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19. The Value of a Training in Anthropology for the Administrator

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former quaintly describes it, "sweet drink." The entire surface is coloured red, similar to the British Museum specimens. The rim of the vessel is quite flat and is also inlaid sparingly with small square pieces of shell, a fact which would imply the absence of any cover such as is present in the British Museum example. The presence of a cover in the last-named is doubtless due to its bird shape.

Amaso Delano,* who visited the islands with McCluer in 1792, speaks of this inlay work with admiration, which he describes as taking the form of birds, fishes, flying foxes, and men, and adds that in addition to their utensils this work was used on their canoes and paddles. Fig. 3 is a stand or low table on which fruit and taro were placed during a feast, as mentioned by Captain Wilson, unfortunately without illustration. Kubary† however describes them fully (page 204, Plate 26, Fig. 3). This specimen is of considerable weight and cut from the solid. It resembles the bowl in being coloured with red pigment and is elaborately inlaid in the same manner. Each of the four legs bears a highly conventionalised figure having very long arms and legs, each of which ends in a triangular piece of notched shell, which may represent hands and feet, the head and body being two round pieces of shell. The top is hollowed out, and presents a flat surface, the rim being about 1 inch wide and $\frac{3}{4}$ inch high. It is inlaid with five small square notched pieces. The outer edge is also elaborately decorated, the design being formed of triangular pieces set over small rosettes, and the same triangular inlay occurs on the base. The height of the stand is 15 inches (38.2 cm.), the diameter of the top, 22 inches (56 cm.).

H. G. BEASLEY.

Applied Anthropology.

Temple.

The Value of a Training in Anthropology for the Administrator.

19

Part of a Lecture delivered before the Oxford University Anthropological Society, by Sir Richard Temple, Bart., C.I.E.

I understand that I am called upon to address to-day, amongst others, probationers for the Indian Civil Service, and I wish to say at once that in urging them to train themselves in Anthropology I have no desire to add another subject to their already overburdened curriculum. My object in doing what is possible to forward the movement in favour of Schools of Applied Anthropology, for the benefit of such students as they are, is to ensure that they shall be put in the way of knowing for themselves the people with whom they may come in contact. The essential points of knowledge for a young man going out to India to assist in the Government are Languages, Administration, and Law. I put them in that order advisedly, as the result of many years' experience, and to these I strongly desire to add Anthropology, for the reason that if you are to succeed in governing men, knowledge of their languages or of the administration and the law of the country is not quite enough. It is also necessary to know the culture of the people with whom one is dealing. This is the knowledge that the Schools of Applied Anthropology advocated by myself and others wish to provide, not so much by directly teaching it as by putting students in the way of acquiring it accurately for themselves. We know very well the weight of the tax placed on the intellectual powers of students of the Indian Civil Service examination system, and we know how loyal are the efforts they make to meet that tax. We have no wish therefore to add to the burden, but we do wish, firstly, to interest them in Anthropology, and, secondly, by that means to lead them on to the study of it throughout life, to the benefit of themselves and of those amongst whom they work.

It will have been perceived that I have been true to my principles, and have used only general terms in treating my subject, but, as I am addressing those who

* Delano.—*Narrative of Voyages and Travels*. Boston, 1817.

† Kubary.—*Ethno. Beitrage zur den Korolinen Archipels*. Leiden, 1892.

are going to work in India, I propose giving one or two general hints, not so much as statements of positive facts, but as my own views after forty years of study, which they can most usefully spend their spare time in verifying later on.

The outstanding human fact in India is caste, which is the principle of family exclusiveness carried to its logical conclusion, and in this form it exists nowhere else in the world. It is there a birthright of divine origin preserved as rigidly as possible by immemorial custom. It is maintained by as complete avoidance as practicable of bodily contact with all outsiders. This has made the marriage rules most rigid, and has led to female infanticide, child-marriage, and widow celibacy. Work these points out for yourselves with such help as you can get from old students like myself. It has also divided the natives of India into a network of isolated communities, and rendered the population unable to combine against attack from outside. Hence the many foreign rulers in India. Hence, also, our own empire over a courageous, physically strong, and mentally capable population. Hence, too, the tendency of the people to split up into innumerable small religious sects, each with its own system of ethics.

Caste, being the rule of life of the great majority of the people, affects everyone. It will affect you who are going to India, for you will find that Europeans are there, owing to the conditions, a caste, whether they like it or not. It is this, and not the superciliousness of the Englishmen, that makes intimate social relations between British and Indian families impossible. The common complaint that our national characteristic of aloofness is responsible for the social isolation in India is a shallow observation. It occurs simply because it has been the rule of the land from a period long before our time.

