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British Association for the Advancement
of Science.



SOUTH AFRICA, 1905.

ADDRESS

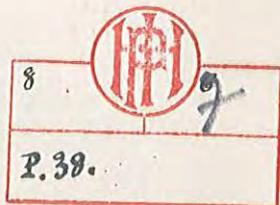
TO THE

ANTHROPOLOGICAL SECTION

BY

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PRESIDENT OF THE SECTION.



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 palæontologists, as it were, turn over the scrap-heap. All these sciences can deal with animals irrespective of their environment, and perhaps for intensive study such a limitation is temporarily desirable, but during the period of greatest specialisation there have always been some who have followed in the footsteps of the field naturalist, and to-day we are witnessing a combination of the two lines of study.

Biology has ceased to be a mixture of necrology and physiology; it seeks to obtain a survey of all the conditions of existence, and to trace the effects of the environment on the organism, of the organism on the environment, and of organism upon organism. Much detailed work will always be necessary, and we shall never be able to do without isolated laboratory work; but the day is past when the amassing of detailed information will satisfy the demands of science. The leaders, at all events, will view the subject as a whole, and so direct individual labour that the hewers of wood and drawers of water, as it were,

shall not mechanically amass material of which no immediate use can be made, but they will be so directed that all their energies can be exercised in solving definite problems or in filling up gaps in our information, with knowledge which is of real importance.

This 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 other people think and believe. Arm-chair philosophers are 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 yet less 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 information has already been acquired, but in most departments of human thought and belief vastly more information is needed, and hitherto the reliability of a great deal that has been published is not above suspicion.

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 side-lights which will cast illuminating beams into the dark corners of ancient history. When the historian seriously turns his attention to the mass of data accumulated in books of travel, in records of expeditions, or the assorted material in the memoirs of students, he will doubtless be surprised to find how much there is that will be of service to him.

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

I have alluded to the subjects of psychology, theology, history, 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 these other branches of inquiry, and to this extent the ethnologist is also a psychologist, a theologian, a historian, and a sociologist.

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 alluded 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 *oecology* is now frequently applied, but we still 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.

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

Kattee.

Before proceeding further I must here make allusion to an obscure race who may possibly be the true aborigines of Africa south of the Zambezi. These are the Kattee—or Vaalpens, as they are nicknamed by the Boers, on account of the dusty colour their abdomen acquires from the habit of creeping into their holes in the ground—who live in the steppe region of the North Transvaal, as far as the Limpopo. As their complexion is almost a pitch black, and their stature only about 1.220 m. (4 ft.), they are quite distinct from their tall Bantu neighbours and from the yellowish Bushmen. The 'Dogs,' or 'Vultures,' as the Zulus call them, are the 'lowest of the low,' being undoubtedly cannibals and often making a meal of their own aged and infirm, which the Bushmen never do. Their habitations are holes in the ground, rock shelters, and lately a few hovels. They have no arts or industries, nor even any weapons except those obtained in exchange for ostrich feathers, skins, or ivory. Whether they have any religious ideas it is impossible to say, all intercourse being restricted to barter carried on in a gesture language, for nobody has ever yet mastered their tongue, all that is known of their language being that it is absolutely distinct from that of both the Bushman and the Bantu. There are no tribes, merely little family groups of from thirty to fifty individuals, each of which is presided over by a headman, whose functions are acquired, not by heredity, but by personal qualities. I have compiled this account of this most interesting people from Professor A. H. Keane's book, 'The Boer States,' in the hope that a serious effort will be made to investigate what appears to be the most primitive race of all mankind. So little information is available concerning the Kattee 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; these were 1.125 m. (4 ft. 4 in.) or less in height, of a reddish-brown colour, with no forehead and a projecting mouth; Anderson's Masara Bushmen repudiated any suggestion of relationship with them, saying they were 'monkeys, not men.'

Bushmen.

