

~~AS~~ James Stuart  
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Durban

20 Magistrates Office  
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10. 30 50

Stone implements in various stages of manufacture and  
the resultant flakes & chips are very numerous & widely  
distributed in South Africa and are receiving the attention of  
several <sup>many</sup> collectors who are attempting to allocate them to the  
various periods & types recognized by European archaeologists.  
The refractory nature of a poor rock or the lack of skill of the  
operator have a marked effect on the implement but apart  
from these there are certain methods of technique which  
characterise <sup>European</sup> implements & hence relative date. <sup>Europe</sup> A  
great diversity of form has been found in South Africa and of  
which can be perfectly matched by European types and to this  
extent South African archaeologists are justified in speaking  
of palaeolithic, mesolithic, & of intermediate types.

Mr J. P. Johnson <sup>of Johannesburg</sup> goes so far as to distinguish Colchic types  
in South Africa, or at all events <sup>types intermediate between the</sup>  
colchic and palaeolithic periods. <sup>Technique is</sup> However in a very different  
matter from chronology and until the stratigraphical evidence has  
been more satisfactorily studied it would be rash to speak of a sub-

palaeolithic period as being necessarily synchronous with that of Europe.  
Our South African colleagues are thoroughly alive to this point and  
doubtless conclusive evidence will be forthcoming. A further problem  
is the racial affinities of the makers of <sup>the</sup> stone implements, and here again  
evidence is slowly being accumulated.

The Bawenda; a sketch of their History & Customs by  
S. Gottschling-

The Bawenda inhabit the north-east corner of the  
Transvaal between the Limpopo and Lebombo; but it is not yet  
known where <sup>was</sup> the original Wanda ~~the~~ people, who are typical  
Bantus, apparently come here from the lake district of Eastern Africa  
owing to the mountainous country they have been little affected by  
outside influences. The mountain kraals are protected by stone  
walls six to eight feet in height and four feet six inch thick at  
the base; the two faces of the wall are carefully built, the intermediate  
space being filled up with earth. The hills of the chief occupy the  
highest terrace in the kraal. Near the entrance of the chief's kraal is an  
oblong fortification like a trench or tende which is the school <sup>where</sup> the  
initiations <sup>take place</sup> as in some parts of the country. The kraal is  
two feet - & the tende stands a little round shed in which all the fetich  
of the tribe are kept together with a carved wooden image of their (often an)  
god and his wife, these are about two feet - high & carved in ebony; a  
little in front of the tende is a discipline & instruction that takes place in the tende.

The Bawenda have a they are called votambo - feast  
divine idea for creator "Kosane" his eccentive <sup>officer</sup> <sup>to the god</sup> Ralowimba  
& Thovela is a foreign mediator - They pray <sup>at the annual</sup> <sup>to the god</sup> Modzime, who is the  
totality of the good souls of their ancestors, with the founder of their tribe as  
head & the ruling chief as living representative. Prayers & sacrifices are  
never directed to the three gods above mentioned but always to the ancestors;  
but in everyday life they pray to Ralowimba - These people value & repay  
a more careful story as it is possible but they are connected in some  
way with the creators of the stone buildings of Rhodesia.  
Their plan & all their develop it a law in totum - a unit and a whole of the

Mount Edgecumbe or Turban Aug. 23 - 1905

Large war dance - men in a long line as a two deep.  
clothed in wadded costume - most made some attempt to  
deck themselves in the traditional war costume, but had to  
content themselves with sticks etc. as no weapons or real  
weapons were allowed. <sup>a woman piped</sup>  
Then on a two step dance, done in part of line in  
with the traditional method to unite it men with their cries.  
see act. 4 - - -

This was followed by a marriage dance -  
3 deer were killed for a feast - Meat was distributed  
to the chief & then boiled on benches - & taken off when partially  
cooked - Kafir tea was drunk in quantity.

There were small groups of dancers surrounded by admiring  
crowds & by little sham fights.

Funeral procession.

~~Next relative to Got. & chiefs. Whittle & Row  
Loney accompanied by a chant - leader of the chant by  
Amakupumuga took in the national song: 'He has blessed all  
the nations of the world?' -~~

Henley ad. Patumotoby Aug 25. 1912

Native bara i presence of former of the colony in  
Superior Chief  
of. Repassant

The morning session was held by a marriage office  
(a native) of the bride to ascertain her consent. The wife of  
the consents she said "The head of castle has been going here  
again at an old of the mouth of the river - to M. K. K. -  
she said. "I love him".

