

1. Monica Hunter among the Pards
2. Mrs M. Hellmann Johannesburg
3. Mrs Ellen Kuge Pretoria Locations
4. Dr J. Schapera among the Batschalla
5. Ketzeltz Bullchepuf.



domination by the other sex, the weakening of parental authority over Youth, the increase of those with a smattering of Western education, the increase in lack of politeness and hospitality to white people and other Natives generally. These are the things which strike the eye and which lends themselves more readily to observation and to the methods ~~xxxxxxx~~ and technique of fieldwork thus far developed. In other words the study has become one concerned with the Westernisation of the African and one carries away the clear impression of some of these younger writers that this process of Westernisation is to be deplored and therefore to be retarded if it cannot be entirely stopped. There is a petulance and an impatience and a contemptuous note in all references to those who have come under the influence of this dreaded process of Westernisation. The detribalised Native, the prostitute, the criminal, the Beer-brewer, the agitator are the bane of the existence of these modern anthropologist. These are the museum specimens of the new fieldworker in the same way as the Native in general was for the older type of anthropologist. Perhaps it is to be expected that this phase will precede the emergence of the true science of the new Native which will look at Native Society as a whole and will study impartially, as far as that can be done in social science, the working and the interrelations of the institutions of present-day Native life not merely as pathological conditions so-called but as part of <sup>a</sup> process which undoubtedly went on even in the old Native life--the synthesis of old and new elements into one organic whole, providing the Native not with a new culture but with a new civilisation. For as someone has said, "our culture is what we are, our civilization is what we use". The former changes if at all but little, the latter may change much more drastically, but its influence on the former, as the history of most Nations teaches, is seldom more just <sup>than</sup> appreciable even among many generations <sup>after</sup>.



~~After~~ Our preoccupation with evidences of disintegration will have to be superseded by what will probably be a more difficult task, namely the study of the process of re-integration which is undoubtedly going on all sides. It will have to deal with the cases of successful adjustment to the new conditions which although they are as yet few in number are undoubtedly on the increase and will or ought to provide<sup>us</sup> with much useful material bearing on the problem of the diffusion and the assimilation of cultures. In this respect the study of the new Bantu Family is likely ~~to~~ be of strategic importance. The Family, paradoxically enough, has perhaps been affected as much as any other institution by Western influences, and our divorce courts would probably provide much evidence of its disintegration; and yet the family seems to be becoming the nucleus for the process of re-integration which has to be achieved if the Bantu are to survive the impact of Western civilisation. Having a much more thoroughgoing and persistent interest <sup>in</sup> of its members and enforced by bonds not possessed to the same degree by any other institutions, the family is calculated to prove the most cohesive and consolidating institution in modern as it was in ancient Bantu society. Next to it in importance are perhaps the School and the Church which in a sense are auxiliary institutions to the Home in that on the whole they do tend to provide the individual with sanctions which properly inculcated are complementary to those of the Family. It is a matter of common knowledge that many Native parents support the School and the Church because of this belief that they provide their children with a greater measure of stability and character than they would have without them, this view being held more particularly by the Bantu women who are often regarded as the more conservative section of the African people. Hundreds of mothers maintain their children in school and church at great personal sacrifice and inconvenience to themselves and in spite of their husbands.



In this connection must be mentioned the interesting field of study provided by the new conditions under which the various divisions of the Native peoples of South Africa are thrown into one another's company with the resultant infiltration of customs and practices from section to section. For example even a slight acquaintance with the language of the Southern Sotho cluster of the Bantu will reveal to what an extent it has been affected by the languages of the Nguni cluster, whereas the Central Sotho cluster which has had less contact with Nguni cluster has been affected much less considerably. <sup>by the Nguni, although very considerably by the Afrikaans language!</sup> It may be of interest also to discover to what extent the different subdivisions of the same cluster are affecting each other and are tending to approximate not only in linguistic but in other cultural phenomena. Thus the Chuana, Pedi and Sotho tribes seem to be developing a homogeneity in language which they undoubtedly did have at some time in the distant past, which they had tended to lose after the migrations which led to their distribution over different parts of South Africa with only slight contacts between them until the advent of the White man, with his better methods of transport and communication and his forcible congregation of the members of the different tribes into <sup>close</sup> juxtaposition, even if only intermittently in industrial centres and on white farms. The coming of the white man has thus led to a finding of long lost brothers, and although the efforts of bodies like the South African Orthography Committee has thus far failed to achieve the obviously required unification of the languages of closely related clusters of tribes owing to practical difficulties<sup>2</sup>, created by Missionary societies and the die-hard jealousies among the Natives themselves which are a legacy of their past separation, there are not signs which show that the Natives are beginning to feel that prodigal sons and daughters ought to be received into the fold, although the question of deciding who are the prodigal sons and who the indulgent parents is a delicate one.



