

NOTES AND NEWS

ACHIMOTA COLLEGE. The report on Achimota College for the year 1930 gives an impressive picture of the work done in this great institution. Both the college and the school are open to boys and girls. There were 52 kindergarten children, 93 lower primary, 87 upper primary, 66 secondary pupils; also 156 teachers in training and 4 university students, making a total of 458 pupils, of whom 89 were girls. The two memorable events of the year were the granting of a constitution, and the death of the founder, Sir Gordon Guggisberg, to whose bold and untiring initiative Achimota owes so much.

The constitution makes the college free from Government control and gives it a governing body of its own. To this governing body Government has handed over all the college buildings and land, and the sum of £68,000 a year. The constitution recognizes three principles: (1) No people should be educated without having an effective voice in their own education. (2) The staff of a college should also have an effective voice in it. (3) The proper place of Government in education is that of patron, not that of controller. The first of these principles is excellent and of great importance, while the third is far from being practised in any part of Africa, and it is questionable whether it can be realized under present circumstances. Achimota, however, is an exception, and it is to be congratulated on its position. The report rightly says: 'in the education of African children African parents should have an effective voice. An education where foreign experts think out problems, foreign experts work out projects, and foreign experts carry them out is doomed, however perfectly benevolent it may be, to be perfectly unimaginative. On the present Council six out of fifteen seats must be African. That proportion must inevitably increase.'

The report also raises the question what should be the attitude of the college towards the old and the new civilization of the country. 'For what sort of society and civilization are our students to be trained? what of the old is to be kept? what of the new to be adapted?' Without giving a definite answer to the question, the report suggests that the main business of the college is to teach the principles of western civilization, so that the students in the days to come may be able to understand policies, politics, and problems thrown up continuously from the clash of old and new. 'Yet they must equally understand and respect the old. To be qualified to modify a nation's historical achievement or civilization men must be not only conversant with it but in sympathy with it.' One interesting feature in this respect is the development of a social service in villages, where during a ten days' break camps are organized so that the boys and girls become familiar with local conditions, see them from a fresh angle, and learn how to improve them.

In the Teacher Training College, the fourth-year students had to prepare,

during the long vacation, a thesis on some subject of educational importance. Among these were native folk-stories, music and games, local history and customs, as well as methods of teaching the various school subjects. The curriculum in this college includes, among many other subjects, no less than four vernaculars: Twi, Fante, Ga, Ewe. An annual six-weeks' school for the teaching of Gold Coast languages is also held at Achimota. Instruction was given in Ewe, Fante, Ga and Twi to fifteen officers.

JEANES SCHOOL, KABETE. The Jeanes School at Kabete near Nairobi, of which the report for the year 1930 has also been received, has as its distinct, and in Africa almost unique characteristic the fact that its pupils are teachers, most of them married and with children, who live in the school grounds and are being trained as visiting teachers in rural districts. The instruction and education given at the school are in consequence far more complex than in ordinary training colleges. In the districts where they work the teachers are expected to be a living force both for improvement and for the realization of new healthy ideas, not only in schools but in the life of the various communities to whom they are attached.

The school is now in a position to accommodate 50 African families. The African population is at present 45 men students, 33 wives, and 37 children, or 115 people in all. Each student lives with his family in a house of his own, to which is added a garden plot and a farm, and these are worked by the family. All the important tribes in Kenya are represented and missions of every kind have sent pupils for training. Fifty Jeanes teachers are already employed in the Reserves. Candidates for the Jeanes training do not lack encouragement from missions, but 'it is as well to recognize that this type of training does not always appeal to the African, particularly the African of considerable school-attainments. He looks often to academic or literary pursuits or to a continuation of his education through the high-school stage rather than to a Visiting Teacher's training. . . . Another factor in the present situation is that the section of the African people which is vocal presses for new high schools for selected pupils rather than the improvement of the little schools which reach the masses of the people.'

