



## Some Race Problems in South Africa

H. B. Fantham

*The Scientific Monthly*, Vol. 42, No. 2. (Feb., 1936), pp. 151-168.

Stable URL:

<http://links.jstor.org/sici?sici=0096-3771%28193602%2942%3A2%3C151%3ASRPISA%3E2.0.CO%3B2-0>

*The Scientific Monthly* is currently published by American Association for the Advancement of Science.

---

Your use of the JSTOR archive indicates your acceptance of JSTOR's Terms and Conditions of Use, available at <http://www.jstor.org/about/terms.html>. JSTOR's Terms and Conditions of Use provides, in part, that unless you have obtained prior permission, you may not download an entire issue of a journal or multiple copies of articles, and you may use content in the JSTOR archive only for your personal, non-commercial use.

Please contact the publisher regarding any further use of this work. Publisher contact information may be obtained at <http://www.jstor.org/journals/aaas.html>.

Each copy of any part of a JSTOR transmission must contain the same copyright notice that appears on the screen or printed page of such transmission.

---

The JSTOR Archive is a trusted digital repository providing for long-term preservation and access to leading academic journals and scholarly literature from around the world. The Archive is supported by libraries, scholarly societies, publishers, and foundations. It is an initiative of JSTOR, a not-for-profit organization with a mission to help the scholarly community take advantage of advances in technology. For more information regarding JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

# SOME RACE PROBLEMS IN SOUTH AFRICA

By Dr. H. B. FANTHAM

PROFESSOR OF ZOOLOGY, MCGILL UNIVERSITY, MONTREAL; FORMERLY PROFESSOR OF ZOOLOGY,  
UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

## INTRODUCTION

RACE problems in the sub-continent of South Africa, from the point of view of the admixture that has gone on there in the past and that is going on there more and more, have hardly been reported upon from a broad, basic aspect. This is perhaps to be regretted, because in that sub-continent the white man (whether of British or Dutch ancestry) is living amidst a negroid population about four times as numerous as his own. Will the white race maintain itself and keep relatively pure, or will it be swamped in miscegenation, with a resulting mongrel population of somewhat brown color? There are different views on the answers to these questions, and I have heard both questions answered in the affirmative in South Africa, though laws are now being enforced against miscegenation between white and black.

In order to indicate the major impacts of the whites on the natives in various parts of South Africa, the following events are significant. The Cape of Good Hope was discovered by Bartholomew Diaz in 1486, while a little later in 1497 Vasco da Gama rounded the Cape and sailed on and named Natal. Saldanha discovered Table Bay in 1503. English ships first visited Table Bay in 1591, while the first Dutch fleet appeared in South African waters soon after in 1595. In 1620, the Cape was annexed by the English in the name of King James I, but was not garrisoned. The Dutch East India Company sent out van Riebeeck in 1652, and a settlement at Cape Town began. Cape Colony was first surrendered to the English in 1795, while Grahamstown in Eastern Cape Colony was founded in 1812 and Port

Elizabeth in 1820. It was in 1835 that Durban was founded.

It may be mentioned that the officially estimated mean population of the Union of South Africa for 1933 was 8,369,200 persons, comprising 1,889,500 Europeans; 5,681,100 Bantu; 196,400 Asiatics, over 80 per cent. of whom are in Natal; and 602,200 Colored persons, 90 per cent. of whom are in the Cape Province. If Rhodesia and South West Africa are included, the proportion of natives to whites is increased.

## REMARKS ON THE NATIVE RACES

There are three principal elements in the South African native population, namely, the Bushman, the Hottentot and the Bantu, the sequence of their arrival in South Africa being in the order indicated.

The Bushmen are a primitive people, short of stature, slim, muddy yellow in color, with small tufts of rusty brown, woolly hair, giving a peppercorn appearance. Their skin is greatly wrinkled. They have low foreheads, prominent cheekbones, small, sunken eyes and ears with very little trace of lobes. Their noses are small, flat and broad. Their jaws project only a little. They have hollow backs due to inward lumbosacral curvature, making the buttocks appear prominent. They are wandering hunters who use bows and poisoned arrows, do not build huts, are independent and are users of an isolating, non-inflexional language with characteristic clicks. They are makers of rock paintings.

The Hottentots are of medium stature and slight build, with small hands and feet. They are reddish-yellow in color, with narrow heads, black woolly hair,

high cheekbones, hollow cheeks, pointed chins, eyes far apart, ears with moderately developed lobes and broad, flat noses. A fair degree of prognathism is present. There is marked lumbosacral curvature and characteristic steatopygia. They are nomadic pastoral people who build beehive huts grouped in kraals, have tribal organizations and use an Hamitic inflexional language, also rich in clicks.

The Bantu represent the greatest number of natives. They are a dark-skinned negroid race, but browner than the Negro. They are well built and many tribes are rather tall. Their hair is black, rather short and crimped or woolly. They have full cheeks, large prominent eyes, thick lips, platyrrhine noses and prognathous jaws. Their hands and feet are large. The Bantu came in waves from the north, where there had been an infusion into their negroid stock of Semitic and Hamitic blood from contiguous tribes. They were rather warlike stocks, who sent out raiding parties to rob other tribes of their cattle, the latter being of great importance to them. They build kraals, often of considerable size. Their languages are formative and inflexional, with many linguistic groups and tribal dialects.

It is not within the purview of this paper to discuss at length the very difficult and conflicting accounts of the early native races of South Africa, complicated by waves of immigration, racial differences and intertribal wars, but only to give a background indicating how the present native tribes<sup>1</sup> have come to be in South Africa, their varying geographical distribution (see map) and their miscegenations.

The Bushmen occupied most of the mountainous districts in the earliest days of South African history. To-day, they are chiefly in the Kalahari and South West Africa. Using bows and

<sup>1</sup> Many variations in orthography of names of tribes occur.

arrows, they were more than a match for the pastoral Hottentots, who were numerically stronger, and ultimately the Bushmen were driven away by the whites and the Bantu.

