

Lord Lugard

AMONG those who have written tributes to the memory of the Institute's late Chairman none, perhaps, is more qualified than Mr. R. Nicholson, C.M.G., who joined his staff as Private Secretary in 1900 and was in closest association with him after his retirement until the end. In an all-too-short article in *African Affairs* for January 1946, Mr. Nicholson dwells chiefly upon two features of his great chief's character: his almost superhuman power of industrious concentration and his utter selflessness—'never a thought for himself but only for the backward peoples whose interests he had made his own'. When he was over eighty, two African experts came for the night to Little Parkhurst. With a brief interval for dinner their discussion went on from tea-time to midnight. As the visitors rose to go to bed, Lugard said to one of them: 'There is one important subject I want to talk over with you.' The other threw up his hands. 'I'm utterly exhausted,' he exclaimed, 'I simply must go to bed.' After he had gone Lugard said: 'I'm rather glad he went, because I can now draft my speech for the House of Lords to-morrow'; and at midnight he settled down for a couple of hours' solid work. Mr. Nicholson concludes with these words: 'At the foot of the memorial brass in Abinger Church are some words once used by him which his wife, before she died, asked might be inscribed there when he followed her:

"All I did was to try to lay my bricks straight."

He was the last of the long line of great empire-builders, and the noble humility of the epitaph was typical of the spirit which inspired his life-work.'

Research in the Gambia

THE Government of the Gambia has published the report submitted by the Director of the Institute, Professor Daryll Forde, on the preliminary survey which he made in May 1945 for the purpose of ascertaining what sociological research was necessary in the territory. Notes on the ethnic groups are given in an appendix: the Mandinka, Wolof, Serahuli, the Fulbe (Firdu, Jombo, Lorobo, Habobo, Hamanabi, Torodo, Jawando, Labo and Futo), the Jola, and minor groups. A survey reveals two outstanding facts: (1) the great extent of ethnic intermixture; this was accentuated by the upheavals during the Muslim wars in the nineteenth century and is continuing at the present time. There is little overt hostility between the groups; but the diversity is adverse to social cohesion. (2) Over much of the territory warrior bands imposed themselves during the Muslim wars on these mixed populations and established new chiefdoms, of which the officially recognized chieftainships of the present day are often direct continuations. These circumstances probably account in large measure for the weak development of a sense of unity and of community of interest. Professor Forde got the impression that in many villages the ties between the people and the chieftainship are not infrequently feeble or of an unsatisfactory character. In other places, where there was a substantially homogeneous population and a Chief of local lineage, a strong social cohesion was apparent. Where there is a lack of cultural homogeneity it is difficult to secure a general response to efforts by Government and others to promote political and economic advance. Professor Forde's conclusions include proposals for an investigation of this subject so that the results may be made available to administrative and other officials. If a policy of reorganizing native courts and of creating councils is to be pursued the ethnic character and social structure of each area should be reviewed and also the present position of the *sejfiship* in the eyes of the people and of the chief himself should be clearly ascertained. A comprehensive review of the chiefdoms is suggested, including inquiry into the wider allegiances that were formerly owed and still may be significant in certain cases, and into the genealogies of the chiefly lines. Professor Forde

recommends that a general report be prepared on the social organization and general culture of the ethnic groups; and that this be supplemented by more intensive studies of a series of village communities, special attention being given to the status and role of the headmen, the actual and potential functions of wards, age-sets and other institutions, and the external relations of the villages. Where experiments seeking to improve and diversify production are being undertaken, the indigenous economic organization should also be investigated in the course of these intensive studies. Professor Forde also recommends a social survey of Bathurst, the capital, because (among other reasons) of the tensions that are developing between the Aku (descendants of foreign immigrants, including released slaves, who have adopted Western standards) and the urbanized Wolof who now form the largest element in the permanent population. Finally, Professor Forde offers suggestions of the ways in which these investigations could be carried out.

A Seven-year Plan of Research

DR. MAX GLUCKMAN has now issued the plan of research that is to be undertaken by the Rhodes-Livingstone Institute in British Central Africa, that is to say, in Northern and Southern Rhodesia and Nyasaland. The planning has been made possible by grants amounting to £21,200 from the Development and Welfare Fund to support three sociologists and one economist (a further £5,200 has been applied for to cover the cost of another sociologist), the Beit Research Fellowship of £1,250 per annum for work in Southern Rhodesia, grants from the Northern Rhodesia Government (£1,500 per annum plus certain services) and grants from other governments and bodies. The plan has been approved by the Trustees and by the Governments concerned. Dr. Gluckman proudly claims that the Rhodes-Livingstone Institute is the first social research Institute in the British colonies to be ready to expand its work. His elaborate scheme merits, and will receive, the closest study by social anthropologists.

The plan is based upon the concept that industrialization with labour migration dominates the whole trend of social development in Africa. Other problems there are, but all these must be studied within the embrace of this dominant one. This conception points naturally to two foci of research: (1) the mining and non-mining urban areas; and (2) the rural areas from which labour migrates. The latter are of different kinds and present diverse phases of the problem: (a) Areas situated far from labour centres, which export labour, are without cash-crops and have little or no internal trade (e.g. Bembaland); (b) rural areas where saleable crops are grown, far from the railway but adjacent to European farms where work can be obtained as well as in industrial centres, with more trade than in Bembaland, and exporting labour (e.g. Angoniland); (c) rural areas exporting labour, with no adjacent farms, but with some export of fish and possibly cattle, and a highly developed system of internal trade (Barotseland); (d) rural areas growing cash-crops, with some fish trade, little internal trade, exporting comparatively little labour (e.g. Tongaland); (e) rural areas with large-scale fishing industry for export, with internal trade, exporting comparatively little labour (e.g. the Luapula valley); (f) European farming areas far from the line and on the line. Among the many subjects that will be studied in such sample areas, urban and rural, are the following: the differential effects of labour migration and urbanization on the family and kinship organization, the economic life, the political values, the religious and magical beliefs of the peoples; the drift of population from Angola and Mozambique into some of these areas whence it goes on in part into the towns; the formation of new groups and relationships in both urban and rural areas. (Dr. Gluckman emphasizes that he does not view the social processes at work as entirely disintegrative.)

Within the framework thus sketched the team of researchers will make a number of supplementary studies, e.g. on the sociological and psychological bases of witchcraft and