



38. Anthropology at the Universities.

Author(s): C. H. Read

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come to embody my revised and extended discussion of magic in the new edition of *The Golden Bough*, I shall be careful to assign to Messrs. Hubert and Mauss the credit of being the first to perceive and enunciate what I believe to be an important truth, namely, that taboo is merely negative magic. Nothing could be further from my wish and intention than to claim what does not belong to me; and I am doubly sorry that I should have claimed, as I certainly intended to do, a priority which in fact belongs to colleagues who have always treated me with the greatest courtesy and kindness. I am writing at the same time to my good friend M. Marcel Mauss to convey to him and M. Hubert the expression of my sincere regret and apologies.

I avail myself of this opportunity to quote a passage, bearing on the same subject, from a courteous letter written to me on the 26th of January, 1906, by M. A. van Gennep, author of a valuable work, *Tabou et Totémisme à Madagascar* (Paris, 1904). Referring to that work M. van Gennep writes that, "At pages 26-27 and 319 of the same book I evolved a theory as to positive and negative rites (taboo), much akin to yours. But my theory was not to be enforced with details in my monograph, written in the beginning of 1903, and published as thesis. From what is said about *hasina*, you see that what you name positive and negative magic, I name positive and negative rites, thinking of their secondary character, the first root being the idea of sanctity. I hope to enforce this theory in a forthcoming essay." J. G. FRAZER.

Anthropology: Academical.

Read.

Anthropology at the Universities. By C. H. Read, F.S.A.

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All anthropologists will feel that the establishment at the University of Oxford of a diploma in anthropology marks a **new and very important step in the advancement of that science.** So rapid has been the growth of the study of mankind, and so wide has its scope become, that it is a little difficult to realise that less than twenty-three years ago there was no reader in anthropology at Oxford. The rejection in 1895 of a proposal to admit anthropology as a subject for examination in the Final Honour School of Natural Science, due simply to the fact that the times were not yet ripe and the science itself as yet too indeterminate, only serves to lend additional emphasis to the present recognition of its value. The great importance to an imperial nation of what may be called "Applied Anthropology" has been pointed out so often that it is unnecessary to insist upon it further here.

The regulations to which candidates for the diploma are required to conform admit of considerable latitude. To quote from "Paper 10," in which they are detailed, ". . . students are at liberty either (a) to carry on their studies in anthropology, as opportunity serves, side by side with their work for the B.A. degree, and to present themselves for the diploma examination when they have completed such course of study as will be approved by the committee; or (b) to devote to anthropological study an additional period of not less than one academical year, after taking their degree, after which they will enter for the Diploma Examination as graduates." In the case of the latter students, "the committee is permitted by statute to approve courses of study pursued elsewhere than at Oxford." Graduates of other universities, and "other students of anthropology," may also become candidates, but are required to study at Oxford for a year.

To quote again from "Paper 10," the syllabus of the subjects for examination runs as follows:—

I. PHYSICAL ANTHROPOLOGY.

1. *Zoological*.—The comparative study of the anatomical and other physical characters which determine the zoological position of man, with special reference to the group, *Anthropomorpha*.

2. *Palæontological*.—The antiquity of man, as ascertained by geological and anatomical evidence.

3. *Ethnological*.—The comparative study of the physical characters which distinguish the principal races of mankind from each other. The classification and geographical distribution of races and sub-races. The influence of environment upon physique. The elements of anthropometry. The physiology of sensation, and the methods of the comparative study of the senses.

II. CULTURAL ANTHROPOLOGY.

1. *Archæological*.—The antiquity of man as determined by the earliest remains of his handiwork. The chief characteristics of the prehistoric periods, and the methods employed in determining their sequence and duration. The persistence of early conditions of culture in later times.

2. *Ethnological*.—The comparative study and classification of peoples, based upon conditions of material culture, language, and religious and social institutions and ideas, as distinguished from physical characters (*see I., 3*). The influence of environment upon culture.