Present given by the bride was (a pair) of paper of gold  
a chain to the bride - long - etc -

Royal salute to Governor - chief - chieftain -

Dance accompanied by a chant - words of chant were <sup>sung by the</sup>  
Amampumuga tribe were their national song: -

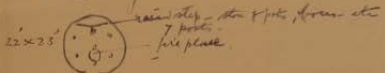
We have threshed all the nations of the world.

Laduma's Kraal. Zwartkop en R. Maritzburg, 1872

Cattle kraal is a Dile. geny. below - but at up. end - have  
all four kraal



Water washing child. Taking washful greater from a calabash  
sprinkled over child. rubbing etc. etc.  
some dressing hair...



dead bar is hat with chief's hair - - both skin  
bar is pot & pound with water pot - the cover up  
with an inverted bowl like in tub - The holes  
like a calabash - chief drink from the  
bar - the pound used to crush

NOBANOA

Laduma son of Teteleka son of Notani & -  
chief of Amampumusa tribe.

Am. m. p. m. u. g. a

Information obtained by Herthand through H. C. Lutz, of the  
Native Affairs Office, from old men of the tribe of the Kral.

A making an offering on an ox or a "beast" is the largest - a  
foal or smaller - sheep or also killed - only a rich man  
can offer an ox or a "beast".

The animal is killed by  
stabbing the heart - it is allowed to lie for a while. While an  
invocation is pronounced to the spirits of the departed, calling  
on them for help. They are invoked by name, beginning with the  
most recent - "m. o. s. a. - k. s. a. g. o. s. s. a." - so on. This  
invocation is interrupted frequently by exhorting all of the  
departed whom they remember before the animal is finally  
despatched.

If an ox is killed, the people making the  
offering surround the cattle-kral, pronounce the  
invocation before they send to the Desepui to stab it.  
The gall of the animal is sprinkled first on the right  
side then on the shoulder & lastly on the head.

If the offering is on an occasion for a marriage to a wife  
is sprinkled that she may give favour with the spirits &  
so obtain children.

If for a sick person the patient is sprinkled. In fact  
every one on whose behalf an offering is made is then  
sprinkled. A little of the gall is also drunk.

The small stomach of the animal killed is hung up  
at the back of the hut as an offering for the spirits.



(Amampamuga)

Several of the men present at the feast, to my interest  
were in the hair the gall-bladder of a goat & I was  
explained that if a goat was killed as an offering for a  
son, the son was entitled to (or did) wear the bladder. Or if  
for a patient the medicine-man kept the bladder & wore it.

When a goat is killed three things are kept:—

The gall bladder —  
the sinews of its back for sewing purses  
the tail for the chief

A goat appears to be the usual offering now.

The Chief is buried just inside the entrance to the  
cattle kraal on a *nylonia*

The women who die of pulmonary diseases are  
buried at the back of the hut.

Other members of the kraal are buried at the side & back of  
the kraal — outside it.

Sick persons are not removed from the hut before  
death, but allowed to die in it.

Shangaans & Kachweengas.

Information obtained by Mr. Halliday from H. B. Hemsworth.  
Native Sub-Commissioner Hellsberg'sburg, Zoutpansburg  
District, Transvaal.

One of the principal clans of the Shangaans is the  
Dicker people, the Daperi. After going through the  
puberty ceremonies they wear dicker-skin aprons.

Men's heads are worn on a killed.

Head trophies are taken out of the hut by a hole in the  
back of the hut & buried outside the hut & the hut & the  
hut is deserted. Sometimes in case of death the head  
itself is removed.

Marriage within the clan is prohibited.

A chief's great wife should be his cousin [i.e. of the  
Hood-sungu] his father's brother's daughter. When a  
chief wishes to repudiate such a girl for his great wife, he  
sends a white ox to her parents.

Mr. Hemsworth had a short time ago to decide a case  
in which two men claimed the succession to the chieftainship.  
One of them was the eldest son of the first wife of the deceased  
chief & the other was the eldest son of the wife who he  
claimed was his great wife. The case turned on the evidence  
whether or not the white ox had been sent by the  
successor to the wife's parents before the marriage. This  
determined whether or not he was the great wife.

Wooden image of a crocodile 1-2 foot long - said to have belonged to Malaboch (a rebel chief killed by the Boers some 10(?) years ago in N. N. of Transvaal) a few days after his destruction in the river.

Wooden spoon about 2 ft long with a crocodile carved on the handle.