Besides the usual subjects in teacher-training and courses in practice-teaching in the neighbouring out-schools as well as practice supervision in village schools, instruction is given in dairy and poultry management. The students milk the cows, feed the chickens, wash out the milking shed; they are shown the work of a cream-separator, they learn to make ghee; they also learn and practise the feeding and housing of poultry, the hatching and care of chickens. A second group works at the dispensary, where the routine of cleanliness and the use of the common stock-medicine is taught; they receive simple instruction in anatomy and physiology and what to do in emergencies. They also build their own houses. On the land plots the

students are shown by practice what a family can do with a pair of oxen, how it can feed itself and sell enough to pay for clothes, books, and schooling for the children. An Investment and Loan Society of the Raiffeisen type has been started, the rates of interest being 6 per cent. for investments and 12 per cent. for loans. The school has its own co-operative shop, for the conduct of which the students are responsible. Both these experiments seem to be a real success.

The work of the Jeanes teachers in rural districts is an important factor for progress in the best sense of the word. They visit the village schools, give advice and help to the teachers, and try to serve the community life in its every aspect. The District Officers and the Scientific Officers support them in their work; they invite them to attend local native council meetings, where they have an opportunity to speak to the members; they encourage the people to go to them for advice, and support them in their approaches to chiefs and people. Naturally their work is largely centred in schools, but here again not simply for the improvement of the schools in themselves, but because they are the best approach to a large section of the community and can develop in helpful relationship with all the people. Every teacher has to send a monthly report on his work written in his own vernacular language to the headquarters of the school.

INTELLIGENCE TESTS. Mr. R. A. C. Oliver is at present in Kenya Colony on behalf of the Carnegie Corporation of New York, for purposes of educational research. He is attached to the Jeanes School, Kabete, where the Government of Kenya, while in no way responsible for his work, have granted him facilities for his researches. His work has been proceeding along various lines, of which the following is a brief account.

An attempt has been made to adapt the technique of mental measurement to African conditions. Sixteen intelligence tests, chosen from among those most commonly used in Europe and America, were tried out on the students of the Jeanes School. At the same time, four members of the staff gave their considered estimates of the intelligence of their students, based on their intimate knowledge of the students' work.¹ The students' scores in the intelligence tests were compared with the estimates made independently by the staff. Five of the tests were found to agree sufficiently closely with the staff's combined estimates, and were therefore retained as together supplying a valid measure of intelligence.² This battery of five tests requires about three-quarters of an hour to administer to each person. The person being tested need make no use of spoken language in performing the tests, and the instructions, which are very simple, may be given him in English, Swahili,

¹ The reliability coefficient of the four members was $r = \cdot 90$.

² The correlation between the composite test scores and the combined staff estimates for 43 Jeanes students was $r = \cdot 77 \pm \cdot 04$.

or his own vernacular. The battery of tests has now been given to seventy-three Jeanes teachers and students, and other groups are being tested. Meantime a set of tests which can be administered to a group of say fifty persons at a time is in process of construction on similar lines. These two batteries of tests, individual and group, should together fulfil most of the purposes of intelligence testing.

The primary purpose of this work has been the practical one of forging an instrument for the selection of natives for positions which demand a good intelligence. Several applicants for training at the Jeanes School have already been submitted to the intelligence tests, and their records taken into account in their acceptance or rejection. But the tests, when their construction is completed, should also prove useful as instruments of research. With their aid, it should be possible, for example, to secure interesting data on the oft-discussed question of the comparative intelligence of the various East African tribes.

While intelligence tests may be legitimately used for such inter-tribal comparisons, a caveat should perhaps be issued against their too facile use for purposes of comparing peoples from environments so different as the African and the European. A mental test may properly distinguish between degrees of ability among persons who have grown up with a similar cultural background; but when applied to persons from two very different environments, there is no certainty that it is measuring the same thing in each case. It may confidently be stated that in the tests used the average African performance is considerably inferior to the average European performance; but few competent psychologists would draw the inference that this indicates a corresponding inferiority in African ability. The contribution of wide cultural dissimilarity to differences in performance is an unknown quantity. The intelligence tests at present in use cannot by themselves measure the degree of difference which may exist between European and African intelligence.

