



30. On the Imperfection of Our Knowledge of the Black Races of the Transvaal and the Orange River Colony

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to Uganda. His object was to take up lay missionary work under the Church Missionary Society in Taro, west of Uganda; but the Soudanese rebellion deranged his plans, and, his health giving way, he was ordered home. He decided, however, to return by way of the Congo, and so to explore a new bit of the dense forest country of Central Africa. He was fortunate in establishing friendly relations with the pygmy people of the forest, and was able to collect a considerable amount of information as to their habits and beliefs, though he was not allowed to approach their settlements. He found them to be about 4 feet in height, but powerfully built; "broad chested, with muscles finely developed, short thick neck, and small bullet head; the lower limbs were short and massive to a degree. The chest was covered with black curly hair, and most of the men wore thick black beards. Each carried either bow and quiver of arrows, or short throwing spears. Round their arms they wore iron rings, and some of them had these round their necks also. The women were very comely little creatures, and most attractive, with very light skins, lighter even than the men, being of a light tan colour; they had the usual flat nose and thick lips of the Negro, and black curly hair; but their eyes were of singular beauty, so bright and quick and restless they were, that not for a second did they seem to fix their gaze upon anything. They were smaller than the men."

The "Cannibal Country" which gives to the book the second half of its title is that of the Bangwas, between Avakubi and Basoko. Here too Mr. Lloyd succeeded in making friends with the natives, and was much impressed with their "great depth of character," from which he hopes great things later on.

The book contains several good maps, and is well illustrated, though a canoe accident destroyed a number of Mr. Lloyd's best plates. J. L. M.

South Africa.

Keane.

29 *The Boer States: Land and People.* By A. H. Keane, F.R.G.S. London: Methuen and Co., 1900. 8vo. pp. 313. Presented by the Author.

Mr. Keane may fairly claim to have written a book of more than ephemeral value. He has approached his subject with competent knowledge and an open mind, and has fairly and successfully, as we conceive, to be just to the Boers as well as to the other races inhabiting South Africa. His account of the features of the country is concise, but to the point, and in his account of the Boers he shows very instructively how racial origin, and system of government, no less than geographical environment have moulded their character, mental and physical. The book is one which well repays perusal, and is sure to correct opinions hastily formed on imperfect or one-sided information. E. G. R.

South Africa.

Hartland.

30 *On the Imperfection of our Knowledge of the Black Races of the Transvaal and the Orange River Colony.* Communicated by E. Sidney Hartland, to the Anthropological Section of the British Association for the Advancement of Science. Bradford, September 10th, 1900.

This important paper was designed to lead to a discussion of the legal and social status of the native races of South Africa, in view of the legislative and administrative changes which must follow the recent annexations. Our information on the customs, institutions, and beliefs of the native races of those countries is derived chiefly from fragmentary notices by missionaries, which are not to be implicitly trusted. The black peoples of South Africa are Bantus and Bushmen Hottentots. Though there was a general similarity of custom among them all, yet there are important differences of which we know little. After going into an account of the punishment

of theft, Mr. Hartland discussed the marriage customs. The prohibited degrees of kindred appeared to be much wider than with us, though most of the tribes were polygamist. One of the modes of oppression of blacks in the Transvaal had been the refusal to recognise those marriages. That policy we should be compelled to reverse; and we must start by informing ourselves what marriages were regarded by the natives of each tribe as legal. The most valuable evidence we possessed on the subject was contained in the report of the Commission appointed by the Cape Government twenty years ago. In this they had information on the custom of delivery of the bride, known as "Lobola" or "Ukulobola," and the question was whether the transaction was a bargain and sale of the bride, and, therefore, according to our law, immoral, or if not, what it was. A church missionary of twenty-three years' experience described it as being the "direct sale of the girl" in its purest state. But other missionaries had said they could not condemn the custom. He could not now go into the question of beliefs, which was, however, not less important than that of customs. We ought to govern the native races according to their own laws and not by ours. If we had so much difficulty in understanding their laws, no wonder they had so much difficulty in understanding ours. They were so much attached to their own customs, which were, indeed, part of themselves, that they could not imagine any others. Such, then, were some of the difficulties experienced by Europeans, even when long resident among the natives and intimately acquainted with them in regard to the real meaning of their institutions. An accurate study of the native customs, institutions, and beliefs was an urgent necessity both for missionaries and for purposes of government. In view of these difficulties the committee of the section of anthropology had decided to propose to the general council of the British Association, that that council should suggest to her Majesty's Government that as soon as the condition of the Transvaal and the Orange River Colony should permit, and prior to any legislation affecting the natives, a commission should be appointed to inquire (*a*) into the customs and institutions of the natives of those States; and (*b*) into the relations between the natives and the European settlers, with power to make recommendations for the purposes above referred to; such commission to consist, so far as possible, of persons familiar with native life in South Africa, and, in addition, of at least one person, unconnected with South Africa, of recognised eminence in the study of savage customs and superstitions in general.