Wooden figures said to have been used by women also as fetters. They are reported to play with them & narrate that "They think", the Carator told us, "that if they play with them they may obtain children". One of these figures was a carving of a full grown man carrying a child on his back, only accented to warriors - distinguished men after attaining a certain age. They are labelled as belonging to the Magwamba [Dr. Gottscheing suggests that they are also used at the puberty ceremonies among the Basuto].

Soll said of said books - for was elaborately decorated -  
said to be carried by children women in some (undefined)  
tribe in the Transvaal.

Perforated stone objects. (10)

said to be of Bushman origin.

D. Exton the first curator of the Museum told Dr.  
Kellner (a Kolmar) the present curator that they were  
used for the purpose of fastening the labia minora  
together. They were then regarded as a pledge of virginity and  
at marriage they were taken off & given to the bridegroom.  
as such. Dr. K. thought they were obtained from Smithfield.  
[? Was and importance attached to virginity by the Bushmen]

## Bushman

The skeleton of the Bushman now in the Cape Town Museum when found was lying in a crouching position - a vertebrae shell and the head on one or the other side as a bushman would be today. (Kiss. Dr. Carlson, wife of official of Forest Dept. O. R. Colony. When brother found the skeleton. [Hartley])

(The following notes were obtained by Hartley. from S. Kammeyer of Smithfield - born in Cape Colony. by descent on father's side German. a mother side French both of some generations ago.)

H. learned from persons who knew the Bushman intimately - that it was usually the women who made the stone implements, & that this account for the great numbers found they must have been constantly occupied with them, as the women are with knitting, etc. - [?].

The large stone implements were used for household purposes, such as grinding, except for digging sticks etc. are often found in the springs. Dr. K. says they hid them there, keeping them as stores. It was a Bushman custom to fill up & cover over

The springs are to hide them from white men & Hottentots. The filling there are glass - or usually - implement. D. K. thinks it inconceivable that this should have been it can unless they were hidden & kept there a purpose.

D. K. says a arrow-straightener, seen next to H. N. C. says the one of the positions they use for tipping the arrow caused the <sup>animals</sup> animals to run in circles so that they could not get away.

says that the Bushman pottery was mixed with grass for binding purposes. The grass was burnt out in the process of baking. The Hottentots did not mix grass with the clay.

says the 'apron' is not a Hottentot, but a Bushman feature. He has never found it in a pure Bushman, but has found it in the course of his practice in European women.

Notes obtained by E. J. Hartland for Mr. Cotydon of  
Mr. F. C. Macaulay (Dist. Commissioner) at  
Victoria Falls. - Rhodesia - 12/9/15

Batoka inhabit the high plateau, approx. 100  
miles N. & N.E. of F. Falls. They are black -  
no circumcision.

Masubia - a river tribe inhabiting the country  
bet. the Lower Orange and Zambesi rivers  
N. & S.

Angoni offshoot of Zulus W. & S.W. of Lake  
Nyassa

Bambukush inhabit the middle portion of the  
Okavango river (Portuguese Territory)

Mankoya live 250 miles N. W. of F. Falls.

Batutela Iron-workers make all tools & axes for the  
neighbouring tribes. They live between the  
Machili river & the Mankoya tribe.

Bamashe live on the Kharando (Portuguese Territory)

Markwongwa (a word meaning 'precipice') were originally immigrants into the Barotse territory on slaves. Therefore of uncertain & probably of mixed descent. They live on the central portion of that (Uena river) which runs into the Zambezi close to Lealui (Luhua is a common name for a river).

Bamakoma live on the Mungo (Makoma) river

Barotse - Circumcised in both Barotse custom

Batonga live on the Zambezi between the confluence with the Chobe & that with the Kafue No circumcised.



F. C. Macaulay - told F. S. Halliday - that he had a  
Bechuana boy who told him that the <sup>two</sup> porcupine tails, the  
preskins were put into a pot all together & cooked  
& served out to the boys, undergoing the tale - He was  
compelled to eat them. Boy's fear is that he or  
preskin may in this way fall to him & that such  
a case "something might befall him". If he  
died the cause of the tale, it might be put down  
to his having eaten his own preskin. [M. M.  
thought his boy was not telling him lies.]

Notes obtained by [E. J. Hartland] - Mrs. G. H. Hepburn, from  
Ratohusa - a relative of Khama - Bamangwato Tribe.

Ratohusa belongs to the Meshusa clan.

The Smoker, or Pati, was the emblem of Khama's people  
& of the whole of the Bamangwato.

They will not eat smoker - They avoid meeting it in the  
veldt & would get out of the way & try to  
hide - "so that its eyes might not see" them.