As an incidental study, tests of some of the fundamental acoustical abilities underlying musical talent¹ are being tried out on natives. It is too early to speak of results, but an indication may be given of the kind of results which may be expected. Of the abilities which have been studied, it would already appear that the native's poorest abilities are his sense of pitch, his sense of consonance, and his memory for tones, while his strongest abilities are his sense of time, his sense of intensity, and his sense of rhythm. Already, too, a native has been discovered who has an exceptionally good equipment in these abilities, without which musical appreciation and performance are impossible. This is a boy of fifteen, a pupil of the Alliance High School, Kikuyu, who excels in sense of pitch 97 per cent. of white children of equivalent school standard; in sense of intensity, 95 per cent.; in sense of time, 98 per cent.; in sense of consonance, 99 per cent.; in memory for tones, 92

¹ The Seashore Measures of Musical Talent.

per cent.; and in sense of rhythm, 97 per cent. Such talent would very probably repay careful training.

Along quite different lines, it is proposed to try to utilize the findings of educational psychology to improve the methods and materials of instruction in the elementary school subjects, particularly reading. This will involve experimentation with methods, and probably the compiling of new primers, readers, and other classroom material. The Kikuyu vernacular will be used, and it is expected that valuable assistance will be given by trained native teachers.

All this work is necessarily of an experimental nature.

INTERNATIONAL CONFERENCE ON AFRICAN CHILDREN, Geneva, June 1931. [The information contained in this note has been kindly supplied by Mr. W. A. MacKenzie, General Secretary of the Save the Children International Union]. The first International Conference on African Children, which was organized by the Save the Children International Union in Geneva, took place in that town from 22 to 25 June last. The meeting may be counted as a distinct success, since close on 250 members were registered, the great majority of whom had first-hand knowledge of Africa, either as colonial administrators or missionaries. The spirit which directed the discussions was on the whole excellent and led to important results.

The meeting was peculiarly interesting, since it gave men and women working in widely differing spheres a first opportunity of pooling their experiences and exchanging ideas. Among those present were government officials, missionaries (both Protestant and Catholic), doctors, nurses, principals and inspectors of schools, members of the Red Cross and private organizations engaged in social work, anthropologists, colonists, and so on, and lastly, representatives of African native organizations (who took an active part in the discussions and in the work of the committees).

The British participants were in the majority, and the British Government sent a delegation of nine experts, the Belgian, Italian, and Portuguese Governments also being represented. Members of the Mandates, Health and Social Sections of the League of Nations, and of the International Labour Office, attended, and a number of important private organizations, such as the Istituto Coloniale Fascista, the Phelps-Stoke Fund, the Anti-Slavery and Aborigines Protection Society, the International Institute of African Languages and Cultures (represented by M. Henri Labouret and Miss D. G. Brackett), the Royal Anthropological Institute (Capt. Rattray), the South African National Council for Child Welfare, and others, were also represented. Messages were read from the Secretary General of the League of Nations, the Director of the International Labour Office, the British Secretaries of State for the Colonies and the Dominions, Prof. D. Westermann, Prof. Julian Huxley, and the Most Rev. Archbishop Hinsley (Apostolic Delegate in Africa).

An ex-Labour Minister, Lord Noel-Buxton, was in the Chair; the four sections (1. Still-birth and infant mortality from the pathological point of view; 2. still-birth and infant mortality from the social and economic point of view; 3. education in regard to the preparation of children for life; 4. general conditions of work for children and adolescents and the protection of children at work) were presided over by the following: The Rev. Father Dr. J. Loiselet, S.J. (Professor at the Free University of Lille), Count de Penha Garcia (Member of the Portuguese Supreme Council for the Colonies and of the Mandates Commission of the League of Nations), M. Henri A. Junod (President of the International Bureau for the Defence of Native Races), and M. P. Orts (President of the Belgian Congo Red Cross and Member of the Mandates Commission).

