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

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

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

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

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. Another school is bringing to a head their awakening to the fact that their studies have hitherto been confined almost exclusively to the most highly specialised conditions, and that in order to comprehend these fully it is necessary to study the less and the least specialised conditions; for it is only possible to gain the true history of mind or belief by a combination of the observational with the comparative method. A considerable amount of material has already been acquired, but in most departments of human thought and belief vastly more information is needed, and hitherto the relative value of what has been published is not apparent.

The comparative or evolutionary historian also needs reliable facts concerning the social condition of varied peoples in all stages of culture. The documentary records of history are too important to enable the whole story to be unravelled, so recourse must be had to a study of analogous conditions elsewhere for side-light which will cast illuminating reflections; for it is only when a man's 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.

With the subjects of psychology, theology, history, and sociology, because they all overlap the area which the anthropologist possesses. Indeed it is our work to collect, sift, and arrange the facts which may be utilised by our colleagues in these other branches of inquiry, and to this extent the ethnologist is also a political or a sociologist.

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 group of people in the field have already added to the general features of the country they inhabit, 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 now generally applied, but we still have need to have this interdependence more recognised 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 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.

But it may appear a trite remark, but I would like to emphasise 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 Ndrolos, commonly spoken of as Pygmies, the Negroes proper, and Hamitic peoples, not to speak of Semitic elements.

Kattea.

Before proceeding further I must here make allusion to an obscure race who may possibly be the true aborigines of South Africa south of the Zambezi. These are the Kattea, or Vunyelenpas, as they are nicknamed by the Boers, on account of the dusky colour their abdomen acquires from the habit of creeping in the ground—who live in the steppes region of the North Transvaal, as far as the Limpopo. As their complexion is almost a pitch black, and their stature only about 132 cm. (4 ft. 8 in.) they are quite distinct from their tall Bantu neighbours and from the yellowish Bushmen. The 'Dogs', or 'Valtes', as they are called, 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 inhabitants are held to be in the ground, rock shelters, and lately a few hovels. They have no arts or industries, nor even writing. They have obtained an ostrich feathers, skin, 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 yet mastered their tongue, all that is known of their language being that it is absolutely distinct from that of both the Bushman and the Bantu. There are no tribes, merely little family groups of thirty to fifty individuals, each of which is presided over by a headman, whose functions are acquired, not by heredity, but by personal ability. I have compiled this account of this most interesting people from Professor A. H. Keane's book, 'The Bushmen,' in the hope that a serious effort will be made to investigate what appears to be the most primitive race of all mankind. So little information is available concerning the Kattea 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 these are the dwarfs on the Nosop River mentioned by Anderson; there were 1,450 m. (4 ft. 9 in.) long, with an average height of a reddish-brown colour, with no forehead and a projecting mouth; Anderson's Masara Bushmen expounded 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 Kattea, 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 Bushman 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 1.550 m. (6 ft. 1 in.), or, according to Schinz, 1.670 m. (5 ft. 6 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 78, and it is remarkably low in the crown; the face is straight, with prominent cheekbones and a bulging forehead; the nose is extremely broad—indeed, the Bushmen are the most phallicine of all mankind; the ear has an unusual form, and is without the lobe. Their hands and feet are remarkably small.

Being nomad 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 Zulu say 'their village is where they kill game; they consume the whole of it and go away.' Clothing consisted solely of a small skin; for weapons they had small bows and poisoned arrows. Their only implement was a perforated rounded stone into which a stick was inserted; this was used for digging up roots. A very little camel's hair 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
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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 eroded
lips, frequent prognathism.

West African culture contains some characteristic features. The native build
of huts, their weapons include spears with socketed heads, bows tapering
towards the point, and bowstrings of vegetable products, swords and plaited shields,
but no clubs or slings. Among the musical instruments are wooden drums and a
peculiar form of guitar, in which each string has its own support. Clothing is of
bark-cloth and palm-fibre, and there is a notable preponderance of vegetable or
naments. 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 descent and succession to
property, and in the rise of government. His further researches uniformly show that
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; anthropomedia 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
bakery and head-rests 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
Nile valley, these people probably mixed with Negroes, and the northern
northern representatives of the Bushmen in the high lands to the east. Here
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 Hamitic peoples form some of the most important physical characteristics of the
Negro, Negrillo, 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
recognized: (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 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 Semitic and Negro, to which the term
Hamite might with advantage be restricted. The 'Hamites' are characterized 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.) to about 1.708 m (5 ft. 7 in.); the head is subdolichocephalic,
and the nose prominent, thin, straight, or aquiline, with narrow nostrils; lips thin or
slightly tufted, 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 their
physical characteristics in which they differ from the true Negroes, and owing to the
fact that the physical characters 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 characters 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 will be able to note the extent of the amount of racial mixture that can be
detected.

