Heroer on the other. The Bantu peoples easily adopt changes of custom; under the leadership of a warlike chief they become warlike and cruel, a common characteristic of pastoral peoples, while it is recorded that many of the Matabele, taken prisoners by the Bo-Reise, settled down peacefully to agriculture. The history of the prolific Bantu peoples on the whole indicates that they are an adaptable people. They were the Ancient Germans, and with the slightest provocation, they would abandon their country and seek another home. This readiness to migrate is the direct effect of a pastoral life, and along with this ready migration the Bushmen ancestors transmitted a social organisation which lent itself to discipline. These were the materials, so to speak, ready to hand when the Hottentots should appear. Nor have such been lacking, for such names as Dingi, Tsauka, Dinga, Moselokatu, Tokengah, Mosheki, Sehelsana, Cete, and others are but the names of the annals of South Africa. Lest the reader should not be confused, the name Khama is the name of a well-known Khama; it is the name of a country. The name Khama is a name of the Khama. The archeology 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 that the methods of the archeologist should be primarily those of the geologist. Accurate mapping of deposits or localisation of finds is absolutely essential. 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 impossible to be satisfied with producing an implement suitable 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, Paleolithic and Neolithic, expressed a fact of prime importance; now the classification has extended. It is obvious that the shapely palaeolithic of the
TRANSACTIONS OF SECTION B.

view of the anthropological situation in South Africa, without burdening my remarks with details, and at the same time I have made bold to publish some of the conclusions, the necessity of which this survey has suggested; but there are other points on which I feel constrained to touch.

Recently Sir Richard Temple delivered an Address on ‘The Practical Value of Anthropology’, in the course of which he said: ‘The word ‘sympathetic’ judge, meaning thereby that these official determine the matters before them with insight; that is, with a working anthropological knowledge of those with whom they have to deal. . . . It is, indeed, everything to him to acquire the habit of useful anthropological study before he goes to his duties, and to be able to avail himself practically and intelligently of the facts gleaned, and the inferences drawn therefrom, by those who have gone before him. . . . Take the universally delicate questions of revenue and taxation, and consider how very much the successful administration of either depends upon minute acquaintance with the means, habits, customs, manners, institutions, traditions, prejudices, and character of the population. In the making of laws too close a knowledge of the persons to be subjected to them cannot be possessed, and however wise the laws so made may be, their object can be only too easily frustrated if the rules they authorize are not themselves framed with an equally great knowledge, and their in turn can be made to be of no avail unless an intimate acquaintance with the population is brought to bear on their administrations. For the administrator an extensive knowledge of those in his charge is an attainment, not only essential to his own success, but beneficial in the highest degree to the country he dwells in, provided it is used with discernment. And discernment is best acquired by the “anthropological habit.” . . . The habit of interpreting the peoples among whom his business is cast cannot be overrated by the merchant wishing continuing to widen it to profit; but the man who has been obliged to acquire this knowledge of any previous training in observation is heavily handicapped in comparison with him who has acquired through observation, and, what is of much more importance, has been put in the way of rightly interpreting his observations in his youth.’

In referring to civil-servants, missionaries, merchants, or soldiers, Sir Richard Temple went on to say: ‘Sympathy is one of the chief factors in successful dealings of persons with human beings, and sympathy can only be cultivated. And not only does sympathy come of knowledge, but it is knowledge that begets sympathy. In a long experience of alien races, and of those who have had to govern and deal with them, all whom I have known to dislike the aliens about them, or to treat them with contempt, have been those who have been ignorant of them, and I have never yet come across a man who really knew an alien race that had not, unless actuated by race-jealousy, a strong bond of sympathy with them. Familiarity breeds contempt, but it is knowledge that breeds respect, and it is all through the knowledge of the race be black, white, yellow, red, green, whether it be cultured or ignorant, civilised or semi-civilised, or downright savage.’

I have quoted at length from Sir Richard Temple, as the words of an administrator of his success and experience must carry far greater weight than anything I could say. I can, however, add my personal testimony to the truth of these remarks, as I have seen Britons administering native races on these lines in British New Guinea and in Sarawak, and I doubt not that I shall now have the opportunity of a similar experience in South Africa.

In this connection I ought to refer to what has been already done in South Africa by the Government. In the year 1880 the Government of Cape Colony, confronted by the problem of dealing with the natives, appointed a Commission to inquire into the native laws and customs which obtained in the territories annexed to the Colony, especially those relating to marriage and the augmentation of legislation, as well as to report on the advisability of introducing some system of local self-government in the native territories annexed to the Colony. The example was shortly afterwards followed by the Government of Natal, which had native problems of its own. These two Commissions collected considerable amount of evidence, valuable not only for the immediate purpose in view, but...
also for the purposes of science. Before the late war came to a close the Anthropological Institute of Great Britain and Ireland and the Folklore Society addressed to Mr. Chamberlain, then Colonial Secretary, a memorial praying that the proclamation 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 anthropologist and one other country investigate the ir native races, or, failing this obvious and undeniable fact, that the Government should undertake this enterprise in the unconnected with South Africa should be included in 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 1902, and 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 report which they have produced, it is but a small part of what must be 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 outside of South Africa investigate their native races, or, failing 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 necessary 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 archaeological 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 archaeology 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 provide for science the data that are vanishing; this should be the watchword of the present day.

Observations in South African anthropography are lamentably deficient. Although scattered up and down in books of travel and in missionary records, there are few 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 have not been uniform as regards whether they have actually taken and 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 psychical. Here, then, is a large field of inquiry.

I am not competent to speak of the science, 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 not been investigated with scientific thoroughness; the best piece of work hitherto accomplished in this direction is the admirable memoir on the Bas-Ronga 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 kinship relationships, and other information of statistical and sociological value. Other fruitful lines of inquiry are the significance 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 ego 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 unknown themselves of all that they hold sacred and secret and to confess their 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 Ama-Zulu is due to the labours of Bishop Cullaway. The number of native texts, including folk-tales, published by him are especially valuable, as they throw light from all sides upon the native mind, and it is greatly to be regretted that the literary and other encouragement that was necessary for the completion of his labours. The most urgent of all the foregoing lines of inquiry are the most elusive; these are the ideas, beliefs, and institutions of the people, which are far less stable than their physical characteristics.

These are 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, in 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 people, 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.


A. Barondess, J. H. Du Bois. 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, 1852.


J. F. Davidson. Les Chants et les Couts des Bas-Rongas. Lausanne, 1897.


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.

Since the above was in print Professor G. Elliot Smith has investigated six Pygmies from the Ituri Forest in the Congo Free State. He states, 'When we take into consideration the many undoubted resemblances of Pygmies and Bushmen it is easier to picture these likenesses 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 convergence 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.'