Nineteen reports were submitted to the Conference, most of them by experts whose names are familiar to readers of *Africa: North Africa*: Dr. A. Laffont, Professor at the University of Algiers (*Infant Mortality*); the Rev. Father Joyeux, of the White Fathers, Algiers (*Education*); Prof. G. Mondaini, of the Royal Institute of Economic and Commercial Sciences, Rome (*Child Labour*). *West Africa*: Dr. Mary Blacklock, of the British Colonial Office, and formerly Government Medical Officer, Sierra Leone, and The Rev. Father Guilcher, of the African Missions of Lyons (*Infant Mortality*); M. E. Robert, Evangelical Missions of Paris (*Education*); M. Edmond de Billy, Wesleyan Mission in French West Africa (*Child Labour*). *East Africa*: Dr. A. R. Cook, C.M.G., C.M.S. Hospital, Mengo, Uganda, and The Rev. Father Dr. P. Meinulf Kuesters, O.S.B., of the Ethnographical Museum, Munich (*Infant Mortality*); The Rev. Father Henri Dubois, S.J., Secretary of the African Missionary Conference, Rome (*Education*); The Ven. Archdeacon W. E. Owen, of the C.M.S., Kenya (*Child Labour*). *Central Africa*: Dr. J. Rodhain, Director of the School of Tropical Medicine, Brussels, and the late Emil Torday, London (*Infant Mortality*); The Rev. Father Vanderhoven, of the Scheut Fathers (*Education*); Prof. G. van der Kerken, former Deputy-Governor of the Belgian Congo (*Child Labour*). *South Africa*: Dr. A. Secheyaye, of the Swiss Mission in South Africa, and Miss E. D. Earthy, of the S.P.G. (*Infant Mortality*); Miss A. M. H. Du Boulay, formerly Inspector of Education, Transvaal (*Education*); Mr. J. D. Rheinallt Jones, South African Institute of Race Relations, Johannesburg (*Child Labour*).

Special tribute was paid to the memory of the late Emil Torday, whose death occurred shortly before the opening of the Conference.

The reports were based to a large extent on the results of the inquiry undertaken in Africa by the Save the Children International Union during 1929 and 1930. A carefully considered questionnaire had been distributed throughout Africa to several hundreds of doctors, missionaries, principals of schools, officials, anthropologists, and others; the 363 individual or collective replies received, together with the existing information, served as a useful

basis for the reports. Several of these are remarkably interesting and valuable as a contribution to the study of social questions in Africa.

Acting on the proposal of Senator Gabbi (representative of the Italian Society of Medicine and Tropical Hygiene), seconded by the Rev. Dr. A. G. Fraser, Principal of Achimota College, and the Rev. Father Kassiepe, O.M.I., of the Superioren Vereinigung, Berlin, the Conference adopted the following resolution:—

The Save the Children International Union, which has proved its value in aiding children in Europe and the Near East, and whose independence has been universally recognized, together with the constructive spirit inspiring its activities, should:

- continue the work begun by it in favour of the children of Africa;
- establish a permanent centre for documentary research, for the exchange of information and experience, and for relations between the private societies which are assisting the Governments and Colonial Services (administrative, medical, educational) and the national and international scientific institutions of a social and scientific character;
- take steps for the summoning of general and regional conferences for the protection of African children.

The Conference further adopted a number of conclusions (not resolutions), which were drawn up by the sub-committees, and which dealt with (1) Infant Mortality (2) Education, and (3) Native Child Labour. These conclusions have been forwarded to Governments, colonial administrations in Africa, and to a large number of missionary, medical, scientific and philanthropic societies interested in problems affecting the African races. The limited space available makes it unfortunately impossible to give here the full text of these conclusions.

All members of the Conference—and even those who came with doubts in their minds—left with the conviction that the serious and instructive discussions which had taken place had really served a useful purpose.

VERNACULAR PERIODICALS, No. 7. *Ufalme wa Mungu* ('Kingdom of God'), (information supplied by Rev. K. Roehl and Rev. W. Hosbach).

This is a Swahili monthly paper published by the German Bethel Mission for the evangelical Christians of East Africa. The annual subscription price is 1s., single copies 10 cents; it is now in its fifth year, and during this time the circulation has risen from 200 to about 4,000 subscribers. It is published monthly and contains 20 pages. Its contents are mainly religious and may be divided into two sections, the first consisting of contributions from European missionaries, beginning with an exposition of a Bible text, which is followed by biographies of great Christian characters such as St. Paul, St. Augustine and Luther, or by an article on history, or a similar subject. The

second section gives contributions from the Africans themselves. They are of great variety, centring mostly around experiences of their personal lives; important events in Christian communities and in the country at large; the progress of Christianity; the fight against witchcraft and superstitions; and the Christianization of native customs, as e.g. cattle marriage. Occasionally questions of hygiene, child welfare, and mothercraft are also discussed, while happily political and race questions are never touched. It is read among a number of peoples in Tanganyika, Kenya, Congo, Zanzibar, Italian Somaliland, and even in Europe, and it greatly helps to strengthen the feeling of mutual attachment among the many peoples speaking the language.