The Makalaka (Makalanga) avoid the heart of any  
animal.

The Bakaratan avoid the Island.

Mr. Gordon bought an ivory tusk of a diameter of 4 inches  
for a woman. She was bearing it on her left nostril.  
Mr. Harvey later told Hartland this was not a custom of the  
natives of S. Rhodesia & that she probably came from  
beyond the Zambezi - probably from Portuguese territory.

Mr. Brown has seen a Ser in Selous (German S. Afr.)  
and perhaps that with him a Meshusa who recognized the  
native speech there as Meshusa. The Meshusa tradition is that  
they came from the north.

Visit to Manjika kraal near Malselter Pond.  
5-6 miles from Umtali, Rhodesia 19/12/55  
H. G. Galdsbury (Sesit. Native Commissioner) as guide  
(Tun. Macalmon, J. J. H. - Sohel - J. C. H.)

Manjika (= people of the land or country), are  
Makkaranga - but not pure. They formerly lived  
in the mts. but had now been brought down by the  
Govt. so as to be more under control.

The organization of the tribe is:—

Mambo (= king) :- present mambo is Zimunya

Ishe (= headman) present Galdsbury calls sub-district  
? div. of tribe - present ishe of this sub-dist. is  
Mtansa.

Sansha (= head of kraal) :- sansha of kraal we visited is  
Gutakunura

Sansha is subordinate to Ishe - Ishe to Mambo

Zimunya is Mambo of the Ginzari division of the  
Manjika. He has about 7 ishe (pl. ishe)  
under him.

(Manyika - Mecharanga)

The women wear a labret, imonda, in up lip - they some are elaborately scarified.

No circumcision.

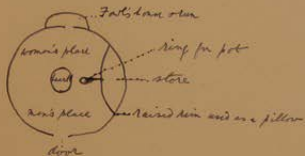
Men & women wear a no. of brass bangles in some shape.

Huts are circular, poles are in bundles, these stuck close together, upright in a pond - plastered inside with mud - the outer walls of the better class of houses are also plastered. The circular roof overlaps the walls, in front it is supported by posts, like a verandah, one runs across the roof, <sup>to extend</sup> <sup>the</sup> <sup>roof</sup> <sup>to</sup> <sup>the</sup> <sup>entrance</sup> <sup>posts</sup>. At the side porch part is a small porch, with little access from the hut. The better class of huts has a porch, with quite detached. The door of the hut is of solid wood, or of reeds.

Harshness is inferred through Gombosbury, in answer to enquiries that a sick person is allowed to die in the hut, often had to be taken out by the ordinary door & buried "far away" in the field. There is no ceremony at burial, but about 3 months later there is a drink. In the case of a chief (Mumbo) a bad girl is killed. For a common man a goat or a fowl, on this occasion. The hut is not pulled down or abandoned on a death. If the head man was married he received a blood taken over to widow of the hut.

Succession is traced exclusively thro' the males.

I. That a fire is made in the middle of a hearth with a raised rim of about 2° c height



On the left side of the hearth a partition is backed off with a similar rim. This is used as a store for implements, pots, etc. The rim is attached as a permanent pillow; from the centre of this runs a short ridge which ends on a ring, crosswise near the fire which serves as a support for a pot.

The women lie beyond the fire the men on a side of the fire nearer the door.

Scattered in a village are raised peat stoves.

Council of B. A. to request Col. Secy to  
induce Natal Govt to make a thorough study  
of the Native habits & customs <sup>etc</sup> of the Native Natal  
Zuland - Tongaland (~~Swaziland~~) & to suggest  
that Mr. Stewart first Criminal Magistrate  
be seconded ~~to~~ for this service for <sup>some period say for</sup> five years  
As regards remuneration -  $\frac{1}{2}$  of Mr. Stewart's salary might be  
paid by him used in consideration of being paid to balance  
out of the £20,000 required by the Home Govt. to be set apart  
annually by Natal Govt - the interest & welfare of the natives  
<sup>vide</sup> ~~is~~ an act instituting responsible Govt in Natal - abt. 1894  
assist. of Govt. officers - travelling allowance 2 staffed writers -

Fly Park H  
 Substr next to Mr Bell

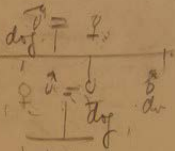
W

B

E

circ  
 stab  
 to

dog  
 switch  
 to  
 can



can

# H. Cronenberg.

(Maambo) Timunyo  
(Isha) Mteuda  
(Sam'ika) Gutukunua

String with Tanganyika fish net: amadande

• opening a.

release thumb.

