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 palaeontologists, 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 essential in important points.

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. An anthropologist is becoming increasingly aware of the fact that their 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 extensive and the least 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 data 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 deals has not been published in any form.

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 imperfect to enable the whole story to be unravelled, so recourse must be had to a study of analogous conditions elsewhere for light which 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 is of such importance and interest that the pleasure of the studies of the sociologist is sufficient to duld 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 falling him from lack of thoroughness.

The subjects of psychology, theology, history, literature, and sociology, because they all overlap that area over which the anthropologist prowls. Indeed it is our work to collect, sift, and arrange the facts which may be utilised by our colleagues in their other branches of inquiry, and to this extent the ethnologist is also a historian, a theologian, a sociologist, and a psychologist.

Similarly the anthropographer 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 country they inhabite, 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 most frequently applied, but we still need to have this interdependence more recognised in such branches of inquiry as descriptive sociology or religion.

As the arts and crafts of a people are influenced by their environment, so is their social life similarly affected, and their religion reflects the state 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.

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 Negrillos, commonly spoken of as Pygmies, the Negroes proper, and Hamitic peoples, not to speak of Semitic elements.

The San, or Bushmen (Bushman of Colonial Annals), may, with the possible exception of the Kattes, 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 curly when very moist, and often appears quite bald, with an average height of 1.450 m. (4 ft. 9 in.), or, according to Schinz, 1.570 m. (5 ft. 2 in.), they are above the pygmy limit of 1.400 m. (4 ft. 6 in). The very small skull is rather pathologically narrow, being what is termed sub-dolichocephalic, with an index of about 75, and it is marked by an occipital boss in the crown; the face is very short, 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, 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 that their ‘village is where they kill game; they consume the whole of it and go away.’ Clothing consisted of only a small skin; for weapons they had small bows and poisoned arrows. Their only instrument 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
terminal joint of a little finger. They never were cannibals. Cauls 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 unsmiling, merry, cheerful race with an iron arm of freedom.

A somewhat involved 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 life. This wonderful collection of the folklore 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 transcribers and of securing the services of reliable interpreters who know their own folklore. The time during which this labour can be adequately accomplished is fleeting rapidly, and once more the Government must be urged to complete and publish the life-work of this devoted scholar.

The Malangya natives, who live south of Lake Shirwa, assert that there lived on the upper plateau of the mountain mass of Mlanje 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 Tanganjika. 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-Zindiga, of the steppes near Usulan. 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 Sandawi are not particularly like the Bushmen in their physique, but more resembles the Nandi; and Vierchow declares there is no relationship between the Wasandawi and the Hotentot in skull-form. Until further evidence is collected, one can only say that these curious people, who have become gradually Bantuized by intermarriage with other races, Sir Harry Johnston thinks that possibly trace of the Bushmen still exist among the flat-faced, dark-skinned, Doko, who live to the north of Lake Stephanie, and he inclines to think that traces of them occur also among the Ambandos and Ellenguos.

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 southwards, taking up the more open grass lands of the eastern more mountainous regions, 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.

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 of the flat face with its exaggerated size, the long upper lip and slight degree of erosion of the inner mucous surface of the lips, the abundant hair on head and body, relative absence of wrinkles, of stenopoggy, and of high protruding cheekbones, the Congo dwarf differs markedly from the Hottentot-Bushman. In all three there is too much resemblance to enable the affinities of these various pygmy races to be clearly demonstrated, or to allow of much significance being attached to any apparent resemblance.' Deniker also draws attention to the physical characters that distinguish these two types, and he concludes that 'nothing justifies their unification.'
The main physical characteristics of the true Negro are: ‘black’ skin, woolly hair, tall stature, averaging about 1.700 m. (5 ft. 7 in.), moderate dolichocephaly, with an average cephalic index of 74-75. Flat, broad nose, thick and often everted lips, frequent goitre.

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 shielded 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 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 decent and succession to property, and in the rise of government. No further examples of the uniformity of the ordinary Negro type occur 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 earthnuts. Coiled basketry and headrests are absent.

That branch of the true Negro stock which spoke the mother-tongue of the Bantu languages some 3,000 years ago (according to Sir Harry Johnston’s estimate) spread over the area of what is now Upanda and British East Africa. In the Nil valley comes probably mixed with Negritos, and possibly with 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 the Bantu are one of the more important physical characteristics of the Negro, Negrito, and Bushman 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 Hamites (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 Negro 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 1.700 m. (5 ft. 7 in.). The head is sub-oval or rounded, with a prominent nose, thin, straight, or aquiline, with narrow nostrils; lips thin or slightly tumbled, never everted.

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 mixed 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 amount of mixture that may have occurred later will tend in the same direction as that of the Hamites. 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 such 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 of each.