It seems desirable that an effort should be made to give the periodical a more African character by allotting more space to the ancestral heritage of the African himself. It is natural that generally Christians should wish to draw a definite line between their present life and their pagan past, but it is nevertheless the missionary's duty to show his pupils that not everything in their people's history is contemptible and carefully to be avoided; and a periodical like the present one, which is read by a large part of the Christian community and is enjoying a growing popularity, is an excellent means of fulfilling this mission.

LANGUAGE SITUATION IN EAST AFRICA. Some time ago an informal meeting was held at the Institute, when Dr. Alice Werner opened a discussion on the Language Situation in East Africa. Professor Westermann was in the chair. The speaker began by enumerating the principal languages, Bantu, Hamitic, and Sudanic, of Kenya, Uganda, Tanganyika, and Nyasaland (with Northern Rhodesia). Pokomo and the 'Nyika' dialects were probably the Bantu source of Lamu and Mombasa Swahili, and Shambala, Bondei, Zigula, Zaramo, among others, of the Zanzibar form. She agreed, on the whole, with Pastor Roehl's classification of 'linguistic units', but not with his opinion that Kamba and Kikuyu were destined to disappear, and felt some doubt as to whether Nyoro, Ziba, and the languages commonly called 'Bantu Kavirondo' would ultimately all be absorbed by Luganda. Swahili was spreading spontaneously to some extent, especially among tribes immediately adjoining the coast-strip, e.g. at Rabai the Ki-Rabai books prepared by Krapf and Rebmann were no longer in use in the mission school. Yao and Makua were the important languages in the southern and coastward part of Tanganyika Territory, Nyamwezi in the central area. South of this last, Hehe offers an interesting example of a process frequently repeated in Africa: the Safwa were overlaid by the Sango and these again by the Hehe themselves, a composite tribe of comparatively recent origin, who had somehow evolved a uniform language. The 'Chaka' of the Hehe native was Muyugumba, who died in 1879.

Sango and 'Ngonde' (more properly Nyakyusa) are extremely interesting

languages from a philological point of view, and unlikely to be superseded by Swahili, though it may have to be introduced for official use; but Nyanja is more likely to serve this purpose in the case of Ngonde. Nyanja and Yao are the chief languages in Nyasaland; both have great possibilities, being rich, flexible, and harmonious. Nyanja is the more widely known, being spoken, with local variations, from the Zambezi to the shores of Lake Nyasa, and in one province of Northern Rhodesia, besides being spread over the greater part of that territory by Government employees, mission teachers, and domestic servants hailing from Nyasaland. There are three vernacular newspapers in Nyasaland, two of them in Nyanja and one partly in Nyanja and partly in the closely allied Tumbuka. The need of a common medium of intercourse for Northern Rhodesia is shown by Mr. Tagart's statement that seventy different languages are spoken there.

It is very doubtful how far a language can be 'imposed' from outside. It may be taught in schools and disseminated by means of books, but will not take root unless in some way it satisfies the inner needs of a people's mind. If a language of entirely different type is voluntarily adopted, it will be transformed to fit native processes of thought—as is shown by the differences between French and Latin. Language is a living thing which must follow its own laws of growth.

Canon Broomfield would seem to be right in maintaining, as against Pastor Roehl, that there never was a 'Swahili' language before the Arabs came to the Coast. It seems fairly clear that various Bantu languages, plus the Arabic element, have gone to make up Swahili as now known. (By a curious slip, Pastor Roehl has stated that the Mombasa dialect is spoken in Lamu, the two being entirely distinct.) The ideal Swahili dictionary should include words from all dialects, including the archaic Kingozi used in poetry.

