1. The purpose of this statement is to set out briefly what I propose to do in my work and to outline how I hope to do it.

2. It is my earnest hope that my work will fit in with the general plan of the Inter-University Committee for African Studies for up-to-date monographs on the different tribes of South Africa.

3. The report of the Inter-University Committee on the Present State of South African Orthography published in "Bantu Studies" together with the selected bibliography appended to it shows that a good deal of work has been done on the various Bantu tribes represented in our part of Africa and that together the information contained in these works so far published is both interesting and useful, and instructive.

4. But there are certain obvious defects in this extensive literature; as much of it was written many years ago
even if the information set down by the writer is accurate and reliable, it is hopelessly out of date as far as the present-day culture of the people affected is concerned. Much has happened in North Africa since the time when these books were written, and these events have not been without effect upon the culture of the Northern Bantu.

Secondly many of the books listed were written by missionaries, travellers and some others who not only lacked the necessary training for the work of giving a connected account of the culture if any people, but had the illnesses in the country and only incidentally made observations on the customs and life of the people with whom they were brought into contact. They took note of native customs not as things of interest in itself but only out of a kind of uninterested curiosity, rather in the case of the missionary as smooth a body of practices which hampered his work. Even if they were
endeavour to do, in the case of the trade and 
the traveller as something quaint or barbarous,
at first picturesque. Consequently not only in 
their work biased in favour of their own 
culture and therefore unscientific, but there are 
many inevitable gaps in it, so that any attempt 
to get a well-rounded picture of any of the 
tribe with which they deal needs involve 
the laborious task of piecing together from a 
very varied works of uneven merit isolated 
bits of information. It is only in the case 
of one or two tribes that we have any thing 
lke a full account of their culture notably 
Jenod: "Life of a South African Tribe," the classic 
account of the culture of the Thingsa. 

In the circumstances both for 
scientific and practical reasons it seems 
to necessary for the whole of South African 
Ethnography to be handled and for our hand 
to be put in order, as it were. If this task 
is to be done satisfactorily, there must 
be a body like the late University Committee
which will not only direct the work suggested to suitable fields of research, but will co-ordinate the results and so prevent over-lapping or too much concentration on one or two subjects to the neglect of all others.

As a South African native I am naturally interested in this work and as I have already indicated it being desire that the share I have in it should fit in with the general plan of research of the Inter-University Committee. This plan, as I understand it, divides itself into the following sections:

(a) the collection and collation of such material as is still available bearing on African life and customs as they may be said to have existed and functioned prior to white contact. This aspect of the work is very largely a reconstruction of native life on the basis of existing literature on the subject, information obtained from reliable informants and direct observation of such aspects of native culture as have persisted to the present time.
(b) A study of the social economic movements which have been set going in South Africa as a result of the settlement and development of the country by Europeans and other foreigners, so far as they bear on or affect Native life.

c) A direct study of modern life by trained field-workers, and in particular that of the disintegration of Native tribal life under the impact of various aspects of Western civilization—administrative, religious, and economic.

There is a further aspect of the question which will no doubt engage the attention of research workers and that is the study of Native life under modern conditions viewed not so much as not only as a disintegrative but also as a re-integrative process, with old and new elements welded into a functioning whole with varying degrees of success. The average modern native, I submit, does his life, without stopping to consider whether this or that element in his behavior belongs to the past or the present, or the culture of his forefathers or
to that of the white man. Many a new
item of natural culture, an attitude towards
a certain idea or a certain course of conduct,
while the student of culture knows it to be
of foreign origin, has become part parcel
of Native life, and therefore does not represent
foreign culture to him. For him it is the
my culture he knows and by which his
life is guided. We fortunate, for the reason
that modern anthropologists are insisting
upon the study of Native life exactly as
it exists today, a going concern including
in its elements of diverse origin, perhaps
not closed rather loosely knit together and
representing, from the point of view of the
anthropological observer a pathological condition.
For the Native that is his life the matrix
within which his life must be lived, that is
the social heritage by which his behaviour
and mental outlook and his ideals are
going to be moulded and shaped, for good or
ill. The whole culture of the South is in
transition and we may hope that the day will come when a successfull synthesis will have been made of the old & the new. But I submit that perhaps it is not impossible division here and there; there evidence of the new orientation of native life. It to see here & there perhaps a embryo form the culture of the Bantu that is to be.