The point to watch in the future is the breaking down of this social system. It is coming for a certainty, and its advent will mean a complete social revolution, with all its consequences. The causes are Western education awakening the critical faculties of the natives and shaking their faith in the complete purity of their birthright, and modern capacity for cheap and rapid movement, making personal isolation more and more difficult.

The second cardinal point about India is Hinduism. Like caste, it permeates everything. Hinduism is more than a religion. It provides a rule of life guiding the conduct of practically the whole Indian populace, whatever the form of the creed they may profess. Modern Hinduism is the outcome of many centuries of growth and exposure to outside influences, and is divided nowadays into two almost separate parts—philosophy and practice. The philosophy is monotheistic and the practice animistic; that is to say, there is a theoretical belief in the supreme power of one God, combined with a practical belief in the powers of innumerable supernatural personages and forces. This applies to the higher castes, but there is an enormous population below them who are known as the low castes; outcasts according to high-caste Hindu theory. Their faith is the primitive animism of the country largely tinged with the philosophy and the high moral teaching of the popular eclectic mediæval reformers of India, as to whom you should learn all you can when you get there.

It is these low castes that are becoming ripe for accepting Christianity wholesale. The higher caste Hindus and the educated natives generally are aware of this, and have started a strong revival of all the old native religions and of Hinduism especially. This is one of the chief causes of the unrest you will hear so much of when you get to India. And as to this you may usefully hear one or two things from an old anthropologist. The first point to grasp is that the unrest is real, inevitable, and natural. It is due entirely to the revolution caused in native life by the contact of old Eastern and Western civilisations. Our mere presence in India,

as the controlling power with a strong distinct civilisation of our own, has seriously threatened the caste system and the chief religion through the education we have imported wholesale. Western education is also completely upsetting the whole of the long-established methods of treating women, and it has created a new educated middle-class, largely unemployed in a suitable manner, and, therefore, inflammable and disappointed, ready to fan the flame of unrest whenever possible. All this is the necessary consequence of the conditions resulting from our overlordship. It is essentially a state of things where the anthropological training will avail largely to make you understand it, and by understanding it to keep the cool head required in a situation that can only become dangerous if ignorantly treated.

One or two more words with your leave. Be very careful to learn the spoken languages, or at least the chief language, of the province in which your lot is cast. You can never secure the interest of the people, or really know anything of them, unless you do. It is better for the people you govern that you should know their language well than to be a first-rate lawyer or a minutely accurate administrator. The other point is as regards the climate. Long continued residence in India affects the nervous system more than the muscles or the vital organs. It is not so much, as you will be told, the liver, the spleen, the stomach, or the head that are injured as the nerves. The thing to avoid is the local "head," a common colloquial recognition of that insidious disease, neurasthenia, the visible signs of which are irritability and loss of memory for small details, such as names and words. If you want to keep yourselves fit for work, endeavour to preserve your English steadiness of nerve, knowing that it is being more and more undermined by every year you spend in India.

I have spoken dogmatically because the time is short, but I wish you to understand that it is not my desire to dogmatise. What I have tried to do is to give you some of the conclusions resulting from many years of study as a basis for you to work on for yourselves.

R. C. TEMPLE.

Archæology.

Johnston.

The Origin of the Horse-shoe Arch. By Sir H. H. Johnston, **20**
G.C.M.G., K.C.B.

The reviews of a work on *Art in Spain and Portugal*, recently published by Mr. Heinemann, touch on a very interesting problem in both art and ethnology—the origin of the Horse-shoe Arch—what the French style more accurately *l'arc à cintre outre-passé*. Napoleon III wished to determine whether this leading feature of Saracenic architecture really owed its origin to the Arab uprising under the impetus of Islam, and despatched two architect-explorers to investigate ruins in eastern Syria which were alleged to contain horse-shoe arches and yet to date from the sixth and even fifth centuries of the Christian era. The report of this commission in the form of a large quarto or folio volume is to be seen in the British Museum Library (I cannot at the time of writing remember the authors' names, but this—and the work itself—could be easily elicited at the Library). I remember that the evidence collected went to show : (1) That the horse-shoe arch was possibly connected with a Phœnician sex-cult, had certainly existed long before Islam, possibly, with other phallic emblems, had penetrated to the holy shrines at Mekka and elsewhere in western Arabia, and had been closely associated with the *mihrab* (*mahrab*), or holy recess of Arab temples ; an element in Islamic architecture which was adopted by the Muhammadans almost coevally with the first organisation of their cult. But there was already a tendency in pre-Islamic Persia and India towards the pointed arch, consequently this form influenced in many places and at different periods the round horse-shoe shape of the original *mihrab*. Nevertheless I have myself found and photographed in some of the