An interesting discussion followed in which Mrs. Ashton, Dr. Tucker, Canon Blackledge, Canon Leakey, Mr. Lloyd James, Mr. E. B. Tagart, Pastor Bull, and others took part.

KULTURWANDLUNGEN IN OSTAFRIKA. Am 28. Juni fand in Berlin eine vom Institut veranstaltete Zusammenkunft von Mitgliedern und Freunden des Instituts statt, an der Professor Thurnwald einen Vortrag über Kulturwandlungen in Ostafrika hielt. Es hatte sich eine zahlreiche Zuhörerschaft eingefunden und die anschließende Aussprache zeigte, dass für die Fragen, an deren Lösung das Institut mitarbeiten will, lebhaftes Interesse besteht. Die Zusammenkünfte sollen in der Regel jeden zweiten Monat stattfinden. Die in Berlin wohnhaften Mitglieder werden eine Einladung erhalten.

MISSION ETHNOGRAPHIQUE DE M. MARCEL GRIAULE. On annonce l'arrivée à Dakar de la mission ethnographique dirigée par M. Marcel Griaule. Cette expédition, qui compte plusieurs Européens spécialisés dans

l'anthropologie et dans la linguistique, se propose de traverser le Sénégal, le Soudan, la Haute-Volta, la Côte d'Ivoire, la Nigeria, le Cameroun, l'Oubangui-Chari, une partie du Congo Belge, le Soudan Égyptien, la vallée du Nil et de pénétrer en Abyssinie où elle séjournera. La mission se propose de recueillir dans tous les pays traversés des collections ethnographiques, botaniques, minéralogiques, entomologiques et zoologiques, des documents photographiques et cinématographiques, des disques phonographiques. Enfin et surtout, elle a l'intention de faire une étude extensive au cours du voyage de certaines questions importantes comme l'habitation, les transports, la navigation. En Abyssinie, elle compte faire une étude approfondie des Wohitos, voisins du Lac Tana. Si elle en a le temps, elle s'occupera également des populations Nuer et Shilluk.

DIE AUFGABEN DER MOZAMBIQUE-EXPEDITION DES FORSCHUNGSINSTITUTES FÜR VÖLKERKUNDE ZU LEIPZIG. Portugiesisch-Mozambique südlich des Sambesi gehört zu denjenigen Gebieten Afrikas, die völkerkundlich und anthropologisch noch verhältnismässig wenig erforscht sind. Gut bekannt durch die ausgezeichnete Monographie des Schweizer Missionars Junod sind eigentlich nur die Bathonga ganz im Süden der Kolonie. Weiter nach Norden zu, etwa nördlich des Sabi, erstreckt sich jedoch ein weites Gebiet, über das wir ausser Hinweisen in dem genannten Werke und vereinzelt Aufsätzen im *Boletim da Sociedade de Geographia de Lisboa* so gut wie gar nichts wissen. Hier bieten sich zur Zeit Möglichkeiten zu völkerkundlichen Forschungen, wie sie unter ähnlich günstigen Umständen sich kaum wieder bieten werden. Die amerikanische Mission am Mount Selinda (Süd-Rhodesien) beginnt eben, sich mit eingehenden Sprachstudien und Missionierungsversuchen bei den dort ansässigen Banyai zu beschäftigen, deren Hauptverbreitungsgebiet auf portugiesischem Boden liegt. Mit Benutzung der Mission als Stützpunkt wird es möglich sein, ohne allzu grosse Schwierigkeiten in das weiter küstenwärts gelegene Gebiet Süd-Mozambiques vorzudringen und dort wertvolle völkerkundliche Arbeit zu leisten, ehe die ständig wachsende Industrialisierung Süd-Afrikas (Beschaffung von Minenarbeitern für die Gold- und Kohlenminen der Südafrikanischen Union) ihren kulturzerstörenden Einfluss bis in diese Gebiete ausgedehnt hat.