3. *Sociological*.—The comparative study of social phenomena, with special reference to the earlier history of—

- (a.) Social organisation (including marriage customs), government, and law ;
- (b.) Moral ideas and codes ;
- (c.) Magical and religious practices and beliefs (including treatment of the dead) ;
- (d.) Modes of communicating ideas by signs, articulate language, pictographs, and writing.

4. *Technological*.—The comparative study of the origin, development, and geographical distribution of the principal arts and industries, with their appliances.

PRACTICAL EXAMINATION.

Candidates will be tested by practical examination in subjects selected from the following list :—

Recognition, description, and measurement of the skulls and more distinctive bones of man and the anthropomorpha. Identification of typical varieties of man from photographs, with description of their characteristic features. Practical acquaintance with the methods of taking measurements on the living subject. Estimation of pigmentation, and the recognition of the different kinds of hair. Identification of well-marked portions of the skeletons of the commonest domestic animals, and of the extinct mammalia contemporaneous with man.

Identification of typical weapons, implements, articles of dress and ornaments, artificial deformations of the person, magical and other appliances, and works of art, &c. of living and extinct races, either from actual objects or from illustrations. Of such objects, candidates will be expected to give accounts describing the race or races to which they belong, their use, the geographical distribution of allied forms, and, when required, their place in the developmental history of the class of objects to which they belong.

Indication, upon blank outline maps of the world, of the geographical position of some of the more important races and varieties of mankind, and the distribution of the more distinctive arts, customs, appliances, languages, religions, institutions, &c.

The difficulty of drawing up a syllabus of this nature is, of course, very great, and the committee, to whom the task was entrusted, are much to be congratulated upon the manner in which they have performed it. In particular, the division under the two heads of "Physical" and "Cultural" Anthropology, is especially practical and commendable. It is always easy to criticise, but without wishing to detract from what is

really an able analysis of the huge study embraced by the term "Anthropology," it is impossible not to feel regret at the suppression of the term "Ethnography." Whether the difference between ethnography and ethnology be taken to lie in the fact that the former takes as its horizon the limits of the individual tribe, and as its unit the individual member of the tribe, while the latter takes the tribe as its unit and diseusses its relations with other tribes, using such ethnographical *data* as serve its purpose ; or whether ethnography be held to aim at describing peoples or the different stages of civilisation, while ethnology explains these stages and formulates the general laws which govern the beginning and evolution of the latter, it seems unfortunate that so useful a term has not received recognition. This point of view receives support from the fact that nearly all museums which illustrate the life and culture of primitive peoples are, with the exception of the Pitt-Rivers collection, ethnographical rather than ethnological. An ethnological museum requires less material and a different arrangement ; moreover, the official title of the department which has charge of the national collection of the products of savage and primitive art and craft is written "Department of Ethnography."

Finally, in congratulating both the science of Anthropology and the University of Oxford, it is impossible not to note with peculiar appreciation the fact that the position of chairman to the distinguished committee, which drew up the syllabus quoted above, was filled by Dr. E. B. Tylor. It is no vain compliment to say that to Dr. Tylor principally is due the credit of having placed anthropology on a scientific basis. Though it is some time now since his great works upon anthropology and primitive culture first appeared—and this means a good deal considering the strides made by the science during the past few years—it is to them that the candidate for the diploma will turn first, both now and for a long time to come, and it may confidently be asserted that he will not turn in vain.

But Oxford does not stand alone in deserving the congratulations of students of this particular branch of knowledge. The Senate of the University of London have just passed a measure which, though not so comprehensive as the step taken at Oxford, is quite as valuable with respect to the branch to which it relates, viz., archæology.