~~release little finger with thumb.~~

With thumb take up ulnar little finger string  
from below string.

release little finger.

Take up ulnar index finger string with thumb.  
release little finger.

• Take up ulnar thumb string with little finger  
(from above)

release thumb.

Take up radial little finger string with thumb.



Thursday 1. 20 miles ~~to Krad~~  
2. 15 ~~to Krad~~

5  
3 mile

7. 15	AM -	
7. 56	Belair	9-3 Krad
4. 21	Belair	
4. 50	Belair	

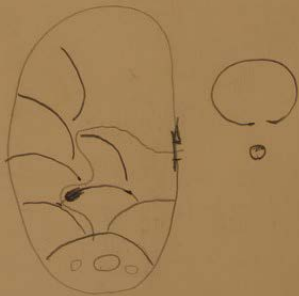
Rev. Xube  
Sittby  
Mt.

Edgecomb

~~Edson~~  
Campbell

Can  
Industrial Education

Umque - (tibe / nam / che)  
located ~~at~~ Inanda hill



Minority View - (Dr. Campbell)

Indians make it more difficult for Native to work

fighting, but; kept the rule a problem & there  
have been taken from him - illegal  
of native to work

two ways to take - looser -

natives becoming more criminal - & then crime of large scale  
study dependent, -

remedy. work - - mild coercion -

Indians under the rule man

very good for Transvaal & not developed countries

Indian can't be got rid of but would be.

prevented for migration - - we not  
have any Chinese

M. not have any industry that the rule could not  
work out

Campbell

Sugar industry does not pay - for sugar manufacture

14/- heat tax - July

Indians buying up land & 2 heavy history  
sugar industry as their rent returns more  
than can be made of sugar - The Indians  
were expected to be sugar industry

Zulu pillow - neighborhood of Stanger  
Natal

--- Spoons --- Ladysmith

Walking stick (Thom county) - red by native  
(Umsimbite wood) of Umsinto -  
J. Coetz

Zulu carving in Durban

Bouncing shield Zulu



Mozafandara tibo  
happi de amlet

---



Membakusa tibi

---

71 Newby G. M. G.  
History

---

~~West~~ Mtepu - <sup>totem</sup> subny  
heart

---

Gwangura & Krabl  
- Meshma  
chief - Nyandoro.

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B. Moodie.

Native Commissioner  
Salisbury

## Cape Town Museum.

This is essentially a Biological Museum. The general idea seems to be a synthetic series giving in one wall case a general view of the animal world - cases of mimicry, etc & a moderate-sized <sup>systematic</sup> collection of animals from every part of the world and an exhaustive collection illustrating the zoology of Cape Colony.

Two rooms are devoted to the geology & mineralogy of the Colony. In one room are various objects of historical interest in connection with the history of Cape Town, & with the Dutch Occupation. There are a few specimens illustrating Egyptian ~~archeology~~ archeology and a interesting collection from Zimbabue - consisting of fragments of pottery, stone tools - beads etc - fragments of pottery.



Notes upon the Ethnological Collections - South African  
Museums -

I have visited the Museums of Cape Town, <sup>Pretoria</sup> Durban, Victoria  
Bloubaan & Bulweria and have been greatly  
disappointed to find that ethnology is on the whole very  
poorly represented in ~~any~~ <sup>scarcely any</sup> of them and in none of them  
is there an officer who has any special knowledge of  
a practical nature for that science. This is not to be  
condemned if when we remember the great lack  
of interest exhibited in ethnology at home, but none the  
less it is to be deplored as the opportunities for  
research and for the collection of specimens are  
rapidly becoming ~~more difficult~~ <sup>diminishing</sup> & in the not remote  
future they will have passed away for ever.

Archaeology - The Cape Town Museum possesses the  
best general collection illustrating the archaeology of S. Africa.  
This subject is being ~~not~~ studied by several competent  
collectors and in the immediate future we may expect that  
important generalizations will be possible, - in the meantime

it is necessary that ~~the~~ collections be made of long series of specimens, for so <sup>important</sup> ~~valuable~~ a museum should content itself with <sup>here</sup> ~~examples of specimens~~ <sup>types</sup> - Knowledge in this should be eagerly sought for in large collections and with a view of learning all there is to be learnt for the study of a process of manufacture, as has been so ably done by Prof. W.H. Holmes <sup>at</sup> Wash. for ~~specimens~~  
~~specimens~~ -