The Hottentots, known to Arabian geographers in the tenth century as Wakwaks or Wa-Khoikhoi, were at that time south of Sofala on the East Coast of Africa. Another group of Hottentots was found near Benguella on the West Coast in 1667. There may thus have been two streams of these immigrants from the north. When the Dutch settled at the Cape, the Hottentots were not known to range beyond the Orange River. In the sixteenth and seventeenth centuries they had inhabited the valleys of the Karroo rivers. Now the two chief sections of the Hottentots, the Korana and the Namaqua or Naman, are largely in the western part of Southern Africa, but a large number of subtribes were recorded in the early days of white colonization. It may be mentioned that the Bushmen were sometimes termed Mountain Hottentots by some of the early observers. There were numerous migrations of the Hottentots northwards and northwestwards as European occupation increased, some tribes dying out and others amalgamating with other tribes in the process.

It may be remarked that some authorities consider that the Bushmen and Hottentots belong to a common Bush race, because of certain physical resemblances between them. There are few pure specimens of either race now-a-days. That Hottentots are crosses between Bushmen and Bantu can now hardly be sustained, but it has been suggested that Hottentots may have originated in the past by the crossing of Bushmen with some northern Hamitic negroid race before the Hottentots migrated.

The Bantu, the present dominant native race in South Africa, arrived there in a series of waves of invasion from the north, perhaps from East Central Africa. There is no doubt of

their northern origin. In the eighth century, the Bantu were known to Arab and Persian traders on the East Coast under the names of Kafir (infidel) or Zeng (black). Probably at this time they were living in the area now known as Northern Rhodesia. As recorded by El Masudi in the tenth century, the Bantu tribes were known to be around Sofala, having crossed the Zambesi but not the Sabi River. The Hottentots or Wakwaks were then to the south of them.

Apparently there were three main streams of Bantu migrating southwards by the west coast, the east coast and more or less central routes, conquering and mixing with their predecessors as they went.

The Bantu migrating by the western route became known as the Hereros. They settled south of the Cunene River and around Lake Ngami and extended to the Atlantic. They included the modern Ovambos or Ambos and sub-tribes. Under European rule, especially during the German domination in South West Africa, some became scattered and a few entered the Waterberg district of the Transvaal.

The most important streams of migration were those by the East Coast. Of these, four linguistic groups of Bantu can be distinguished, and these seem to correspond to some extent with waves of invasion. These four groups are the Makalanga and the Bechwana traveling inland and more central, and the Bathonga or Baronga and the Zulu-Xosa or Zulu-Kafir along the coast. The Bechwana and the Zulu-Kafir are especially important. For convenience each of these groups may be considered separately. Their later distributions are indicated on the map.

The Makalanga group includes a series of tribes such as the MaKalanga in the west, the BaNyai in the north and the Mashona in the east of Southern Rhodesia. In the sixteenth century the chief

of the Makalanga was known as the Monomotapa, who ruled over a great empire in what is now Rhodesia. His subjects raided south to the Matopos. The Mashonas in the past occupied the Sena district and have now moved south. The BaNyai occupied the south bank of the bend of the Zambesi and some have migrated south.

The BaRotse and BaLundi crossed the Zambesi at different periods during the eighteenth century. The BaRotse are now the dominant tribe on the Upper Zambesi in Northern Rhodesia and, according to Coillard, came from the east and claim kinship with the BaNyai. Early in the nineteenth century, the BaRotse were subdued by the MaKololo, a section of the Basuto, who are members of the Bechwana group. The BaRotse successfully revolted against the MaKololo in 1865. The BaToka of the middle Zambesi basin probably belong to the Makalanga group.

Here may be mentioned the BaVenda, a composite group of tribes, who now occupy the northeastern part of the Zoutpansberg district in the Northern Transvaal, having conquered and absorbed its previous inhabitants. They left Mashonaland perhaps about the end of the seventeenth century and have a definite Makalanga strain in them as well as some Bechwana.

The Bechwana group comprises a series of tribes, whose language is different in pronunciation from other Bantu languages, but among the tribes there is similarity of both language and customs, the name Bechwana meaning "the people who are alike." The pioneers among them were the BaLala and BaKalahari. They penetrated south and, mixing with the Bushmen, came to live near Potchefstroom. Other Bechwana tribes penetrated to the neighborhood of Rustenburg; others settled around Kuruman. The BaThlaping went further and represent the southernmost advance of the Bechwana, having reached the Lange-



and intermixing, and the people of the Thonga group now form the natives of the areas of Inhambane and Lourenço Marques (Delagoa Bay) in Portuguese East Africa. Some of them were raided by the Zulus and fled from Natal over the Lebombo Mountains into the Lydenburg district of the Transvaal. The so-called Shangaans, who have much Zulu admixture, speak Transvaal Thonga.

The great Zulu-Xosa or Zulu-Kafir group was reported to have been near Sofala in the tenth century and was definitely further south in 1553, when wrecked seamen found the region between the Umfolosi and the Umtata Rivers occupied by Bantu tribes, probably Zulu-Xosa or their Xosa division, whose speech was different from Tonga.

The AmaXosa, AmaPondo, AmaTembu and AmaPondumise (generally referred to as Xosa, Pondo, etc.) are tribes whose first chiefs had a common ancestor. They were the first wave of the Zulu-Xosa invasion along the East Coast and advanced as far as the Great Fish River, encountering Hottentots on the way. They fought nine Kafir wars against the whites between 1779 and 1877. Many of them still live in the Transkei, a native reserve.

The Great Abambo group of tribes occupied Natal in the seventeenth century. Some 95 of them were known about one hundred years ago. There are somewhat divergent accounts of the relationships between the tribes and the sanguinary conflicts that occurred among them at the beginning of the nineteenth century. One warrior tribe in Natal was the Vatwah or Endwandwe; another was the Mtetwa, of which the Zulus were a section. The Zulus became a great raiding people under their chiefs Tshaka and Dingaan. Tshaka had a great capacity for wise leadership and built up the Zulus into a formidable warrior nation by rigorous selection and discipline. The Zulus under Tshaka from 1818 to 1828 main-

tained a reign of terror. Resultant on Zulu raids, some Abambo tribes fled and united as Swazis; the Vatwah, driven north beyond the Zambesi, became Angoni; others became Gazas, had internecine strife and one section became the Shangaans, who mixed with the Thongas. Some Vatwah joined revolt-ers against Tshaka, they united as MaTebele, ravaged the Transvaal, annexed Monomotapa and became the foe of the Mashona. In 1828 Tshaka was killed by Dingaan, who massacred some Dutch trekkers or emigrants in 1838, was then defeated by the Dutch, fled to and was killed by the Swazis. The Zulus were subdued by the British in 1879. Five other large Abambo tribes, defeated by the Zulus, fled south and fought Xosa, Tembu and Pondos, all the defeated parties, with remnants of other tribes, becoming Fingoes, that is, destitute, who were ultimately protected by the British.