Lectures upon the various branches of anthropology have for some time formed an important feature of the London University programme, and the Senate now "have authorised the addition of archæology to the list of subjects in which the B.A. "Honours Degree and the M.A. Degree may be taken." The importance of this step can be realised by all who reflect for one moment upon the incalculable, and even irreparable, losses which science has suffered owing to the misdirected zeal of excavators, the excellence of whose intentions has far surpassed their qualifications. That the Senate fully appreciate the importance of this point may be seen by a glance at the scheme quoted below, which embraces a certain amount of geology, chemistry, trigonometry, and also requires some knowledge in the technical processes and materials used in architecture and pottery.

SCHEME OF CURRICULA IN ARCHÆOLOGY.

Archæology is divided, for the purpose of the curricula, into the following sections. A student must state, on beginning his curriculum, which section he intends to take up :

1. Prehistoric. 2. Northern. 3. Egyptian. 4. Assyrian. 5. Greek and Roman.
6. Christian and Byzantine. 7. Mediæval and Renaissance. 8. Oriental.

FOR THE SECOND AND THIRD YEAR'S COURSE (FOR B.A. HONOURS).

Section 1.

- (1) Quaternary geology and palæontology. (2) History of civilisation previous to 1400 A.D. with comparative study of certain epochs. (3) (a) Architecture of England

to 1500 A.D. (b) Comparative sculpture of the main periods and sub-divisions of all branches. (4) Chief technical processes and materials used in sculpture and pottery.

In addition to the above, practical training shall be given in—

(a) *Précis*-writing from Latin, French, and German. (b) Trigonometry, in application to surveying. (c) Elementary chemistry, unless taken for the intermediate examination.

CURRICULUM FOR SECTIONS 2-8.

(1) Language of selected country. Other subjects are the same as for section 1.

In addition to the above, practical training shall be given in—

(a) *Précis*-writing from Latin, French, and German. (b) Trigonometry. (c) Elementary chemistry. (d) Elementary geology. These (b, c, and d) as far as applicable to the subject. (e) Elementary architectural and free-hand drawing.

The examination shall consist of not less than seven papers covering the subjects laid down in 1-4 and an essay paper; there shall also be a *vivâ voce* examination, especially in 3 and 4. Both papers and *vivâ voce* examination shall be framed so as to test the practical training prescribed in (a) to (e).

FOR THE 4TH AND 5TH YEARS' COURSE (FOR M.A.).

Section 1.

(1) General anthropology. (2) Primitive history of selected region, including comparison with cognate districts. (3) Art of selected region. (4) Study of special site, with methods and data of excavation. (When this study does not take place on the spot, a close study of published results will be required.) (5) The numismatics of one state or group of states. (6) Anthropology of the selected region. (7) Preparation of a series of drawings connected with the subject. (8) Dissertation based on a detailed study of a special subject.

Sections 2-8.

(1) Epigraphy or palæography of selected country or period. (2) History and geography of selected country, including specially a particular period or site. (3) Art of selected country or period. (4) Study of the special site, with methods and data of excavation or topography. (When this study does not take place on the spot, a close study of published results will be required.) (5) The numismatics of one state or group of states. (6) Anthropology of the selected country. (7) Preparation of a series of drawings connected with the subject. (8) Dissertation based on a detailed study of a special subject. (This dissertation shall not be required to be of so high a standard as that required for the D.Lit.)

The examination shall consist of not more than six papers, covering the subjects laid down in 1-6, and a *vivâ voce* examination, with practical exercises, especially in 1, 3, and 5.

FOR D.LIT.

A dissertation on some subject connected with any of the above sections.

In conclusion, it may be confidently asserted that the star of anthropology is undoubtedly in the ascendant, and it will not be thought rash, perhaps, to predict that the excellent example set by Oxford and London will soon be followed by the other universities. This assured, it is not too much to hope that the science may at some future time obtain State recognition, and, considering the enormous, at times indeed vital, value that a knowledge of even the elements possesses for the missionary and colonial administrator, this hope will not be considered unreasonable.

C. H. READ.