Ethnology. Not a single Museum has anything <sup>like</sup> ~~near~~ a complete collection illustrating the arts & crafts of any one <sup>single</sup> tribe. Usually, no pretence is made of keeping objects of ~~any~~ <sup>representative</sup> tribe distinct from those of another & often the specimens, even when labelled at all, are labelled in such general terms that the information is of little value and the interest of the specimens themselves is reduced to a minimum -

Several Museums possess specimens of Bushman bows, arrows & javelins - Many of them are displayed as trophies <sup>but</sup> ~~the~~ <sup>rather</sup> quite uninteresting <sup>uninteresting</sup> ~~uninteresting~~ of the fact that they are

Rapidly becoming destroyed and that they can never  
be replaced - To a certain extent this applies to  
numerous ~~specimens~~ <sup>objects</sup> for various Bantu tribes  
~~the~~ many of the ~~specimens~~ <sup>which</sup> ~~are rapidly~~ <sup>will soon</sup> becoming  
obsolete, if <sup>in</sup> this is not already the case.

In some ~~cases~~ <sup>instances</sup> very inferior specimens are  
preserved, such for example as those that are  
made by natives for visitors ~~at which~~ or those which  
have been made under the influence of foreign ideas,  
~~and~~ consequently these do not represent the ~~the~~ ~~historical~~  
art & crafts. I do not ~~think~~ <sup>wish</sup> that these latter should  
not be collected, but certainly they should not be  
exhibited without a clear intimation that they  
are by no means typical examples of native work.

In every Museum there are individual  
specimens of considerable interest, but usually they are  
insufficiently labelled.

~~Notable examples~~ <sup>The Peter Maritz</sup> of Pretoria ~~the~~ <sup>Museum are from the</sup>

are cases of the ~~type~~ <sup>kind</sup> designed by D. H. B. Murray  
These are naturally very expensive but they are  
the best type and if the specimens are mounted from insects  
they can be kept indefinitely in and cover with the minimum of work.

The initial expense of ~~this~~ case is very considerable but  
the promise of the Belgian & Swiss govt. is a great deal of money -  
to ensure the most perfect construction of the exhibition  
& facilities to removal of damaged specimens <sup>(specimens)</sup>

### Suggestions:

It appears to me that

the first point upon which the local authorities of each  
Museum <sup>should</sup> decide is the scope of each <sup>and at which they are aiming</sup>

Briefly stated Museums may be classed under two kinds: -

#### (1) ~~These~~ Reference & Educational -

(1) By Reference Museums I mean those whose object designed  
to illustrate as completely as possible all the objects within  
its scope - for example, in a Zoological Museum there would be  
included a complete systematic collection of  
all the animals <sup>it would be of the particular country</sup>  
to which the Museum belongs. In an Ethnological Museum  
to arts & crafts of <sup>the distribution</sup> <sup>all nations</sup> <sup>of the people</sup> <sup>illustrated</sup>  
people would be ~~shown~~  
in as an exhaustive manner as possible -

(2) By Educational Museum I mean those that are more  
directly intended for the education of the general public. No of  
general rule the Reference Museums need only be arranged  
in a systematic manner and very sparingly  
labelled with the minimum of essential & practical  
whenever <sup>in such a case</sup> the collection is carefully arranged & good labelling  
descriptive labels in non-technical language are necessary

supplemented by  
in addition to maps - diagrams, illustrations and other  
devices for the thorough classification of the specimens -

11 A combination of these two methods (Museum in  
possible in the same building - as for instance an attempt  
is made in this direction in the Cap Jan Museum - ~~for~~  
for the Department of Zoology. Perhaps it is better to keep  
these two aims as distinct as possible & to devote one  
section of a building to a new series and another to the  
others.

In a ethnological Museum, educational series  
can readily be made by illustrating the distribution &  
evolution of various art objects - has been so ably  
accomplished by H. H. Salfman of the Pitt Rivers Museum  
at Oxford. The finest example of the former type of

Museum is the Folk Museum from Völkchen in  
Bohemia. The African Department of which is under the  
direction of our learned colleague Dr. F. von Heeschen.