Die Expedition soll tunlichst vermeiden, allzu extensiv zu arbeiten. Die Erforschung und Beschreibung einer so grossen Stammesgruppe wie der der Banyai bietet genug völkerkundliche Probleme, die durch die unmittelbare Nähe der alten Simbabwekultur noch reizvoller werden. Was der modernen Völkerkunde fehlt, sind nicht so sehr grosse orientierende Überblicke über weite Gebiete für die z. T. die nötigen Unterlagen noch fehlen — wie gerade z. B. in Mozambique — sondern vielmehr gewissenhafte und gründliche Forschungen in kleineren Ausschnitten. Dafür erscheint wiederum das genannte Gebiet der Banyai zwischen Sabi

und Buzi als besonders günstig und aussichtsreich. Die vorzügliche Monographie von Junod (s. o.) ermöglicht jederzeit bis ins einzelne gehende Vergleiche mit der Kultur der südlich angrenzenden Völkerschaften. Die erst vor etwa 3, 4 Jahren beendete Süd-Afrika-Expedition von Leo Frobenius hat das erwähnte Gebiet nicht berührt, stellt aber nach zuverlässigen Aussagen von Angehörigen der benachbarten Stämme Süd-Rhodesiens bedeutungsvolle Funde bisher unbekannter Ruinen in Aussicht. Im Anschluss an die kartographische Festlegung des Standortes der Ruinen (evtl. mit Routenaufnahmen vom Ausgangspunkte Mount Selinda aus) und ihres Grundrisses wäre der Frage nach der Herkunft der Simbabwekultur nachzugehen, die Bedeutung der Flüsse als Wanderstrassen für Völker und Kulturen auf dem engen Gebiete des Sabi und Buzi näher zu untersuchen (Hinweis von Prof. Struck, Dresden, auf Erd- oder Steinbauten in den Flussläufen Süd-Mozambiques) und nachzuprüfen, was an alten Vorstellungen und Volksüberlieferungen über diese einzigartige Ruinenkultur Süd-Afrikas in dem genannten Gebiet gegenwärtig noch lebendig ist.

Wenn man in der Gegenwart einerseits mit Bedauern sehen muss, dass die alten Eingeborenenkulturen aller Erdteile unter dem Einflusse der alles nivellierenden europäischen Zivilisation immer rascher dahinschwinden, so erwachsen andererseits daraus der Völkerkunde, besonders soweit sie über reines Buchwissen hinaus sich auch für die Lösung dringender Gegenwartsaufgaben in den Kolonien interessiert, die Möglichkeit und Pflicht, sich mit diesem Prozess des Kulturwandels näher zu befassen. Für eine derartige Untersuchung ist das von der Expedition in Aussicht genommene Arbeitsfeld als besonders günstig zu bezeichnen, da die einzelnen Distrikte dieses verhältnismässig einheitlich bevölkerten Gebietes in ganz verschiedenem Masse von der europäischen Zivilisation beeinflusst worden sind.

Professor Westermann hat in dem zweiten Bande des Werkes *Forschungsinstitute, ihre Geschichte, Organisation und Ziele*, (Hamburg, 1930), einen Teil der Fragen angedeutet, auf deren Beantwortung bei der Untersuchung der Einwirkung der europäischen Zivilisation auf die alte Eingeborenenkultur Wert zu legen ist. Praktisch hat sich Thurnwald bereits in Ost-Afrika mit ähnlichen Fragen beschäftigt.

Zusammenfassend kann gesagt werden: Es handelt sich bei dem von der Leipziger Expedition in Aussicht genommenen Arbeitsfeld um ein Gebiet, das geeignet erscheint sowohl für eine gründliche monographische Untersuchung als auch für die Lösung oder Weiterführung wichtiger Probleme der afrikanischen Rassen- und Kulturgeschichte.

EXPEDITION TO KENYA. Dr. L. S. B. Leakey of Cambridge and Dr. H. Reck have recently started on a joint expedition to Kenya. In the Rift Valley of Kenya between the Uganda railway and the Natron Lake Leakey discovered years ago important remains of prehistoric man, and Reck in 1913

had already found in Oldoway, on the border of the great craters, an almost complete human skeleton. The main object of the expedition will be to find out the relation between these two discoveries, by making further excavations.