#### NATIVE HYBRIDS

It will be realized that, while in the course of time, many of the tribes living in South Africa have become more or less consolidated, yet in practically all of them intertribal admixture has taken place in the past. Tribal wars of conquest were usually concluded by the conquerors killing all the male vanquished and absorbing the conquered women into their own tribes. While a general racial type may have been perpetuated, yet differences occur among its components and, at the present time, numbers of natives, especially in the Cape Province, have little idea of their true tribal origin. Tribal crossing by intermarriage has further complicated the native race problem.

Among hybrid people of mixed native origin a few examples may be given. The Korana are Hottentots with some Bushman admixture. The Berg Damara, who speak a Hottentot language, are early Bantus with Bushman and Hottentot blood. The BaTamaha, near

Potchefstroom, are a mixed tribe of Ba-Lala and Bushman origin. The Ma-Sarwa or Vaalpens, hybrids of Bushmen and BaKalahari, are the cattle herds of the BaMangwato. The BaThlaping are a Bechwana stock who married Korana wives and in such crosses the Bushman and Hottentot (or Bush) characters are dominant to the Bantu. In the Lydenburg district the Amabae (BaMbayi) have resulted from intermarriage between Basutos, Thongas and Swazis. The Tambuki are hybrid Bushman and Tembu.

Undoubted "ethnic melting pot" areas occur in South Africa. Among these may be mentioned the Kalahari, where Bushman-Hottentot admixtures have been impinged on by Hereros from the north and by Bechwana on the east. Another area of hybridization is around the junction of the Vaal and Orange Rivers as far as the Nokana River on the west and Kuruman and Taungs in the north, where Bushmen, Korana Hottentots and Bechwana, like the BaThlaping, come together. Yet another is the area of the Northeastern Transvaal extending into Portuguese East Africa, where BaVenda, BaPedi, Thonga and Zulu admixtures have occurred.

Under British and South African rule, tribal wars have ceased—sporadic quarrels among small clans only occur nowadays, and these are unaccompanied by conquest and absorption. Urbanization of natives in South Africa, particularly of the men, who go to the towns as domestic servants, employees in manual work in shops and building trades and as laborers on the gold, diamond and other mines, is playing a great part in breaking down tribal distinctions and intertribal prejudices.

#### THE WHITE POPULATION OF SOUTH AFRICA

The white population of South Africa is composed of a number of elements, and a white problem may be said to exist

there. However, the very heterogeneous assemblage of representatives of Europeans settled in South Africa seems to show signs of blending into a more or less homogeneous congeries under the name of South Africans. Among the younger generation quite a number are unaware of the place of origin of their ancestors, and first express surprise at the inquiries and then interest when told of the etymological significance of their family names.

The predominant elements in the white population are the British and the Dutch, who together form the bulk of that population. The early Portuguese navigators did not settle permanently. It was in 1652 when the Dutch leader, J. van Riebeeck, arrived that settlement began. The Dutch began to import slave labor, largely from the Dutch East Indies, in 1658, while they also utilized the Hottentots as servants. A number of French and Belgian Huguenots arrived in 1688, but their language was soon suppressed and they became absorbed into the Dutch population. The Huguenots introduced wine-making, the Dutch having already introduced viticulture. There have been repeated struggles for supremacy between the British and Dutch since about the end of the eighteenth century, resulting in sundry northward and northward migrations of the latter (especially the Great Trek of 1836) and the formation of republics in the Transvaal and Orange Free State about the middle of the nineteenth century. British settlers came to the Eastern Cape and to Natal early in the nineteenth century. The Cape Province, with its increasing numbers of annexed Native Territories, continued under British government. After the Anglo-Boer War of 1899 to 1902, the Republics became British territory and in 1910 the Union of South Africa was created. Racial feeling between the British and Dutch was fomented by some diehards, but

most of the great leaders, including Botha and Smuts, loyally kept their oaths of allegiance and endeavored to allay racial feeling. To-day, among young South Africans, intermarriage of Dutch and British in many cases is taken as a matter of course, without regard to nationality. The contracting parties, though of different stocks, think nothing of this—they are South Africans. Where children of British-Dutch ancestry have grown up, it has been of interest to note the great influence of the mother and the mother's nation on them. In many cases, if they express sympathy at all, it is with their mother's people and their ideals.

In addition to the Huguenot element in the Western Cape, mention must be made of a strong German element in parts of the Central and Eastern Cape (then British Kaffraria) due to settlements of Germans as colonists about the middle of the nineteenth century.

For the last two generations, many admixtures of European peoples have occurred in South Africa. Predominantly there is the British-Dutch cross. In addition, there are other crosses involving members of practically all European nations. The groups of such European admixtures may be small, but they act as a leaven in the community.

With the development of diamond mining (after 1867) and of gold mining (especially after 1886), men and women of many nationalities found their way to the diamond fields and to the gold mines. As in every mining camp, a heterogeneous European population was soon reinforced by native laborers and then penetrated by traders, many of whom were Russian and German Jews.

Emigration from Central Europe and from the Baltic areas has recently added a number of races to the European population. Such emigrants include Lithuanians, Latvians and Esthonians, many being of the Jewish faith.

One sad feature in South Africa is

the existence there of the class known as "poor whites," not well enough equipped mentally for skilled work and, though often physically fit, with no unskilled labor which they can do, because unskilled labor is performed by natives and not by whites. Many circumstances have contributed to the making of the "poor white" class. These can not be dealt with in any detail. It must suffice to mention the effect of Roman-Dutch law on land subdivision, isolation of small settlements, intermarriage with near relatives and with Cape Colored (Eurafrican) people, successions of droughts and bad seasons, increase in feeble-mindedness due to inbreeding and isolation, and also ingrained laziness (due to their dependence on natives to do all the hard work), which now has become second nature. Unfortunately, the "poor whites," of whom the vast majority are of Dutch stock, are very prolific and their children have a similar mentality to themselves. It has been estimated that up to 150,000 "poor whites," forming about 8 per cent. of the total white population, are in South Africa.