The San, or Bushmen (Bosjesman of Colonial Annals), may, with the possible exception of the Kattee, 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 1.529 m. (5 ft. 0½ in.), or, according to Schinz, 1.570 m. (5 ft. 1¾ in.), they are above the pygmy limit of 1.450 m. (4 ft. 9 in.). The very small skull is not particularly narrow, being what is termed sub-dolichocephalic, with an index of about 75, and it is markedly 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 platyrrhine 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 '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 coarse pottery was occasionally made. Although with a dearth of personal ornaments, they had a considerable amount of pictorial skill, and were fond of decorating their rock shelters with spirited coloured representations of men and animals. They frequently cut off the

terminal joint of a little finger. They never were cannibals. Cairns of stones were erected over graves. Although they are generally credited with being vindictive, passionate, and cruel, they were as a matter of fact always friendly and hospitable to strangers till dispossessed of their hunting grounds. They did not fight one another, but were an unselfish, merry, cheerful race with an intense love of freedom.

A great mass of unworked 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 translators and of securing the services of reliable natives 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 Mañanja natives, who live south of Lake Shirwa, assert that formerly there lived on the upper plateau of the mountain mass of Mlanje a people they call Arungu, or 'gods,' who from their description must have been Bushmen. Relics of Bushman occupation have been found in the neighbourhood of lakes Nyassa and Tanganyika. West of the Irangi plateau in German East Africa, between the steppes occupied by the Wa-Nyamwezi 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-Nege, or Wa-Tindiga, of the steppes near Usukuma. 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 pointed out in the vocabulary, and he distinctly states that the Sandawi are not particularly like the Bushmen in their physique, but more resemble the Nandi; and Virchow declares there is no relationship between the Wasandawi and the Hottentot in skull-form. Until further evidence is collected, one can only say that there may have been a Bushman people here who have become greatly modified by intermixture with other races. Sir Harry Johnston thinks that possibly traces of these people still exist among the flat-faced, dwarfish Doko, who live to the north of Lake Stephanie, and he is inclined to think that traces of them occur also among the Andorobo and Elgunono.

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, keeping along the more open grass lands of the eastern mountainous zone, 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.

Negrilloes.

Material does not at present exist for an exhaustive discussion of the exact relationship between the Bushmen and the Negrilloes 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 eyes, the broad flat nose with its exaggerated alæ, the long upper lip and but slight degree of eversion of the inner mucous surface of the lips, the abundant hair on head and body, relative absence of wrinkles, of steatopygy, and of high protruding cheekbones, the Congo dwarf differs markedly from the Hottentot-Bushman type.' Shruballs had previously stated: 'For the present I can only say that the data seem to me too insufficient to enable the affinities of the 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 those two types, and he concludes that, 'nothing justifies their unification.'

Hottentots.

The skin of the Hottentots, or Khoikhoi, as they style themselves, is of a brownish-yellow, with a tinge of grey, sometimes of red; the hair is very similar to that of the Bushmen; the average stature is 1.604 m. (5 ft. 3 in.); the head is small and distinctly dolichocephalic (74), the jaws prognathic, cheekbones prominent, and chin small. Shruballs, who has investigated the osteological evidence, says no hard-and-fast line can be drawn from craniological evidence between Hottentots and Bushmen on the one hand and Negroid races on the other, various transitional forms being found; but Bushman characteristics undoubtedly predominate in the true Hottentots.

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

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

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

True Negroes.

One of the most primitive populations of Africa is that of the true, or West African, Negroes. At present this element is mainly confined to the Sudan and the Guinea Coast.

The main physical characteristics of the true Negro are: 'black' skin, woolly hair, tall stature, averaging about 1.730 m. (5 ft. 8 in.), moderate dolichocephaly, with an average cephalic index of 74-75. Flat, broad nose, thick and often everted lips, frequent prognathism.