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 being the prevalent hue. The character of the hair calls for no special remark, and the eye colour is determined by the ordinary Negro type, which ranges from an average of about 1.610 m. (5 ft. 4 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 Negrito stock, for, whereas the dolichocephalans are mainly of tall stature, some of the brachycephalans, especially the Zulu of the Ogove, with a cephalic index of 798, are quite short, 1.604 m. (5 ft. 2.4 in.). The character of the nose is often very useful in differentiating between races in a mixed population, but it has not yet been sufficiently studied in Africa, where it will probably prove of considerable value, especially in the determination of amount of Hamitic or Semitic blood. The results already obtained are very promising.

Statuspogy is not notable among men; faty deposits are well-developed among women, but nothing approaching the extent characteristic of the Hamitic 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 possession of slaves (or covered with canoe-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 of mud, with thatched roofs, and 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, shields of wood, and wooden shields. Perhaps the horns 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 1.700 m. (5 ft. 7 in.). The head is sub-oval or rounded, with a prominent nose, thin, straight, or aquiline, with narrow nostrils; lips thin or slightly tumbled, never everted.

M. A. de Privallo 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 pastures recognise that the rain and necessary moisture demand the observance of an invisible and supreme power whom they invoke in his location in the sky; his intermediaries are the rain-makers, and he is often neither there nor in the pantheon. In Central Africa there is more than sufficient rain, but rain is of little importance to the hunter. He requires to find game, to be able to capture it and to avoid danger; the ‘medicine-men’...
and allied tribes extend as far as the Zambezi; indeed, it may be said that a complete chain of Zulu peoples stretches up to the neighbourhood of the easterm, 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 Amas-Nywan (who have occupied the north 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 'Ezingi,' or household fugitives, and turned them into slaves and cattle-tenders. The Amas-Nywan displaced the number of the Zulu stock about 1817, under the leadership of the terrible Moseshlale (Umsobomvo), whose name as an exterminator of men ranks second only to that of Chaka; they crossed the Drakensberg and went westward through the Transvaal, scattering the scattered Be-Chuana peoples. They were attacked by the Boers, who defeated them with terrible slaughter, and withdrew to the Zambezi, but were driven south by the Zulus. They encountered the Mz-Kalinga (Ms-Kalaka) and destroyed their villages, drove out the Mz-Shonas to the north-east, and settled in Mashonaland county.

(2) The great central region of the South African plateun
along the river Zambezi, the middle Zambezi, where the oldish was destroyed. Among the Ba-Rotse, Sebituane led his people a journey of over 1,800 miles to the Kalahari Desert. Between the Limpopo and the Zambezi, and then came the Ba-Rotes (who appear to be allied to the Congo Bantu) and poured out a part of the last founded a powerful-Toke and Kalandu (Mu-Rotse) empire on the Middle Zambezi above the Victoria Falls. At the beginning of the nineteenth century a Moshoera dynasty ruled over the Be-Chuana; as these people expanded they broke off into clans, and extended between the Orange River and the Zambezi, and from the Kambthems, or Dpass, and beyond, to the Kalahari Desert. In the densely populated country west of the Drakensberg now known as Basutoland was subjected to great devastation as a result of Chaka's tyranny. In 1822 a tribe living from the Zulu were set up the first of these disturbances, and the attempt became the Ba-Chuana peoples. Dr. K. Bergh and the leaders of the native tribes in their turn. One hundred, the Mantuali (Basket), under the name Nanai, are credited with having captured some twenty-eight tribes; they were eventually defeated by the Ba-Ngwele and scattered by the Graqua. The Ma-Kololo, a group allied to the Mantuali, led by Sehitume, in 1832 swept through the middle Zambezi and the district of the Chobe and many 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 ethnic differentiation.

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

1. The Eastern tribes, composed of the Amas-Olu, Amas-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 Amas-Olu and Amas-Xosa are respectively the northern and southern branches of a migration down the east coast; that, according to some authorities, took place along the Kaffr (or Zulul) coast. The Amas-Olu have not been heard of, but there have been other migrations, and more especially, the Amas-Xosa, for example, extended, about 1800, as far as Kaaman River, Mossel Bay, but in 1835 they were pressed back by the colonists to the Great Fish River.

The Amas-Olu have occupied the east coast, north of the Tugela, for a long period,
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. W. 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 Leghi, Kalahari, Ka•Baala, and those who intermarried with the Bushmen to form the Basad and Bachona Bushmen; (ii) the tribes of the second period of the Bachona migration were the Batapin and Barolok, the most civilized of the Bantu peoples; they consisted of the Bata-puto, Bata, Bama, Bana, Barolok, and the Buhaka, who were the wealthiest and most advanced of all until they were reduced by the Mandata and destroyed by the Matabele.

(iii) During a moment to German South West Africa we find the Bastards to the north, and, in association with them, the Haukoin or Mountain Damara, who are now practically a pastoral people, subject to the Hottentots, Bastards, Ova-Herero, and the white man. But it is possible that these are of Negro 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, perhaps about a hundred years ago, came the Ova-Herero, or the Mucka people, who, like the rest of the Bantu, are warlike cattle-breeder, 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 Toppens (Amini) and Bushmen. To the north of the Ova-Herero are the agricultural Ova-Mpee.