#### EURAFRICAN ADMIXTURES

Problems created by hybridization between whites and natives have to be considered. An Eurafrican race, generally designated as Cape Colored, is found chiefly in the Cape Province. At present these Cape Colored people are about equal in number to one third of the white population of the Union of South Africa. Hottentot women taken into the families of early white colonists, their Malay servants and slaves and Kafir women of various tribes who became servants, mainly constituted the Cape Colored progenitors. In the Western Cape it would seem that Hottentot women were the usual ancestresses, and in the Eastern Cape Province, Xosa, Tembu and Fingo women intermarried with many types of European males.



In other parts of the country other native women were concerned. Euraf-rican admixtures were also perpetuated in the early days of colonization by misguided European missionaries who hoped thereby to win converts, and by visiting traders who wished to increase barter. More recently, small storekeepers and pedlers on trading circuits have added to the Colored population by miscegenation, and more casual visitors, such as come into ports, have contributed to a slight extent.

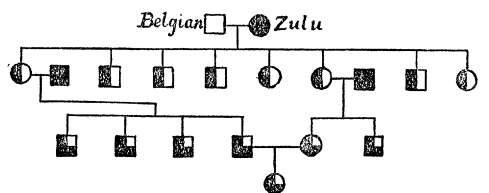
So far as European women are concerned, few white women in the past married with native men, and only did so if in dire distress, as in the case of destitute widows with young families for which no white man would take the responsibility; such unions are not now allowed. Marriages between European women and Colored men also are not common.

Some hybrid Colored people form distinct groups. Thus, the Griquas arose from matings between early Dutch colonists and Hottentot and Bush women. The Rehoboth Bastards are also hybrids between Boers and Hottentot women; they trekked north into South West Africa. Roving whites, such as Coenraad Buys at the end of the eighteenth century, mated with native women and raised numerous progeny who formed groups in various parts of the country.

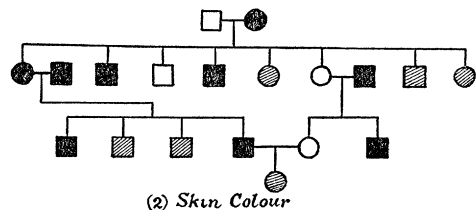
From 1917 I have had the opportunity of investigating a number of newer cases of Euraf-rican admixture as well as of Asiatic intermarriages with native and Colored peoples, several generations being studied, and as many members as possible of the families being considered from their physical, mental and social aspects. Unfortunately, photographs usually could not be obtained, owing to strong objections by some of the parties concerned.

One example of relatively simple miscegenation may be given in some detail. A fair-haired, blue-eyed Belgian

married a Zulu woman. They had eight children. The actual proportions of white and native blood in the descendants are indicated in the upper portion of Fig. 1. However, the members of the family classify themselves, approximately correctly, as white, black and brown. These grades are based on skin color, as is indicated in the lower portion of Fig. 1. Thus, the eldest daughter is very dark and described herself as "a proper black woman like my mother." She dislikes the brown members of the family, referring to them as "trash."



BELGIAN X ZULU (1) Proportions of White and Native in Descendants



(2) Skin Colour

FIG. 1

The second member is a very dark man. The third, a man, is "white" and is much disliked and despised by the rest. The fourth is a black man, the fifth, a woman, is brown. The sixth, a woman, is "white," while the seventh, a man, and the eighth, a woman, are brown.

The very dark eldest daughter of the  $F_1$  generation is married to a pure Natal Zulu. They have a family of four sons, two described as black and two as brown. The "white" woman of the  $F_1$  generation married a Zulu and has one black son and one "white" daughter. Intermarriage has occurred in the  $F_2$  generation, the last-mentioned white daughter having married the younger black son of the eldest daughter of the

F<sub>1</sub> generation. They have one brown baby daughter.

Of the fifteen descendants of the original couple, six approximate to the Zulu type (black), three to the European (white), while six show intermediate skin color (brown). Socially, the white members are not popular with their Colored brethren, while the brown members appear to be despised by "white" and black alike.

A more complicated admixture, not easily charted, as details of some "in-laws" are lacking, has come from marriages between three families, each of mixed origin. These families may be designated A, B and C.

Family A was founded by a Dutch man and a Malay woman, who might have had some white blood. Of their family one son and his descendants are known. This son married a Colored wife. They had three children. The first was a daughter described as "white"; the second, a son, was a Cape boy, with light skin, European features but pouting lips and colored whites to to his eyes; the third son, described as "Cape-Dutch," married a woman who in herself united families B and C. Their six children will be considered later.

Family B originated in a marriage between a Norwegian man and a Hottentot woman. They had one son, who married a Colored woman of Family C.

Family C had a male ancestor who was either German or Dutch and had a Dutch name. He married a Kimberley woman, described as "white with a dash of color," having a white skin and black hair but a flat nose. Of their family, one daughter married the son of Family B. They had one daughter, who married the younger son of the F<sub>2</sub> generation of Family A, their children forming the third filial generation.

The father of the third filial generation is of Dutch-Malay and Colored blood. His wife combines Norwegian,

Hottentot, German or Dutch and some form of slightly colored ancestry. Their family consisted of six children, two of whom died before they were four years old. The eldest is a daughter, married to a Dutch man, who passes as white and has two children. The second is a son who looks white but calls himself Cape or Colored, has black hair and eyes but European skin color and appearance, shows slight pigmentation round his finger nails, has the "native" trick of rolling his eyes and is betrothed to a Cape girl. The third, a daughter, resembles her elder brother but has frizzy hair. She has married a Cape man. The fourth and fifth children, sons, died young. The sixth, a son, is much darker than his brother and has pouting lips and coffee-colored whites to his eyes. He calls himself a Cape boy.