1. See Lestrade "Effect of Western Civilization on Native Languages"  
2. C.M. Dake "On Native Languages" Africa - April 1935



We find occasional reports in Native journals and Native conferences of a Native Chief or some other leader of Native opinion having admonished his people to abandon their old tribal ~~divisions~~ divisions, to cease regarding one another as "stingy Basuto", Wife-beating Xosas, stupid Zulus and timid Bechuana and wild Shangaans, and to remember that they were all one people and had a lot to learn from one another. In a recent number of the "Bantu World", one of the leading Native newspapers in South Africa, a correspondent makes an appeal to all those people who use "dumela" as a form of greeting to re-affirm their pristine connection overtly, to work for the use of one form of writing and speaking their language and to form other social and cultural connections, and he goes on to suggest that such an alignment of closely related clusters might form the best practical next step in the achievement of the unity among all the Bantu tribes which is being advocated by all the thoughtful leaders of the Bantu. This contrasts quite markedly with the view of certain prominent linguists among the "dumela"-greeting people, notably Mr S.T. Plaatje and Mr D.M. Ramoshoana who have at various times strenuously deprecated the tendency for Setswana to be affected by Sesotho and appealed to all the Setswana-speaking people to strive for the maintenance of the purity of their language. It may be mentioned that the "Dumela" greeting people all form part of the South-Central Bantu. In the Cape Province the effects of the Fingo on the Xosa tribes and vice versa might form the subject of an interesting discourse. It is common knowledge that the Fingo migrated ~~from Zululand~~ from Zululand as a result of the reign of terror of the famous Shaka and were received into their midst and allowed to settle in various parts by the great Xosa chiefs. The coming of the white men led to divisions between the Xosas and the Fingo, the latter being accused of treachery during <sup>war</sup> wars with whites. And yet both sections have undoubtedly ~~been~~ affected each other in many directions.



The Fingo seem to be more enterprising than the Xosa, superficially; they have taken much more readily to education and to other aspects of Western culture. This may be due to the fact that being away from their ancestral home they have been forced to become more self-reliant and hence more progressive. But their "go-ahead" nature, whatever it may be due to, has led to a rivalry, partly healthy, partly the reverse between themselves and the Xosa. One of the evidences of that rivalry is the present movement for the recognition of their Chiefs in the Ciskei where for many years it seems to have the deliberate policy of the Governments to discourage the recognition of Native chieftainship. At a recent meeting of the Ciskei Council the Fingo made a vigorous demand for the improvement of the official status of their Chiefs by recognition of their importance in ceremonial gatherings and the grant of some administrative functions. At a later meeting of the Xosas attended by well over a thousand chiefs, councillors and people

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at the Great Place of Sandile, the Gaika chief, the following resolution was passed:-(i) That a levy of 1s. per annum for ten years be paid by every adult male member of the tribe for tribal purposes as from May 1, 1935, and that all Native Commissioners in the districts where there are numbers of Gaikas resident, be requested through the Department to hold the necessary meetings in order to give effect to this resolution, the following districts being mentioned: King William's Town, East London, Victoria East, Stutterheim, Keiskama Hoek, Middledrift, Port Elizabeth, Fort Beaufort, Peddie, Bedford, Cathcart, Komgha, Idutywa and Kentani. (2) That when the Secretary for Native Affairs, Mr D.J. Smit, visits this area he be kindly requested to arrange a meeting of Gaika chiefs and tribe at Middledrift. (3) That Chief Archibald Velile Sandile be recognised by the Government for ceremonial as well as admini-



administrative purposes and that he be paid a salary commensurate with his rank and his de facto position in the Ciskei. (4) That a strong council be appointed to guide and advise Sandile as to the manner in which he should comport himself as a chief and that any tendency to irresponsibility on his part be repressed in a stern manner by his councillors. (5) That Mr Robertt Haya of Tafeni, King Williams Town, be appointed secretary to the chief, and that he be assisted in these duties by Mr Barbour Bokwe, Interpreter in the Native Commissioner's office at Alice. This resolution is significant in many respects. First there is the demand for a levy on members of the Gaika tribe wherever they may be resident in the Ciskei, in other words an appeal to the people concerned on sentimental grounds to demonstrate their attachment to their Chief and the tribe of their origin, and from one's knowledge of the importance of sentiment in Native life, it may be confidently anticipated that this appeal will receive acceptance widely. It is a little known fact that the Native ministers of some Churches, especially the Methodist Church have made effective use of this sentimental ~~to their~~ attachment of the people to their tribal origin in appealing to them for financial contributions to the Church. It will be interesting to see, however, how certain obvious difficulties created by the wide dispersal of the Gaika will be overcome in giving effect to this measure of self-taxation for tribal purposes on the part of the Gaika. Another significant is the request for periodical meetings of the Chiefs and tribes, the visits of the Secretary for Native Affairs, being made a pivotal point for this purpose. The demand for the recognition of Sandile for ceremonial and administrative purposes also calls for observation. It is hoped that the danger will be avoided of making the Chief part of the tax-collecting and crime-detecting machinery, a practice which has robbed <sup>chieftainship</sup> him of much of the respect of <sup>the</sup> his people in different parts of Africa.