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, although there is a certain uniformity in the ordinary Negro type, the
ranges from an average of about 1.610 m (5 ft. 3 in.) to about 1.706 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 Negrillo stock, for, whereas the dolichocephalans are mainly
tall stature, some of the brachycephalans, especially the Zulus of the "Ovowe," with
a cephalic index of 74-75, are quite short, 1.604 m (5 ft. 2 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
would provide an unchangeable value, especially in the determination of amount of
Hamitic or Semitic blood. The results already obtained are very promising.

Aesthetics is not notable among men; fat deposits are well-developed among women, but nothing approaching the extent characteristic of the
Bushmen. The stature, general physical characteristics of the Negro
Negrillo, and Bushman stocks; it only remains to note in what particulars they
were modified by the new blood.
are not so much rain-makers, as makers of talismans, amulets, philtres, and charms to ward off evil, and to ensure its success. The mystical depths of the forest, in the impenetrable thickets of which death lurk at each step, and the isolation which results in social organisation, incline the hunter to superstitions and tomos. Pasturage is governed by natural impersonal forces, but hunting is individual and personal. Further, associated with the mobile pastoral life of the Bantu is the patrician family of life, respect and reverence for old age, and the authority of the chief: no wonder, then, that ancestor-worship has developed, or that it is the chief factor in the religious life of these people, and has to a degree removed the Bantu from the rest of the world, and other groups have to escape from the tyranny of this great warrior. The conquerors applied to these scattered remnants of tribes the contemptuous term 'Bungi,' or homeless fugitives, and turned them into slaves and cattle-tenders.

The great central region of the South African plateau, roughly known as Bechuanaaland, was very 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 Zambezi from the north at a very early date, because of 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-Mbata occupied the lower Limpopo and the Zambezi, and came the Ba-Rotes (who appear to be allied to the Ba-Buttu) and conquered them. A section of the latter founded a powerful eastern-so-called Ba-Rote (Ma-Roto) empire on the Matabele above the Victoria Falls. At the beginning of the nineteenth century no 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 Kuthlambes, or Dambes, of the east to the Kalahari Desert.

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 feasting from the Zulu set up the first of these disturbances, and the attack became the Ba-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 accounts 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-Mbo and Ova-Herero.

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 along the fifteenth century. The Ama-Xosa have not traversed the Drakensberg range, but there have been northerly, and more especially southerly movements; the Ama-Xosa, for example, extended, about 1800, as far as Kaaiman River, Mozol 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 Zambezi; 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. As we have stated, the Ama-Ngwan (who drove the Ba-Dime and other groups,) and still further submerged the tribes of the Tugela and Drakensberg, and the Vaal and Vaal, 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 'Bungi,' or homeless fugitives, and turned them into slaves and cattle-tenders.

2. The great central region of the South African plateau, roughly known as Bechuanaaland, was very early occupied by Bantu peoples coming from the north, who displaced or reduced to servitude the indigenous Bushmen.
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. W. Stow (whose spelling is here adopted), there were three main migrations of the Central Bantu, or Boshona: (1) The pioneer tribes of the southward migration into the ancient Bushman hunting grounds were the Leqama, Kgalagadi, and Naga-Kgalam; (ii) the three tribes of the second period of the Boshona migration were the Batlapin and Barolong; and (iii) the third period of the Boshona tribes were those most advanced of the Bantu peoples; they consisted of the Kgalam, Gahari, Bantuana, Bangwato, and the Bantu, who were the wealthiest and most advanced of all until they were reduced by the Matabele and destroyed by the Matabele.

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

Spreading generally, the direction of ethnic migration in South Africa has been southerly in the south-east; the sea blocked an eastern expansion and the north a westward expansion. The Bushmen were later in the north, the central districts the Boshona parent stock dispersed in various directions; most of the movements were towards the north, as the Matabele and Kgalam; the Ova-Herero went west-south-west, and the Bantu went south-south-west. In the west the Cape Hottentots always retreated from Cairo, the Bantu north-west, the Ova-Herero north-west, and the Bushmen north-west to the Kaoko, or the west is the Kalahari, on the west is the sea, from the south came the Bantu, and the Bushmen.

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 east to west, the Ova-Herero, 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 hope to indicate only the main streams of movement; there have been immeasurable 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 old 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 relieves 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 social communities are apt to be limited; social control is likely to be limited 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 variously well-defined tracts of country, each being under the jurisdiction of a paramount chief. The tribes were subdivided into groups 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 anarchic remnant that still exists in waste places. In general, the classification of Bushmen is not precise, 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 Hamitic 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 Hamites with the savagery of the Bantu. This mixture of physical hardihood, who were stronger than the Bushmen, and 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 till lusty uncontaminated Bantu folk forced their way into the most desirable districts. Still less could the Hottentots prevail against the colonists; their impudence 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-re breeders who practised agriculture. The former industry probably was transmitted from their Hamitic forefathers, who were herdsmen on the grassy uplands of east Africa, while the latter attitude was probably due in part to their negro ancestry. This duality of occupation and economy in some places the land invited the population towards horticulture, in others the physical conditions were more suited to a pastoral life, and thus we find the settled Bas-Rongu on the one hand and the wandering Ova-Herero on the other. The Bantu peoples easily adopted 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 Ova-Herero, settled down peacefully to agriculture. The history of the prolific Bas-Rongu peoples on the whole indicates that the variously attuned souls were the Ancient Germans, and 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 Hottentot ancestors transmitted a social organisation which lent itself to discipline. These were the materials, so to speak, ready to hand when organisers should appear. Nor have such been lacking for such names as Dingiswayo, Chaka, Dingan, Mosodikatte, Lokehun, Moshele, Sebunji, Cetshwayo, and others. But in the annals of South Africa, the case of the Khasa is an example of how 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 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, or he may be content with producing an implement too simple 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 paleolithic of the
fully whether it is wise to lay only have very numerous specimens of iron; but the valuable melt ing-pot, but until the hundreds of ruins scattered over the ancient rujins for gold, with the result that not should be 'to establish conservation can be.