Most members of the family seem pleasant, respectable, fairly well-to-do people, sharply divided among themselves on the question of color. In the third filial generation, the native color has become diluted and some of its members pass for whites.

Many other cases of racial admixture have been investigated by me, but space prevents their presentation here. Accounts of some have appeared in the *South African Journal of Science*, Vols. XXII, XXIV and XXVII, but many of the newer cases are not on record. An outline of some further Eurafrikan crosses may now be given, the families being numbered.

(1) A Dutch man married a native woman of unknown tribe, probably Bantu. They had a son who married a Basuto. One of their daughters married a fair Scotsman, another a Zulu. One child of the Scottish marriage is married to a Cape Colored woman, the offspring of a Norwegian father and a Colored mother. Four generations of this family have been investigated. All grades of color are exhibited among its members and all types of opinion. Within the

family dissentient views on racial admixture occur, but it is evident that the European element has not improved from the admixture. The native element has gained to a slight extent, but the Cape Colored members are in an anomalous position. One satisfactory feature is that some of the Colored race realize their position and are openly advocating racial purity.

(2) Another family arose from Dutch-Xosa miscegenation, which has been repeated by a son, while other children have married with other Cape Colored folk. Two filial generations are known in some detail. Altogether, there were fifteen individuals who varied from almost black to two members who pass as white. Most of them are brown-skinned. Their lips show Bantu features mostly. The hair in this family varies from frizzy or crimped Bantu to fairly

straight. The "white" members of the family are somewhat temperamental compared with Europeans and, under stress of emotion, give vent to their feelings in violent, hysterical outbreaks.

(3) Another family originating in a Dutch-Xosa marriage has been investigated through three filial generations. Some of the results are shown in Fig. 2. The Dutch man may have had some admixture of Javanese blood. He married a Xosa slave girl. They had six children, of whom one man and one woman had light skins, and one man had dark and one man and two women olive-colored skins. Two men and two women had crimped, native type of hair, and one man and one woman had straight hair. Two men and one woman had lips and nose of native type, the others had the European type of lips and nose. Of this generation, one dark man married a Xosa; they had three children, but nothing is known of them. One olive-skinned woman is married to a Dutch man. They had six children. Of the six members of this second filial generation, two women are "white," one man and one woman dark and two men olive-skinned. Three men have crimped hair and three women slightly crimped hair. Two are European and four native as regards lips and nose. One man of this generation is married to a thin-lipped Cape Colored woman and their children are typically Cape Colored. One woman is married to a Dutch man and their child is a masked white.

(4) A Dutch farmer married a typical Hottentot woman. They had two sons and three daughters. The eldest son married a Hottentot woman and had 14 children, of whom 9 are dead. One of his surviving sons married a cousin, who was the sole survivor of 10 children. These two have a family of three daughters, so far unmarried, who have olive skins, Hottentot hair and oval faces, with thin lips of European type. They also show slight steatopygia and two have high cheekbones. In the F<sub>2</sub> gen-

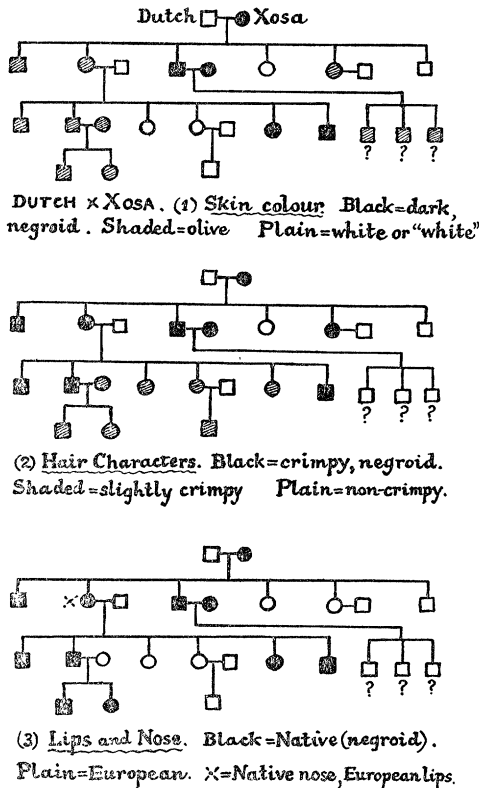


FIG. 2



children, one of whom is married to a Dutch man and has an infant girl, and one has recently married a man in the previous Colored family. One is dead, the others are unmarried.

In the second generation of the Portuguese-Dutch-Basuto family, the man shows the poor physique often seen in the European-Native cross, combined with great boastfulness. In the two women the native element appears to overshadow the European. In the Huguenot-Java-Basuto family, the men are also of poor physique and are unreliable and vain. The women consider themselves white and are light in color; their physique is superior to their brothers.

(9) The founder of this family was a Belgian Huguenot who married a Polish woman from Vilna. Of their children, one son went to South Africa and married the daughter of a Jewish trader and a Cape Colored woman (probably Dutch-Hottentot), their family being three sons and one daughter. Two sons are Jewish in appearance but with negroid lips, the daughter looks Syrian and is excitable. One son, of native appearance, has married a Basuto girl recently.

This family presents a curious admixture. The Belgian and Polish influence seems quite masked by Semitic and Hottentot admixture and, after the introduction of the native element, the progeny, especially the men, were of poor physique. Family pride and social ambition were noticeable, and the man who had a Basuto wife was despised by his relatives.

(10) A family that combines Jewish, Dutch, Xosa and Hottentot blood was initiated by a Russian Jew from Odessa who married or lived with a woman described by herself as a Bastard of mixed Dutch, Xosa and Hottentot blood. Five children have been born. Their characteristics are also shown in Fig. 3. The eldest boy shows steatopygia, indicating the Hottentot admixture of the past (his

mother being heterozygous), his nose is Semitic, his eyes and hair of Xosa type, while his cheekbones are high like his mother. Another boy and two girls are of the Semitic type. The remaining child, a boy, is Cape Colored in appearance. Three of the children, all boys, have crimped hair. The children did not show thick lips.