West African culture contains some characteristic features. The natives build gable-roofed huts; their weapons include spears with socketed heads, bows tapering at each end with bowstrings of vegetable products, swords and plaited shields, but no clubs or slings. Among the musical instruments are wooden drums and a peculiar form of guitar, in which each string has its own support. Clothing is of bark-cloth and palm-fibre, and there is a notable preponderance of vegetable ornaments. Circumcision is common and the knocking out of the upper incisors. With regard to religion, there is a great development of fetishism and incipient polytheistic systems. Colonel Ellis has proved in a masterly manner the gradual evolution of religion from west to east along the Guinea Coast, and this is associated with an analogous progress in the laws of descent and succession to property, and in the rise of government. He further suggests that differences 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; anthropophagy 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, gourds, bananas, and perhaps earth-nuts. Coiled basketry 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 Uganda and British East Africa. In the Nile valley these people probably mixed with Negrilloes, and possibly with the most northerly 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 what are some of the more 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 generally recognised: (1) the Northern or Western 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 Semite 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 1.670 m. (5 ft. 5¾ in.) to about 1.708 m. (5 ft. 7¼ in.); the head is sub-dolichocephalic (75-78); the face is elongated and the profile not prognathous; the nose prominent, thin, straight, or aquiline, with narrow nostrils; lips thin or slightly tumid, 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 characters 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 Semitic mixture that may have occurred later will tend in the same direction as that of the Hamitic. 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 as pure a state as possible, and then by studying the various main groups of Bantu peoples their relative amount of racial mixture can be determined.

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 colour being the prevalent hue. The character of the hair calls for no special remark, as it is so uniformly of the ordinary Negro type. The stature ranges from an average of about 1.640 m. (5 ft. 4½ in.) to about 1.715 m. (5 ft. 7½ 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 dolichocephals are mainly of tall stature, some of the brachycephals, especially the Aduma of the Ogowe, with a cephalic index of 80.8, are quite short, 1.594 m. (5 ft. 2¾ in.). The character of the nose is often very useful in discriminating between races in a mixed population, but it has not yet been sufficiently studied in Africa, where it will probably prove of considerable value, especially in the determination of amount of Hamitic or Semitic blood. The results already obtained in Uganda are most promising. Steatopygy is not notable among men; fatty deposits are well-developed among women, but nothing approaching the extent characteristic of the Hottentots and Bushmen.

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

Certain characteristics are typical of the Bantu culture. The natives live in rounded huts with pointed roofs; their weapons comprise spears, in which the head is fastened into the shaft by a spike, bows with bowstrings of animal products, clubs and skin shields, but slings are usually absent; the clothing is of skin and leather, and there is a predominance of animal ornaments; knocking out or filing incisors is general except in the south, circumcision is common, though among the Zulu tribes it seems to be dying out; ancestor-worship is the prevalent form of religion, fetishism and polytheism are undeveloped; masks and representations of human figures are rare, and there are no secret societies; anthropophagy is sporadic and usually temporary; the domestic animals include the dog, goat, and sheep, and cattle are found wherever possible; coiled basketry is made, and head-rests are a characteristic feature.

M. A. de Prévile 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 depend on an invisible and supreme power whom they invoke in his location in the sky; his intermediaries are the rain-makers, and he has no human form, neither are there idols in the pantheon. In Central Africa there is more than sufficient rain, but rain is of little importance to the hunter. What he requires is to find game, to be able to capture it and to avoid danger; the 'medicine-men'

are not so much rain-makers, as makers of talismans, amulets, philtres, and charms to attract the game and to ensure its capture. The mysterious depths of the forest, in the impenetrable thickets of which death may lurk at each step, and the isolation which results in social disorganisation, incline the hunter to superstitious terrors. 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 patriarchal system of family life, respect and veneration for old age, and the autocracy 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 variable degree replaced the antecedent totemism.

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

The mixture of Hamite with Negro, which gave rise to the primitive Bantu stock, may have originated somewhere to the east or north-east of the Victoria Nyanza. A factor of great importance in the evolution of the Bantu is to be found in the great diversity of climate and soil in Equatorial East Africa. It is a country of small plateaus separated by gorges, or low-lying lands. The small plateaus are suitable for pasturage, but their extent is limited; thus they fell to the lot of the more vigorous people, while the conquered had to content themselves with low country, and were obliged to hunt or cultivate the land. In these healthy highlands the people multiplied, and migration became necessary; the stronger and better-organised groups retained their flocks and migrated in a southerly direction, keeping to the savannas and open country, the line of least resistance being indicated by the relative social feebleness of the peoples to the south. In the small plateaus a nomadic life is impossible for the herders, there being at most a seasonal change of pasturage, this prevents the possession of large herds and necessitates a certain amount of tillage, further, it would seem that this mode of life tends to develop military organisation and a tribal system.