In the discussion which followed:

Mr. CROOKE, in warmly supporting the proposal for an ethnographical survey of these races, ventured to caution its advocates against depending too much on official action. Except in some isolated cases the attitude of our Colonial and Indian Governments towards anthropological inquiries had been characterised by apathy and indifference. They had been satisfied to muddle along, and preferred to collect such information piecemeal so as to meet the necessities of some immediate legislative projects. Facts thus hastily collected were forgotten as soon as the need for which the effort was made had passed away. The business of that section was to persevere in endeavouring to induce the Indian and Colonial Governments to adopt a more sympathetic attitude towards ethnographical inquiries. The best chance of success in the present investigation was not to permit it to continue purely official, but to associate in the inquiry the leading anthropologists of South Africa, and to enlist the aid of all persons qualified by practical knowledge and experience to advise the commission on the questions which it would be its business to investigate.

Dr. HADDON congratulated Mr. Hartland on the temperate and judicial tone of his statement; as it was often difficult to express in a temperate manner the attitude

of white men to natives. He himself recently had the opportunity of seeing the other side of the picture; in British New Guinea that excellent late Governor, Sir William Macgregor, following the traditions of Lord Stanmore, then Sir Arthur Gordon, in Fiji, caused his resident magistrates to inquire into native customs, laws, and beliefs, and these investigations were printed in his annual reports. From New Guinea Dr. Haddon went to Sarawak, where the present Rajah, who was an irresponsible sovereign under the protection of Her Majesty, carried on the system of government inaugurated by that remarkable man Rajah Sir James Brooke. In Sarawak the native customary laws were respected by the Rajah. It was most important that we should take the present favourable opportunity to study and record the traditional laws and customs of the natives of the Orange River and Transvaal Colonies both for the sake of science and of the natives themselves. J. L. M.

West Africa: Jukos, &c.

Pope-Hennessy.

31 *Notes on the Jukos and other Tribes of the Middle Benue.* Contributed by Lieutenant H. Pope-Hennessy.

The writer was sent in September, 1898, from Jebba, on the Niger, to join an expedition under Captain Lynch, the object of which was to penetrate from Ibi, on the Benue, into the kingdom of Bauchi. He was at some disadvantage in collecting information, as he was but slightly acquainted with the Hausa language, and all his inquiries had to be conducted through an interpreter; but great pains were taken to verify the statements of the latter by all available means.

There are two routes from Ibi to Bauchi, the more usual going by Waze, but the shorter by Jepjep and Pongru. The latter, however (which was that traversed by the writer), is not popular with native traders, for it passes through the territory of three pagan tribes, the *Tangale*, the *Urku*, and the *Ligori*, which hold the hills and have a bad name for raiding weak caravans. In the same district the writer had the opportunity of observing the *Jukos*, who live about the town of Gatri.

In all cases the notes follow as far as possible the order of the questions in *Notes and Queries on Anthropology*.

I.—The Tangale Tribe.

This tribe inhabits the hills some fifteen miles east of the main road between Gatri and Pongru, and makes raids from its strongholds on caravans passing along it.

Mode of Subsistence.—The Tangale are farmers, and use a hoe with a long shaft for turning up the soil. They grow guinea-corn and a white cereal of which the writer could get no specimens. Besides these two grains they commonly eat a soup made of an infusion of the crushed leaves of the plant which is called *noné* in Hausa and *adau* by the Jukos. They also eat meat, and own cattle, sheep, and poultry. Fire is produced by flint and steel; no one is specially charged with the duty of preserving it.

These villages consist of mud-walled, grass-thatched huts. These lie scattered about, and are never surrounded by a wall, for the Tangale boast that no enemy can penetrate their country. The sexes live in separate huts, those of the men having low doors; but there is no separation of the sexes at meals, except as referred to later. The beds are made of a tree split in half and fashioned into rude planks.

Head-hunting and Cannibalism.—The Tangale are said to be head-hunters; and one of their customs is that no young man may marry until he can produce a head. They appear to stoop to stealing the heads of dead men and even buying them when unable to get them for themselves. While the author was at Gatri a native was executed and his body exposed on a hillock about half a mile from the