In certain lands of the Old World, north of the Equator, there was a progressive evolution from the Stone Ages, through a copper and bronze age, to that of iron; but the advantages of the different tribes of Africa, south of the Equator, indicates that the culture was introduced from without, a conclusion which is supported by the universal use of the double bellows—a similar instrument is in use in India and in the East Indian Archipelago. Some ethnologists hold that Africa owes to India its iron industry and other elements of culture, as well as the introduction of the ox, pig, and sheep. At all events, we shall probably not be far wrong if we assign a fair degree of antiquity to the knowledge of iron in tropical and southern Africa.

The characteristic metal of South Africa is gold, and its abundance has had a profound effect on the country. We cannot tell when it was first discovered, but the hundreds of ruins scattered over a large extent of country, and the very extensive ancient workings, testify to the importance and the long continuance of this industry. It is greatly to be deplored that in the past irresponsible prospectors have been allowed to rip up the ancient workings, for gold, with the result that no only have very numerous specimens of archaeological interest been cast into the melting-pot, but at the same time collateral evidence has been destroyed, and thus valuable data lost to science. Even now the situation is not without its dangers, for the recently awakened interest in the ruins, and appreciation of their historical value, has not as yet been matched by an amount of scientific work, which is needed.

Therefore it would be advisable for those in authority to consider carefully whether it is wise to lay bare new sites, unless proper examination and preservation can be ensured. The number of the ruins in Rhodesia is so great, and the area within which they occur so enormous, that it would be a very large undertaking for the Government systematically to investigate and permanently to preserve them. Perhaps it would be possible to entrust some of this work to properly constituted local authorities, assisting them by grants and special facilities, but care would have to be taken to ensure the thorough carrying out of the work.

Records of work done should be published, and the specimens preserved in authorised museums only. It is desirable also that every ruin should be scheduled under an Ancient Monuments Protection Act, and that an Inspector or Curator of Archaeological Museums should be appointed, who would be responsible for the excavation and preservation of all the monuments. To a less extent these remarks apply also to other parts of South Africa. All relics of the past, such, for example, as the photographs in the rock-shelters of the Bushmen, should be jealously preserved and guarded from intentional or unwitting injury.

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 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 to 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 term 'anthropologist' or a 'sympathetic' judge, meaning thereby those 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 becomes immersed, 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 not only on a knowledge of the means, habits, customs, manners, institutions, traditions, prejudices, and character of the population. In the making of laws too on 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 wisdom, and that in their 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 interpreting the peoples among whom his business is cast cannot be overestimated by the merchant wishing constantly 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 knowledge by personal 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 all kinds with human beings, and sympathy can be easily acquired. 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 who have been failure, have those been the cases in which the race has been black, white, yellow, or red, and which have not a "good" magistrate, meaning thereb y that these men are not themselves framed with an equally great wisdom, and that in their turn can be made to be of no avail unless an intimate acquaintance with the population is brought to bear on their administration.

In this connection I ought to refer to what has already been 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 ample 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 the same kind. These two Commissions collected an 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 extension 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, in view to the accomplishment of more direct scientific ends, praying that at least one and perhaps two, 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, 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 it was finally 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 dominion of religion lies for the most part outside the ken of the Commissioners. Admireable, therefore, as is the evidence submitted on the appointment of a Commission of Inquiry, 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 in which the Government of the United States, Germany, and many other countries 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 ethnological 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 press 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 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 correlated as regards how 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 on current linguistics, but from what I have read I gather that a very great deal yet remains to be done, at all events in phonetics, grammar, and comparative philology.

In general ethnology a considerable amount of scattered work has been done, but the tribe has been investigated with scientific thoroughness; the best piece of work hitherto accomplished in this direction is the admirable memoir on the Ba-Ronga by the missionary H. A. Junod, which leaves little to be desired. It would be well 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 complex 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 the 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 unknot themselves of all that they hold sacred and to confess those ideals and inspirations requires more than an ordinary endurance 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 Amazulu 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 so scanty a record 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 Kattes, Bushmen, and Hottentots are doomed, and 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 Kattes, 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 perpetuating. 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.**

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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." 1

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.'