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; only the Matabele went westward. In the north, the central districts the Basotho parent stock dispersed in various directions; most of the movements were towards the north, but the Mantati and the Basuto went south-easterly. In the west the Cape Hottentots always retreated from the borders towards the north, the Bastards and others moved towards the Kalahari; the causes, as Bartho points out, being obvious; to the east on 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 Korrana, Griqua and Boer wandering in the south; and in the north, from west to east, the Hottentots, Ova-Herero, and recently the trek of the Boer emigrants from the Transvaal.

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 Bushmen, 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 pressure of 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 the number of females is apt to be limited; social control is likely to be feeble unless the religious sentiment is developed, and certainly social organisation will be very weak. In an open country abounding with game the case 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 groups or under chiefs. They showed great attachment and loyalty to their chiefs, and exhibited a passion for 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 anarchic remnant that still persists in waste places. Pre-given organisation by their own efforts, nor 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 Hamite with Bushmen. Culturally, as well as physically, they may be regarded as a blend of these two stocks. They combined the cattle-rearing habits of the Hamite with the erosion from tilling the fields of the agriculture of the Bantu, who were stronger than the Bushmen, but who themselves could not withstand the Bantu when they came in contact with them, and they too were driven to less favourable lands and became enslaved by the invaders. All gradations of mixture took place tillusty uncontaminated Bantu folk forced their way into the most desirable districts. Still less could the Hottentots prevail against the colonists; their imprisonment 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-rearers who practised agriculture. The former industry probably was transmitted from their Hamite forefathers, who were herdsmen on the grassy uplands of north-eastern Africa, while the latter aptitude was probably due in part to their negro ancestry. This duality of occupation in some places the land invited the population towards haphazardly, in others the physical conditions were more suited to a pastoral life, and thus we find the settled Be-Rong or the one hand and the wandering Ova-Herero or 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 Be-Reitz, settled down peacefully to agriculture. The history of the prolific Bantu peoples on the whole indicates that they were an essentially agricultural people; the Ancient Germans, like the latter, at 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 legacy of unrest their Hamite ancestors transmitted a social organisation which lent itself to discipline. These were the materials, so to speak, ready to hand when invaders should appear. Nor have such been lacking, for such names as Dingiwaysa, Chiaka, Dingan, Moselokate, Lohengau, Mosheh, Sebuleu, Cete-waysa, and others are but written in the annals of South Africa, and the Senzeni Rama 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, he may be satisfied with producing an implement not sufficient 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 sharply palaeolithic of the
For fathers, valuable vantageous if provisional terms were employed, the working iron by the should be 'to establish older graves could not not lead to unconsidered zeal in excavation. very pig, authorised museums only. It is desirable a great deal of sympathy. 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 the more so when the race is black, white, yellow, red, and blue. Whether it be culturally or ignorant, civilized or semi-civilized, 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 polygamy. I have carefully considered the recommendations of the Commissions, 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 a considerable amount of evidence, valuable not only for the immediate purpose in view, but 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 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: 'A good or sympathetic judge, seeing that these officials 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 comes amongst them, and to be able to avail himself practically and intelligently of the facts gleaned, and the inferences drawn therefrom, by those who have long before him.' Take the universally delicate questions of revenue and taxation, and consider how much the successful administration of either depends on minute accuracy accorded to 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 authorise are not themselves framed with an equally great consideration, 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 administration. 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 inquiring into the habits, natural temperaments of those among whom his business is cast cannot he over-rated by the merchant wishing continuously 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 the same by 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 mankind with mankind, but sympathy can only exist where there is knowledge. And not only does sympathy come of knowledge, but it is knowledge that begots 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 who have been actuated by race-jealousy, have been those who have not had the knowledge of the said Sir Richard Temple has described.'

I trust my South African colleagues will forgive me if I have appeared too much in the character of a mentor. I have endeavoured to present a general
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 government 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 and scientific ends, praying that at least one anthropologist, not 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 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 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 it is that these Commissions, 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 an 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, falling 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 must needs be done 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 secure for science the data that are vanishing; this should be the watchword of the present day.

Observations in South African anthropology are lamentably deficient. Although scattered up and down in books of travel and in missionary records, there are 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 as regards height and weight 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 research. Here, then, is a large field of inquiry.

I am not competent to speak correctly in 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 of methods has been investigated with scientific thoroughness; the best piece of work hitherto accomplished in this direction is the admirable memoir on the Be-Rong, 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 it has been ruthlessly examined by those who were more prone to seek the ape and the tiger and in imaginations 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 unmask themselves of all that they hold secret and sacrosanct 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 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 no pecuniary 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 are 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 no new social conditions are modifying the Bantu peoples. Here again we must apply the test question, Which of these lines of 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 of all, 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?
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