My own impression is that the process of re-orientation of native life can with most advantage be studied through the family rather than through the large social grouping of Bantu life such as the clan or the tribe. It is undoubtedly necessary in the first instance to endeavor to get a clear understanding of the latter groupings, their working inter-relationships and their place in native life as a whole—indeed to get some familiarity with what Professor Auleman was has called the deeper anatomy of the culture—though among other things, the reconstructive process referred to above but to my mind the social see Arguments of the native Pacific p. 24.
unit which seems to be serving as the main clearing ground for the many new cultural invading native life—whether they be viewed as disintegrative or integrative elements—in the family. It is through this unit primarily that many things old and/or new are being rejected or adopted, and it is this unit which at the moment and for a long time to come will provide the Dinka child with the elements, disintegrated or well-knit as the case might be, of such loyalty to Dinka culture as still exists or seems desirable. In these days of culture contact the attempt to approach native life customarily as only through the institution which is regarded as all embracing seems to be unnecessarily circumscribed and likely to prove futile. For example to see if in the study of any of the South African Dinka tribes we should lay undue emphasis on the political unit, the tribe, and should confine our attention to the institution of chieftainship as a force of social control, we should necessarily have to leave out of exchange...
number

of people who call themselves belong to such and such a tribe by origin, and in some cases, endure their tribe's name, but tradition does not owe allegiance to any particular chief or do so only under administrative constraint or live in areas where such attachment to and allegiance to the political unit cannot be properly find expression. Under such conditions it seems to me that where under the influence of educational endeavor, missionary activity, administrative interference with native life and the general impact of Western economic and political forces the Native has suffered disintegration, the last strong hold of Native Culture is the kinship group which continues to regulate, although with uneven success, such things as the language one speaks, the type of marriage one contracts, within what prohibited, preferred or tabooed, the rules of descent, succession and inheritance, the manners and customs which must regulate one's behavior. and a number of other aspects of individual and group behavior which methodeological research is destined to disclose.
It is for that reason that, without getting it out of its
proper perspective, I want to make this kinship unit
the basis of my work, with a view to discovering
1. What part the family is playing in maintaining
the social solidarity of the tribe or in restoring this
2. To what extent it is of influence in moulding
the character and behaviour of individual members
of the tribe and orienting it towards or away from the tribal
3. To what extent it continues to direct the
4. What part it plays in the religious, magical
practices which are current in the tribe
5. What influences it exercises in the acquisition,
disposal, alienation and inheritance of property
6. What influence it exercises on the education
and character and power of the Chief and hence
7. What part it plays in the marriage of an individual
member of the tribe

Generally what part it plays as a cohesive
factor in the whole of the culture of the
tribe
But the family itself has undergone which has been the nursery, the school of the youth and the guide to many of the adult African, has itself undergone tremendous change, both in its general composition, in the form that it takes, in the method of its formation, in its duration, in its authority over its members and in the loyalty it calls forth in them. It will be necessary here to point out the nature and the direction of the changes which have taken place in family organization and family law, the underlying causes of the changes, and their results upon the working of the institutions of the tribe as a whole. In spite of the difficulties which it has had to encounter, the family, in my mind still remains the centre round which the main part of the life of the average native revolves; tribes may be disturbed and scattered by famine, marauding expeditions, punitive expeditions organized by European administrations; clan systems with their regulation of the moral code of the
The family group or the individual may suffer decay. The family persists, it may be said, that the chief anchor of the social fabric has not been removed. It will be necessary here to study the social and economic movements which have been set going in the country through the presence of the white and to indicate the extent to which they have undermined the stability, the authority and the strength of the family as a force of social control.