As in Family (7), the Jewish influence is very marked. In some parts of the Cape Province, for instance, in the neighborhoods of Port Elizabeth and Oudtshoorn, Cape Colored people with markedly Semitic cast of nose and countenance can often be seen. Europeans in these neighborhoods, intimately acquainted with local conditions, have expressed their opinion that these Hebrew-like Colored people "mark the path of the itinerant Semite pedlar," and there appears to be a good deal of evidence for this view.

#### ASIATICS AND ASIATIC ADMIXTURES IN SOUTH AFRICA

Apart from the native and Colored elements in the population, other racial elements have been introduced in the past. As already stated, the Dutch East India Company used the Cape as a provisioning depot, and some of their European staff settled there. They brought with them their Malay servants (some Javanese), and their descendants still form a small separate group, the Cape Malay, living especially on the coast of the Cape Province, where they are expert fishermen, well known in Cape Town and Port Elizabeth.

The development of the diamond industry at Kimberley about 1867 led to the importation of Indian labor, chiefly from Madras. For the development of the sugar industry in Natal, Indian coolies, largely Tamil and Madrassi, were brought in as indentured laborers in 1860, native labor having proved not very satisfactory. Indian laborers also built the railway from the Point to Durban in 1860. The Indians liked the

country and remained there, the result being that much of the rich agriculture, including sugar, fruit and ginger, in the Garden Colony of Natal, is done by Indians to-day. These people, now about as numerous as the whites in Natal, form many small settlements, are thrifty and some employ natives to work for them. As Indian waiters and shopkeepers, particularly vegetable sellers, they have spread throughout the Cape, Natal and the Transvaal. A few wealthy Indian silk merchants have also settled in the country. At present, the government has arranged free repatriation of any Indians to India who so desire, but the conditions in South Africa are more attractive than those in India and but few avail themselves of it.

A short-lived experiment (1904-07) of the introduction of Chinese indentured labor on the gold mines of the Witwatersrand was a failure. Disease spread among them, quarrels and feuds occurred and the survivors were repatriated. Some Chinese are still present in South Africa, mostly engaged in growing vegetables, in laundry work and a few as shopkeepers and silk merchants. The presence of Asiatics in South Africa has led to various crosses with them, some of which may now be considered.

Afro-Asian admixtures form another group of the newer elements in South Africa, these including especially the progeny of unions between Indians and Kafirs, often due to insufficient numbers of Indian women compared with men. Such unions occur chiefly in Natal and a few in other parts of South Africa. Most of the Indians at present in Natal have been born in the country.

The characteristics of a family living near Durban, who combine Tamil (Indian) and Zulu blood, are given in Fig. 4. The father, a Tamil, born in Natal, is a tall, spare thin man, brownskinned, with oval features and eyes, thin lips and nose and straight hair. He is voluble and excitable. His wife, a Zulu, is well built, stout, blackskinned, with

round features and eyes, thick lips and flat nose. She is of very equable temperament. They have three sons and three daughters. One son and two daughters resemble the father in brown skin color, two sons and one daughter are black like the mother. In this family the Bantu type of bodily build, hair, eyes and lips is dominant over the Indian, four of the six children showing such characteristics, but the distribution of the characteristics varies among the members. The children having native physical characteristics, however, are rather more refined in features than their mother, and the whole family is of better build than the father. In temperament the boys resemble the Indian father in being excitable, the girls are like the mother in being equable.

A number of other Indian-native and some Indian-Colored families are known

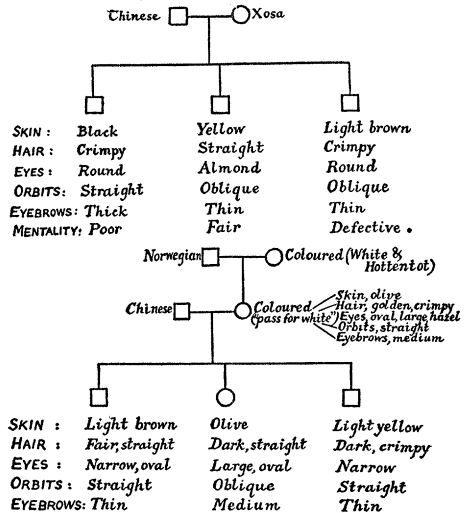
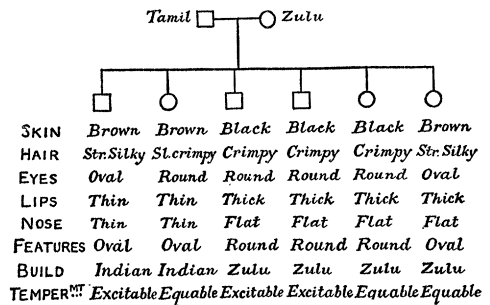


FIG. 4

to me but can not be dealt with in detail. Among them is a family derived from a Madrassi man and a Zulu woman. They have four children. The African type of hair, lips, nose and temperament is shown by three of them, the fourth showing mostly Indian characteristics.

A Transvaal family, founded by a Rajput man and a Shangaan woman, consists of two sons and two daughters. The elder daughter, mostly of Indian type, has married a Natal Indian and has two children of Indian facies but with rather crimped hair. The younger daughter, native in type, has married a Shangaan and has two native-looking children. The elder son has married an Indian wife and their baby daughter, four months old when seen, apparently is Indian in appearance. The younger son has married a Colored (Dutch-Thonga) woman and their two young children are native in appearance.

Another family founded by an Indian of Bengali descent and a Dutch-Hottentot woman, consists of three sons and two daughters, all unmarried. The eldest son is Indian in appearance and temperament. The second son is largely Indian but with slightly crimped hair. The third son is largely native in appearance. Both girls and one boy have high cheekbones and one girl shows steatopygia.

European, Asiatic and African blood are combined in members of the two last-mentioned families.

Chinese admixtures are now being produced in small numbers by intermarriage between Chinese and natives and Colored people. A few examples may be given.

A Chinaman, born in Amoy but now living in South Africa, has married a Xosa woman, who has become dull and stupid. They have three children. The characteristics of the family are shown in Fig. 4 (middle). The eldest son looks like a pure native, the second son is typically Chinese and the third son combines

crimped hair with Chinese features and is mentally defective. Such a marriage between Chinese and full-blooded native is not common, but is indicative of what is taking place in the community.

