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Review: The Tanganyika Plateau

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of the student of African anthropology and ethnology, there is probably no more interesting dominion in which to settle and study than the Uganda Protectorate, for it gives us examples of nearly all the leading African types except the Bushman and the Berber. There are within its limits or just across its borders (and entering the Protectorate for purposes of trade or service) the Pigmies of the Congo forest, and the closely related dwarfish people of the Chagwe forest in the heart of Uganda; the aristocratic Hima caste, with what Mr. Roscoe calls "Roman" noses, with light complexions, and hair that is finer, silkier, and less tightly curled than the hair of the pure-blood negro. There are the giant, naked, long-legged Nilotic peoples on the north and east; a great variety of Sudanese types; tribes of Masai affinities in the Elgon district; and, lastly, a large proportion that is typically Bantu in language and physical conformation. (The Bantu type in the last particular being nothing but a more or less perfect blending of the long-legged Nilotic and the short-legged Forest negro.) Within the limits of this Protectorate we have probably the most archaic and the most profoundly interesting of the Bantu languages.

The Baganda people—though, as Mr. Roscoe points out, of very varied physical type, some being Hima with Egyptian profiles, others Nilotic, others hideously negro or semi-pigmy, or just stalwart (I would add, Zulu-like) Bantu—offer a remarkable blending of East and West, North and South Africa, in their manners and customs, their religious beliefs, their industries and folk-lore. Particularly interesting among them is the development of the totem clans, of which a description in this book is given far more amply and much more accurate than that hitherto supplied by any other writer on Uganda. This information is supplemented in an appendix by anthropometric tables of great fulness, applied to persons selected from most of the clans. This, if analyzed by some such anthropologist as Dr. F. C. Shrubbsall, should perhaps throw some light on the question of whether these totems indicate originally the families derived from foreign immigrants of superior strength or culture, or whether some of them may be pariahs of aboriginal race. Mr. Roscoe seems to think that the members of a clan exhibit a distinct family likeness to each other.

In many of its aspects this book is more suited for review in the *Journal* of the Royal Anthropological Institute, but it possesses a high geographical interest, and must therefore come within the purview of the Royal Geographical Society, to whose Fellows it is strongly recommended by the reviewer as the most complete and the most accurate description of the Baganda which has yet appeared; premising that it deals (after a general survey of the country) almost exclusively with the *Baganda*, with the people, that is to say, of mixed negro origin who speak the Luganda language.

H. H. JOHNSTON.

THE TANGANYIKA PLATEAU.

'The Great Plateau of Northern Rhodesia,' etc. By Cullen Gouldsbury, B.S.A.C.A., and Hubert Sheane, F.R.A.I., F.R.G.S., B.S.A.C.A., with an Introduction by Sir Alfred Sharpe, K.C.M.G., C.B. London: Edwin Arnold. 1911. 16s.

The official name of this book is a little misleading, as it may suggest to those who scan the titles of geographical works that it deals with the other great plateau of Northern Rhodesia, that which contains the headwaters (west and south of the Luapula) of the Kafue, and of the Lusenfwu. Its most correct designation would be that of its sub-title, 'The Tanganyika Plateau.' This book, however, is the best account which has yet been written of the Awemba people—their history and legends, folk-lore, laws, religious beliefs, birth, initiation, marriage, divorce, and death customs, their social life, arts and industries,

husbandry and hunting customs. It also gives some account of their physique. In addition, it deals most interestingly with the effect of the white man's arrival on the scene, with the life of the white man—official, trader, and missionary—in their midst, with mission work in general and its results, with the scenery and products of the Tanganyika plateau, its future prospects in relation to world commerce, its animal life, especially in regard to the elephant. The scenery of this region, besides being described here and there in the text, is aptly and charmingly illustrated by excellent photographs, from which those who have not visited this region will realize its attractiveness to the eye, and its episodes of real beauty, fit to be placed alongside the fine scenery in Natal, in Basutoland, Southern Rhodesia, Nyasaland, Uganda, East Africa, and the eastern parts of the Congo basin. It is a book of very great merit, which will occupy as authoritative a place in regard to the Awemba people as that of Mr. Roscoe will in connection with the Baganda.

H. H. JOHNSTON.

THE RACIAL PROBLEM IN SOUTH AFRICA.

'Black and White in South-East Africa.' By Maurice S. Evans, C.M.G. With a preface by Sir Matthew Nathan. (London: Longmans, Green & Co. 1911.) *Map. 6s. net.*

This is a book which, in the words of Sir Mathew Nathan, "attempts to come to grips with the difficulties of a vastly important subject," namely, the future of the black and white races in South-East Africa. The author writes with authority borne of close study of the question, and with experience gained by thirty-seven years' residence in the land. We cannot here enter into a critical examination or analysis of his statements and reasoning. A broad indication of Mr. Evans' conclusions must suffice, together with a strong recommendation of the book to those interested in the future of South Africa, especially to South Africans themselves, though all will not find it palatable reading.

Mr. Evans, a Natalian, proceeding on a sound geographical basis, defines South-East Africa, for his purpose (see his map), as consisting of the Transkei Territories, Natal, Zululand, Basutoland, and the Transvaal, with the eastern corner of the Orange Free State. These are the parts of British South Africa where the native population is at once most dense and (save in Basutoland) least progressive. Nor in these regions is there any considerable mixed race, like the familiar "Cape boy." Mr. Evans is not concerned merely with the native problem; he perceives that the white problem is equally important and exigent, and the solution—miscegenation—which the "Cape boy" may stand to indicate is, of all possible solutions, the one to him most abhorrent. He believes, and Sir Matthew Nathan leans to the same view, that for the well-being both of the black and the white the two races should be kept apart. Put very briefly, Mr. Evans favours what one may call the Basutoland plan. In Basutoland white settlement is virtually prohibited; the Basuto enjoy autonomy and are free to develop on their own lines. Repeat this plan, says Mr. Evans in effect, all over South-East Africa, give the natives ample reserves, let them have local self-government, and progress upon Bantu and not upon European lines; the present contact between Kaffir and Europeans is bad for both races. There is much force in the contention; much more force than white South Africans are willing to acknowledge. Both Mr. Evans and Sir Matthew Nathan seem to answer the query of the Hebrew prophet in the affirmative, with the qualification that in the process both whites and blacks will suffer deterioration.

FRANK R. CANA.