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

Lichtenstein lived among the Be-Chuana in 1805, and from that date begins our knowledge of the Bantu peoples. Dr. G. M. Theal, the learned historian of South Africa, 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 have trustworthy 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-Mpo 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 about the fifteenth century. The Ama-Xosa never overstepped the Drakensberg range, but there have been northerly, and more especially southerly movements: the Ama-Xosa, for example, extended, about 1800, as far as Kaaimans River, Mossel Bay, but in 1835 they were pressed back by the colonists to the Great Fish River.

The 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. The Ama-Ngwana (who drove the Ama-Hlubi before them) 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 'Fingu,' or homeless fugitives, and turned them into slaves and cattle-tenders. The Ama-Ndabili (Matabele), to the number of some 60,000 individuals, separated from the parent stock about 1817, under the leadership of the terrible Moselekatze (Umsilikazi), whose fame as an exterminator of men ranks second only to that of Chaka; they crossed the Drakensberg and went north-west through the Transvaal, scattering the settled Be-Chuana peoples. They were attacked by the Boers, who defeated them with terrible slaughter, and withdrew to the Zambezi, but were driven south by the tsetse fly. They encountered the Ma-Kalanga (Ma-Kalaka) and destroyed their villages, drove out the Ma-Shona to the north-east, and settled in Mashonaland.

(2) The great central region of the South African plateau, roughly known as Bechuanaland, 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 (Ba-Choana) 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 tradition, the Ma-Kalanga owned the land between the Limpopo and the Zambezi, and then came the Ba-Rotse (who appear to be allied to the Congo Bantu) and conquered them. A section of the latter founded a powerful so-called Ba-Rotse (Ma-Rotse) empire on the Middle Zambezi above the Victoria Falls. At the beginning of the nineteenth century a Ba-Hurutse 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 Kathiamba, or Drakensberg chain, 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 fleeing from the Zulus set up the first of these disturbances, and the attacked became the attackers in their turn. One horde, the Mantati (Mantiti), under the amazon Ma-Ntatesi, are credited with having wiped out twenty-eight tribes: they were eventually defeated by the Ba-Ngwaketsi and scattered by the Griqua. The Ma-Kololo, a group allied to the Mantati, led by Sebituane, in 1823 aimed at reaching the district of the Chobe and Zambezi, where he had heard that it was always spring. After conquering the Ba-Kuena, Ba-Hurutse, and other kindred tribes and increasing their forces from the conquered peoples, they crossed the Zambezi and the uplands stretching to the Kafukwe, and settled in those fertile pasture lands about 1835. Disturbed by the Matabele, Sebituane passed through the Barotse Valley, followed by the Matabele and the Ba-Toka, a tribe of the Ba-Rotse. He put the former to flight and subjugated the latter. Thus Sebituane led his people a journey of over 2,000 miles to reach their Promised Land. Under Sekeletu, Sebituane's successor, the state began to fall to pieces, and after his death the Ba-Rotse revolted, and practically exterminated the Ma-Kololo. The rehabilitated Ba-Rotse empire comprises an area of some 250,000 square miles between the Chobe and Kafukwe affluents of the Zambezi. Professor Keane draws attention to the instructive fact that though the Ma-Kololo have perished from among the number of South African tribes, their short rule (1835–1870) was long enough to impose their language upon the Ba-Rotse, and to this day, about the Middle Zambezi, where the Ma-Kololo have disappeared, their speech remains the common medium of intercourse throughout the Ba-Rotse empire. The consolidation of the Ba-Suto under the astute Moshesh is an instructive episode in the history of the South African races. The Ba-Mangwato are the most important branch of the independent Be-Chuana peoples, and have made

considerable progress under the wise guidance of the enlightened Khama; they are an industrious people, and have exceptional skill in working iron.