The family whose characteristics are shown in Fig. 4 (bottom) was founded by a Chinese from Singapore. His wife is a Colored woman, the child of a Norwegian father and a mother of mixed white and Hottentot parentage. This woman looks European, with almost golden though crimped hair. They have three children. The two sons have the general appearance of Chinese, though one has fair, straight hair and the other dark, crimped hair. The daughter has almost a Syrian look, but with oblique orbits. The family seemed healthy, clean and prosperous.

A Chinese man, born in South Africa of Cantonese parents, first married a Chinese woman and later married a Colored woman of Dutch-Fingo origin as his second wife. Of the three Chinese-Dutch-Fingo children, one son and the daughter are of Chinese type, with straight hair and almond-shaped eyes, and one son is distinctly native in appearance and temperament. The hybrid family is of good physique and the Chinese characteristics are dominant.

A Chinese man married a Colored woman of mixed Dutch and native blood as his third wife, her two predecessors being Chinese. The five children of the last family show marked hybrid variation. One son is Chinese in facies but has a very dark native skin. One daughter has a yellow skin, scanty eyebrows, straight orbits, round eyes and crimped hair. Another girl has brownish skin, straight hair, thick eyebrows, oblique orbits and narrow eyes. The second son is Chinese in appearance and the third son resembles his mother but has a yellowish-white skin.

A Chinese man, born in Kowloon, went to South Africa and married a Cape Colored woman of uncertain

origin. They have four sons and one daughter. The eldest son, of Chinese appearance and manner, has married a Cape Colored woman and has two sons, much like him. The second  $F_1$  son is like his father in color and seriousness but is otherwise native. The third  $F_1$  son looks and behaves like a native, is married to a Zulu woman, has two sons and a daughter of native appearance and one daughter of Chinese appearance. The fourth  $F_1$  son looks like a Cape Colored man and is married to a woman born in the East Indies and said to be "part Chinese." The fifth  $F_1$  member, a daughter, is dark-skinned, with negroid eyes and lips, is married to a Chinese and has two little boys of Chinese appearance.

Many variations in physical features occur in this family, but, on the whole, the Oriental is dominant, and two of the first filial generation have shown their strong affinity and sympathy with the Oriental by their marriages.

The four families last mentioned are of much interest as they each clearly combine European, African and Asiatic blood.

Another Chinese admixture, but of a different type, has been observed in which the parties were an Indian man of Tamil stock, taken to South Africa as an infant, and a Chinese woman, who was born in South Africa. They had six children. The first-born, a son, died immediately after birth. The second, a son, is typically Indian in appearance and has a violent temper. The third child, a daughter, is Indian in appearance but is placid. The fourth child, a son, is now dead, but is described as being like his Indian father. The fifth child, a girl, is small, with a yellowish skin, oblique orbits and a violent temper; she looks Chinese. The sixth child, a boy, also looks Chinese and is placid in temperament.

In comparison with the Chinese crosses with African and Eurafri-

can, the Chinese characteristics, derived here from the maternal side, do not seem quite so evident in the offspring—but both parents are Asiatic.

Two cases of Eurasian admixture may be of interest, occurring, as they do, in a South African setting.

A German merchant married a very pretty Indian Tamil woman. After a stay in East Africa, they went to Natal. Their family consists of five children. Two of the sons married Natal Tamil women, one daughter married a German man. The elder son and his Tamil wife have two typical Tamil children and the younger son and his Tamil wife also have two children, both Tamil in appearance. The German-Tamil woman married to the German has three children, one son being distinctly German in appearance, the other son and daughter being nearer the Tamil side of the family in appearance and temperament. Social factors here have come into consideration. The families of like racial constitution are happier than the one in which there is a larger proportion of European blood, and there is mutual dislike between the cousins. The German husband of the German-Tamil wife is a Lutheran, while she is a Buddhist, and the children, so far, have been educated as Lutherans. The German-Tamils married to Tamils tend to be happier, for with them there is less upset of social ideas and of social inheritance.

A Scot married a high-caste Rajput woman in her home land. Twin boys were born to them, and after the parents settled in South Africa a baby girl was born. The boys are like their mother in features and hair and are strong and healthy. The baby girl had a quite fair skin when seen.

#### REMARKS ON RACIAL ADMIXTURE AND ITS EFFECTS IN SOUTH AFRICA

The white population in South Africa, as already mentioned, is greatly outnumbered by the non-white, and many prob-



lems naturally arise therefrom, as well as from the impingement of the one race on the other. The whites constitute what has been termed an "aristocracy of labor." They are the originators and planners of schemes, supervisors and directors, manufacturers, farm proprietors, clerical, legal, religious and educational workers. The natives are the manual workers. The Cape Colored people are in an intermediate position. The Colored men are good market gardeners, and some attain considerable skill as house painters, carpenters, chauffeurs, mechanics' assistants, waiters and the like.

With increasing education of the Colored population and of the natives, the less well equipped of the whites, particularly the "poor whites," find themselves in difficulties. Because of their white skins, the "poor whites" consider themselves part of the "aristocracy of labor" and despise and often refuse to do unskilled manual work for which they are physically fitted—to them it is "Kafir's work." If willing to do such work, they find themselves in competition with natives, who are often more competent and easier to manage than themselves. For skilled work there are too many non-submerged whites, and the lower strata of white society, above the "poor whites," are finding themselves in competition, not only with the Cape Colored people, but with the better educated and more intelligent natives. It must be stated that the government has tried to rehabilitate the "poor whites" by land settlement in good irrigated areas and by labor colonies, but their numbers still increase.

The problem of feeble-mindedness among the "poor whites" is of great importance. Racial deterioration due to undue proportional increase of the unfit is insidious and must be stopped. Segregation of persons with marked hereditary defects is necessary, and some means of preventing the propagation of

the mentally and socially inadequate is absolutely essential for the continuation of white civilization. Recently, an increase in feeble-mindedness among natives and Coloreds has been noted, and this needs careful attention.

In connection with feeble-mindedness, there is the danger, as elsewhere, that high-grade morons may enter the Union of South Africa as immigrants, with the inevitable consequences. In regard to any scheme of immigration, the working skill of the immigrants, their standards of living, moral ideas, assimilability in the new land and the effect of their social characteristics on the established population need the closest consideration.