I venture to suggest that ~~in~~ the ~~best~~  
method <sup>deserving</sup> of a J. App. Museum - ~~that~~ <sup>Students</sup>  
had exhaustive local collections & these should be  
amassed without a delay so that <sup>students</sup> <sup>present</sup>  
~~eyes may~~ <sup>be</sup> appreciate what was that form of  
culture which we are at present so rapidly  
destroying -

Collection of the kind interest to general public  
but little & if space be limited it would not  
much matter if these extensive collections were  
so housed as to be accessible only to students. Later  
on, when public spirit ~~is~~ more awakened,  
Museums will be built in which these specimens  
(these irreplaceable & of very enclosed value)  
could be more or less properly displayed -  
The first point is to collect <sup>labels</sup> & preserve them  
for future generations -

The present generation needs to be interested  
(and instructed)  
in these matters & this can be best  
accomplished by ~~well labelled~~ small series of well-  
labelled objects. For example I would suggest that  
each Museum should illustrate by object models,  
pictures & like the complete life & history of a <sup>available</sup>  
~~selected~~ life of nations; did describe a rest of their space  
reference to comparative & evolutionary series. But in  
some cases examples might be drawn from the  
part of the world so as to illustrate the contrast  
identity of home thought & action.

or of two or three contrasted types of tribes

owing to the great size of \* South Africa  
Peninsula & the limited funds at present available  
for Museum purposes I would suggest that each  
Colony & State should in a first instance  
~~submit~~ <sup>submit</sup> itself almost entirely to its own natives -

Thus Cape Colony would specialise in the natives of  
Rushmore - Hottentots (incl. Namaquas & Griqua)  
and the Kafirs as far as the Natal Boundary -

Natal would deal with Kafirs & Zuluan  
The Orange River Colony would specialise in the  
natives in the Basutos. The Protectorate of

Patent Beecham land right <sup>on the purpose by inclusion in</sup> ~~of the~~ <sup>the</sup> ~~territory~~  
by reserving in the name the field of operation  
work could be more thoroughly carried out and  
rivalry or jealousy be reduced.

Two main requirements of labelling of the  
specimens, ~~the~~ <sup>the</sup> acquisition of new specimens -  
Both of ~~the~~ which can be best undertaken by specially  
appointed men



A collection of the best coal <sup>specimens</sup> made by  
 a particular expert in specimens that could show  
 the ~~best~~ <sup>best</sup> ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 and that ~~have~~ <sup>been</sup> ~~found~~ <sup>found</sup> ~~by~~ <sup>by</sup> ~~the~~ <sup>the</sup> ~~expert~~ <sup>expert</sup>  
 who ~~has~~ <sup>has</sup> ~~been~~ <sup>been</sup> ~~found~~ <sup>found</sup> ~~to~~ <sup>to</sup> ~~be~~ <sup>be</sup> ~~the~~ <sup>the</sup> ~~best~~ <sup>best</sup> ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 which ~~could~~ <sup>could</sup> ~~be~~ <sup>be</sup> ~~collected~~ <sup>collected</sup> ~~by~~ <sup>by</sup> ~~the~~ <sup>the</sup> ~~expert~~ <sup>expert</sup>  
 and ~~the~~ <sup>the</sup> ~~rest~~ <sup>rest</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 of ~~the~~ <sup>the</sup> ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 of ~~the~~ <sup>the</sup> ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 of ~~the~~ <sup>the</sup> ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 of ~~the~~ <sup>the</sup> ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 of ~~the~~ <sup>the</sup> ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>

<sup>as far as</sup>  
 It is to send to export coal <sup>specimens</sup> ~~specimens~~ <sup>specimens</sup> ~~specimens~~ <sup>specimens</sup> ~~specimens~~ <sup>specimens</sup>  
 or I could suggest that ~~the~~ <sup>the</sup> ~~best~~ <sup>best</sup> ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 to secure the services of a ~~collector~~ <sup>collector</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 to visit the ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 who should be expected to collect specimens in  
 the field for the ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>

Another matter of great importance is the  
 collection of ethnographic data - ~~as far as~~ <sup>as far as</sup> ~~is~~ <sup>is</sup> ~~possible~~ <sup>possible</sup> ~~to~~ <sup>to</sup> ~~obtain~~ <sup>obtain</sup> ~~the~~ <sup>the</sup> ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 to like this would necessitate the employment of  
 a specialist ~~in~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 to visit the ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 to visit the ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 to visit the ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 to visit the ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 to visit the ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 to visit the ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 to visit the ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 to visit the ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>  
 to visit the ~~specimens~~ <sup>specimens</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~field~~ <sup>field</sup>



✓ I am among those who have a very high opinion  
of the educational value of properly arranged Museum and  
I hold that the Museum with its ~~the best~~ <sup>the best</sup> lecture theatre &  
library etc should be a centre of the intellectual  
life of its town.