According to Mr. G. W. Stow (whose spelling is here adopted), there were three main migrations of the Central Bantu, or Bachoana: (i) The pioneer tribes of the southward migration into the ancient Bushman hunting grounds were the Leghoya, Bakalahari, and those who intermarried with the Bushmen to form the Balala and Bachoana Bushmen; (ii) the tribes of the second period of the Bachoana migration were the Batlapin and Barolong; (iii) the great Bakuena or Bakone tribes were the most civilised of the Bantu peoples: they consisted of the Bahurutse, Batlaru, Bamangwato, Batawana, Bangwaketse, and the Bakuena, who were the wealthiest and most advanced of all until they were reduced by the Mantati and destroyed by the Matabele.

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

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 western; only the Matabele went westward of this range to the north. In the central district the Be-Chuana parent stock dispersed in various directions; most of the movements were towards the north, but the Mantati and Ba-Suto went south-easterly. In the west the Cape Hottentots always retreated from the colonists towards the north, the Bastards and other tribes followed the same direction, the causes, as Barthel points out, being obvious; to the east is the Kalahari, on the west is the sea, from the south came the pressure of the Boers. Finally, right across South Africa we have, from west to east, the Koranna, Griqua, and Boer wanderings in the south; and in the north, from east to west, the wanderings of 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 dwarf 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 part 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 parental authority 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 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 persists in waste places. Nomad hunters do not progress far in civilisation 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 aversion from tillage of the soil characteristic of the hunter; they became nomadic herders, 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 till lusty uncontaminated Bantu folk forced their way into the most desirable districts. Still less could the Hottentots prevail against the colonists; their improvidence 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 Hamitic 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 led to variability in mode of life. In some places the land invited the population towards husbandry, in others the physical conditions were more suited to a pastoral life, and thus we find the settled Ba-Ronga on the one hand and the wandering Ova-Herero on the other. The Bantu peoples easily adopt changes of custom; under the leadership of a warlike chief they become warlike and cruel, a common characteristic of pastoral peoples, while it is recorded that many of the Matabele, taken prisoners by the Ba-Rotse, settled down peacefully to agriculture. The history of the prolific Bantu peoples on the whole indicates that they were as loosely attached to the soil as 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 Hamitic 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, Moselekatze, Lobengula, Moshesh, Sebituane, Cetewayo, and others are writ large in the annals of South Africa; and the statesman Khama is an example of what civilisation can do to direct this executive ability into proper channels.

Archæology.

The archæology 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 archæologist 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 satisfied with producing an implement just 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, Palæolithic and Neolithic, expressed a fact of prime importance, but now the classification has extended. It is obvious that the shapely palæoliths of the

older gravels could not have been the first attempts at implement making by our forefathers, and the presumed hiatus between the two epochs has been bridged over by evidence from sites on the European mainland. Our knowledge is increasing apace and an orderly sequence is emerging, but there are many interesting variations, and even apparent setbacks, in the evolution of industrial or artistic skill. In a word, sequence and technique must not be confounded, and our first business should be to establish the former on a firm basis; but, as I have just remarked, this can be accomplished only by adhering rigidly to the stratigraphical methods of the geologist. It would probably be to the interest of South African archaeology if the terms 'Eolithic,' 'Palæolithic,' and 'Neolithic' were dropped, at all events for the present, or restricted solely to type of technique; and it might prove advantageous if provisional terms were employed, which could later on be either ratified or abandoned, as the consensus of local archaeological opinion should decide.