Social inheritance and racial admixture are closely connected and in subcontinents like South America and South Africa, where white and non-white live side by side, are of great importance. In South Africa, the natives are at a lower level of civilization than the whites; also, the Asiatics have different standards of living and morality. Social inheritance involves the ideals, sentiments, moral standards and general relations of life. A person instinctively adopts the relations of family, civic or tribal responsibilities that his parents did and, in the community, actions against the standard of life of that community are barred. The general average of communal or family behavior and attitudes towards life are thus maintained, the majority, from force of circumstances, remaining within the limitations imposed by inherited public opinion. Continuity is thus assured of the *best* opinions of preceding generations.

Racial admixture, even between whites, tends to break the continuity of thought and customs, especially when the crossings are between peoples not closely related by common origin, language, habits or religion. The contrast, naturally, is more marked between whites and

natives, who have very different outlooks on life. Scientifically, there are two great groups of fundamental differences between white and black; firstly, physical and mental differences due to inheritance, which are biological differences, and secondly, differences in religions, customs, traditions, ideas and their consequences, which are social differences.

From my studies of large numbers of Eurafrican crosses in South Africa, of which a few examples have been given, such crosses are not to be commended. There is invariably an alteration of social customs and loss of social inheritance by the offspring. The Colored race has not the energy nor the persistence of the white, is less stable temperamentally and is not controlled by the tribal conventions of the native. Dislike by them of the native connection seems general. Numerous social grades exist among the Colored people and those with more white blood despise those with less. In the lives of "mixed" families, there appear to be great inequalities: while the white parent tends to sink, to become more animal-like, less energetic and more careless, the black parent loses respect, no longer regards tribal authority and, on the whole, is not raised. Dislike for such unions on the part of the community is really based on incompatibilities of racial temperament and social inheritance. While unions between whites and natives are now forbidden, there is no bar to marriage between white and Colored people.

In most Colored families there is evidently great desire to be considered white and for the women to marry white men—sometimes with disastrous consequences when very dark babies are born. Evidence of this trend is afforded by advertisements in Cape Town newspapers of preparations for taking crimp out of hair and of special cosmetics for olive skins. A hopeful feature is that some Colored folk now have stronger views on racial relations and are inter-

marrying with one another, both appreciating the handicap of their origin. A more stable element in the population is being produced thereby.

Another fact that has often been noted is the bad health and poor physique, especially in the first cross, of the offspring of many racial admixtures in South Africa. Susceptibility to pulmonary complaints, in particular, seems intensified. Bad teeth are extremely common, even in quite young people. Other physical disharmonies, such as large native teeth in small European mouths, small internal organs and deficient circulatory systems in tall Eurafrican men (seen post-mortem), differences in glandular constitution and the like have been noted in many cases. Such conditions produce physical disability, the organisms can not compensate and such individuals are relatively short-lived. Mental disharmony often accompanies the physical and is shown by violent outbursts of temper (often for no apparent reason), personal vanity and sexual instability. Such features are shown by Colored people living in good environments and often on a higher plane than those of the "poor whites," so that environmental factors are not the cause of the manifestations. It seems clear that for both social and physical reasons, white and black are best apart.

The Malays, well known at the Cape, particularly in the Western Province, are reputed generally to keep to themselves, which is all to the good. They make good craftsmen in the building trades and their competence as fishermen has already been mentioned.

Other features, perhaps small now, but bound to be of increasing importance, are the creation of a South African born Eurasian element and of an Afro-Asian admixture. The social status of the Eurasian is usually not a particularly happy one and their position in the community remains to be determined.

Crosses between Indian men and native women occur and in some districts the native women have favored the Indian men more than their own race, a feature resented by the Indian women, in the families of which the natives became members and by the native men, who disliked their women's departure from tribal tradition and control.

The infusion of Chinese blood in certain places among native and Colored peoples, though relatively small, is greater than was at first suspected. In many cases, the Chinese facies seems to have impressed itself upon many of the offspring. The mental characteristics of these hybrids vary, but the Chinese temperament seems to predominate. The native and Colored partners give the Chinese good names as providers, industrious workers and companions. The children certainly show more initiative than native children.

In general, as I have often stated, while intermarriage of black and white is not desirable biologically or socially, yet that does not condemn racial admixture as a whole, for admixture of peoples at similar levels of civilization may result in the perpetuation of highly desirable qualities. In South Africa and other countries where the color problem exists, more attention to the maintenance of racial integrity seems desirable. In South Africa, Colored hybrids tend or did tend to dislike and distrust the parental races on both sides. The best social results seem to accrue, as in the Cape Colored people, when Colored hybrids intermarry among themselves. Mutual respect between races does not necessarily imply social equality. This consideration should be sufficient to prevent such intermarriages as would result in the upset of good traditions and physical, mental and social harmony.

The standard of health of a population is always a matter of paramount

importance. Importation of labor from India in the past brought hookworm disease to Natal and Kimberley, and native laborers from Portuguese East Africa have more recently spread hookworm on the gold mines of the Witwatersrand. Industrialization of natives and Colored peoples has led to increased exposure of them to maladies such as tuberculosis, silicosis and pneumonia. They, in turn, have acted as reservoirs of diseases, such as malaria and bilharziasis. How the newer racial strains in the South African population will react in health matters remains to be seen. One thing is certain, both native and Colored need far more instruction in sanitation and in better agricultural methods. These, as well as racial impacts and racial admixture, are subjects for eugenic research.

Fortunately, the need for such eugenic research has been realized. In South Africa since 1920 there has been an active Eugenics and Genetics Committee of the South African Association for the Advancement of Science, which is a member of the International Federation of Eugenic Organizations, and work on racial admixture has been published by the Association. Also, since 1930, there has been a Race Welfare Society in Johannesburg that has maintained a family welfare center for married women, and a center with similar aims is working in Cape Town. These organizations also serve for propaganda on matters pertaining to the maintenance of health, the encouragement of propagation among the better types in the community and the restriction of the same among the less mentally and socially adequate members. The subjects of racial integrity and race admixture are intimately interwoven with the health and prosperity of any nation and must commend themselves to all eugenic organizations.