In England - <sup>A fine illustration of the practice is happily</sup>  
increasing for teachers to take classes of <sup>school children</sup>  
to the Museums in order to demonstrate <sup>the objects in the</sup>  
cases. The children take notes and are subsequently allowed  
to examine the objects with more care by themselves and to have  
the same copy of notes taken, a keen interest in this form of  
instruction is eagerly <sup>shown</sup> <sup>and</sup> <sup>giving</sup> <sup>information</sup>  
a check notes - This form of <sup>instruction</sup> is a great  
corrective to the mere acquisition of knowledge from  
books which is the danger of ordinary school  
instruction and it serves to keep alive that keen  
spirit of enquiry which is the natural brightness of a  
young child.

An Educational Museum arranged  
on <sup>the</sup> <sup>lines</sup> <sup>of</sup> <sup>other</sup> <sup>regions</sup> <sup>is</sup> <sup>thus</sup> <sup>an</sup> <sup>important</sup> <sup>means</sup>  
of <sup>the</sup> <sup>education</sup> <sup>of</sup> <sup>the</sup> <sup>people</sup> & <sup>where</sup> <sup>these</sup> <sup>present</sup> <sup>possibilities</sup>  
of <sup>the</sup> <sup>children</sup> <sup>will</sup> <sup>see</sup> <sup>that</sup> <sup>the</sup> <sup>own</sup> <sup>children</sup> <sup>do</sup>  
not <sup>get</sup> <sup>the</sup> <sup>idea</sup> <sup>of</sup> <sup>the</sup> <sup>possibilities</sup> <sup>of</sup> <sup>the</sup> <sup>things</sup> <sup>they</sup> <sup>do</sup> <sup>not</sup> <sup>possess</sup>  
and <sup>they</sup> <sup>will</sup> <sup>be</sup> <sup>the</sup> <sup>more</sup> <sup>likely</sup> <sup>to</sup> <sup>take</sup> <sup>an</sup> <sup>interest</sup> <sup>in</sup> <sup>the</sup> <sup>future</sup> <sup>they</sup> <sup>will</sup> <sup>not</sup>  
deserve to be neglected.

You did me the honor to ask me to give you a  
decision upon your answer & I gladly avail myself of  
this opportunity to <sup>put</sup> ~~express~~ in writing <sup>them</sup> ~~them~~ <sup>concerns</sup> that  
I intended to express orally to you the latter day

I am pleased to hear that a new museum is  
proposed & it is a specimen of those number of the  
British Association whom I met in a Museum who take  
an interest in such matters that they should be preserved  
with without delay is a large number of specimens  
are very rapidly deteriorating in the present position  
& some of the specimens of great value and  
cannot be replaced -

I assume the new Museum would contain  
the Geological, Mineralogical, Zoological, Botanical  
& Ethnological Collections -

I could strongly urge that the old part, at  
least, of the present Museum be retained in  
completeness on account of its great historical  
interest and it should be restored as far as  
possible to its original condition. The  
building would serve admirably as a historical  
Museum in which could be exhibited those

objects of local interest which have no particular  
value from a scientific point of view -

I am sending to the Board full of my views  
by special messenger a few notes, suggestions respecting  
ethnological Museum - S. Africa & I have asked  
him to distribute copies of it to all the Museums of S.  
Africa so I must not repeat what I have already  
said.

In the meantime, till you obtain your  
license I would like to suggest that you  
remove from the walls of your Museum all objects which  
can in any way be damaged by exposure & the  
appliances I fear to a large number of objects - &  
that these objects be cleared & piled in suitable  
boxes or drawers where they would be free from the  
ravages of insects. For example - if the skin  
of a lion or other animal is that of a true quagga  
(Hippotigris quagga.) it should never be very  
carefully treated & preserved as a part of the  
fauna of the quagga's skin is not now to be obtained -

Many Ethnological specimens are so valuable  
becoming destroyed - I would instance the Fiji tapa  
& other objects for the Pacific - the birdskins for  
sticks - which are now probably almost irreplaceable  
The cases are so imperfect that specimens are coming  
to grief - I am sure the Curator cannot with  
& Curator do what they can but the conditions are  
against them.

I trust you will press me for speaking as  
plainly but you have so much good material  
- A Mission that it goes to the heart to  
see it being destroyed & it is possible that  
strangers who have had a wide experience in  
the museum may be able to see clear to  
these dangers than you should also see these  
specimens continually & also in your belief  
that they can be replaced when they are destroyed  
but is it possible to replace all these specimens?