In certain lands of the Old World, north of the Equator, there was a progressive evolution from the Stone Ages, through a copper and a bronze age, to that of iron; but the stone-workers of South Africa appear to have been introduced to iron-smelting without having passed through the earlier metal phases, since the occurrence of copper implements is too limited to warrant the belief that it represents a definite phase of culture. The similarity of the processes employed in working iron by the different tribes of Africa, south of the Equator, indicates that the culture was introduced from without, a conclusion which is supported by the universal use of the double 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 fowl. 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 or by whom, 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 permitted to rifle the ancient ruins for gold, with the result that not 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, may lead to unconsidered zeal in excavation. After all, there is no especial hurry; what is perishable has long ago decayed, and so long as the ruins are sealed up by the rubbish that preserves them, no great harm can accrue, but a few hours of careless excavation may destroy more archaeological evidence than centuries of neglect. 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 conserve them all. 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 Ancient Monuments 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 pictographs 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 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: 'We often talk in Greater Britain of a "good" magistrate or a "sympathetic" judge, meaning thereby 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 commences, 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 on a minute acquaintance with the means, habits, customs, manners, institutions, traditions, prejudices, and character of the population. In the making of laws too close a knowledge of the persons to be subjected to them cannot be possessed, and however wise the laws so made may be, their object can be only too easily frustrated if the rules they authorise are not themselves framed with an equally great knowledge, and they 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 intelligently examining the peoples among whom his business is cast cannot be over-rated by the merchant wishing continuously to widen it to profit; but the man who has been obliged to acquire this kind of knowledge without any previous training in observation is heavily handicapped in comparison with him who has acquired the habit of right 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 any kind with human beings, and sympathy can only come with knowledge. And not only does sympathy come of knowledge, but it is knowledge that begets sympathy. In a long experience of alien races, and of those who have had to govern and deal with them, all whom I have known to dislike the aliens about them, or to be unsympathetic, have been those that have been ignorant of them; and I have never yet come across a man who really knew an alien race that had not, unless actuated by race-jealousy, a strong bond of sympathy with them. Familiarity breeds contempt, but it is knowledge that breeds respect, and it is all the same whether the race be black, white, yellow, or red, or whether it be cultured or ignorant, civilised or semi-civilised, or downright savage.'

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

In this connection I ought to refer to what has been already done in South Africa by the Government. In the year 1880 the Government of Cape Colony, confronted by the problem of dealing with the natives, appointed a Commission to inquire into the native laws and customs which obtained in the territories annexed to the Colony, especially those relating to marriage and land-tenure, and to suggest legislation, as well as to report on the advisability of introducing some system of local self-government in the native territories annexed to the Colony. The example was shortly afterwards followed by the Government of Natal, which had native problems of its own. These two Commissions collected and published a 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 on the conclusion 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 directly scientific ends, praying that at least one anthropologist of eminence 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 very valuable character. But, like those Commissions, its object was exclusively administrative. Consequently the evidence is only incidentally of ethnological interest, and it by no means covers the whole ground. The social life and marriage laws are to a great extent laid before the reader, but there is no attempt to distinguish accurately between one tribe and another; the native institutions are discussed only so far as they have a practical bearing on administrative questions. There is no attempt to penetrate to the underlying ideas and beliefs, and the vast domain of religion lies for the most part outside the ken of the Commissioners. Admirable, therefore, as is the work done by 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 Governments of the United States, Germany, the Netherlands, and of 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 unnecessary to insist on the need there is for us to consider seriously what at any particular time is most worth investigating, and not to let ourselves drift into any casual piece of work. Let us apply that simple test to South Africa, and ask ourselves, What most needs doing in anthropological research in South Africa?

So long as actual wanton destruction is not taking place, local archæological 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 archæology who have neither opportunity nor inclination for other branches of anthropology, and the British South Africa Company has shown and probably will continue to show a real interest in this work. But our first and immediate duty is to save for science the data that are vanishing; this should be the watchword of the present day.

Observations in South African anthropography 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 are insufficient both as regards those 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 psychology. Here, then, is a large field of inquiry.

I am not competent to speak concerning 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 no one 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 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 vain 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 unbosom themselves of all that they hold secret and sacred and to confess their ideals and inspirations requires more than an ordinary endowment of patience, tact, and brotherly kindness; without these qualities very little can be gathered, and the finer side of native thought and feeling will for ever remain a sealed book to the European. In referring to this subject it should not be overlooked that the best account we have of the religion of the Ama-Zulu is due to the labours of Bishop Callaway. 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 he lacked the 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 Kattea, 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 peoples most 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 Kattea, 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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The foregoing list of books is manifestly very incomplete. A considerable amount of information concerning the natives will be found in numerous books by missionaries, travellers, and sportsmen.

Since the above was in print Professor G. Elliot Smith has investigated six Pygmies from the Ituri Forest in the Congo Free State. He states, 'When we take into consideration the many undoubted resemblances of Pygmies and Bushmen it is easier to picture these likenesses and their attendant differences as the results of a diverse specialisation of two branches of one stock rather than as the product of a tendency to convergence of two independent races.'¹

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

¹ *Lancet*, August 12, 1905, p. 430.