FOUNDATION OF A BUREAU FOR THE STUDY OF EXOTIC CUSTOMARY LAW. At the instance of the Adat Law Foundation at Leyden, the 'Salle de travail d'ethnologie juridique' of the University of Paris has resolved to declare itself prepared to act as a central bureau for the study of exotic customary law, in the sense that it undertakes to bring the scattered students of these subjects into contact with one another. It therefore calls upon all those who are able to give information concerning the non-codified law of exotic peoples. It proposes to publish all information received in a bulletin once or twice a year in order gradually to furnish the indispensable organization for this study, the urgent need of which is felt more every day. Among the territories proposed for investigation are included 'northwestern Africa, Tripoli and Egypt, Central and South Africa'. Communications should be addressed to M. le Professeur R. Maunier, 7 avenue d'Orléans, Paris xiv.

SELECTED LANGUAGES FOR COMPETITION FOR BOOKS IN AFRICAN LANGUAGES, 1932. Nyanja, Ibo, Zulu, Ewe, and Bulu have been selected as the languages for the Prize Competition for Books written by Africans in an African language for the year 1932. Full details of the conditions of the competition will be announced in a later number of this Journal, but the list of languages is given now in order that officers of the education departments concerned, missionaries, and others interested may have this information as long as possible in advance. The success of the competition so far is greatly due to the cordial co-operation given in making it known among suitable competitors, and the Executive Council ventures to look forward to a continuance of such help. From the experience already gained it is clear that the competitors stand much in need of advice in regard to their work and that their chances of success are greatly increased where they have been able to consult a missionary or educational officer.

WIENER ARBEITSGEMEINSCHAFT FÜR AFRIKANISCHE KULTURGESCHICHTE. Die im Herbst des Jahres 1930 gegründete 'Wiener Arbeitsgemeinschaft für Afrikanische Kulturgeschichte' hat sich als Aufgabe gestellt, die Wandersagen und Traditionen afrikanischer Völker und Stämme zu sammeln und sie kritisch zu verarbeiten und richtet fernerhin ihr Augenmerk auf alles geschichtlich im engeren Sinne Erreichbare. Sie hofft damit einen wertvollen Beitrag für die Ethnologie, gleichviel welcher Richtung und Schule, liefern zu können. Die Arbeitsgemeinschaft ist bemüht für Auskünfte, soweit sie im Bereiche ihrer gestellten Aufgabe liegen, bereit zu stehen und

hofft daher auch auf die Mitarbeit ausländischer Gelehrter an dem gefassten Arbeitsprogramm. Zuschriften sind zu richten: An die Wiener Arbeitsgemeinschaft für Afrikanische Kulturgeschichte. Museum für Völkerkunde, Wien I. Neue Burg, Ringstrassenflügel.

SAMMLUNG H. CORAY IN MÜNCHEN [Bericht von Herrn Dr. E. von Sydow]. Das Münchener Museum für Völkerkunde hat im Juli und August dieses Jahres eine sehr interessante Ausstellung veranstaltet, die als 'Afrikanische Negerkunst und ihre Beziehungen zur Hochkultur' bezeichnet wurde. Dieser Titel war etwas zu weitgreifend. Denn das Wichtigste waren Figuren, Sitze, Masken, Anhänger und Gewebe aus Westafrika (im ungefähren Sinne der Kulturkreislehre), die der Sammlung Han Coray (Lugano) entstammten. Der Versuch eines Nachweises von Zusammenhängen zwischen der Negerkunst und den Hochkulturen Ägyptens, Persiens, Europas wurde andeutungsweise fast ausschliesslich in dem knappen Text des Kataloges versucht, den Dr. Meinulf Küsters verfasst hatte.

Das Material der Ausstellung war z. T. vortrefflich. Die meisten Stilprovinzen Westafrikas kamen zur Geltung. Benin war mit einigen Bronzeplatten und -Köpfen und mit beschnitzten Elefantenzähnen vertreten. Mit umfangreichen Kollektionen von Masken, Bechern, Trommeln und Plüschstoffen kam die Kunstübung der Bushongo (Bakuba) zur Anschauung. Daran reihten sich buntfarbige Masken der Bena Lulua, eine grössere Zahl von Masken der Bayaka, Bapindi, Warua, Baluba. Zwei Serien von Stücken veranschaulichten die Motive der Schalenträgerin und von Mutter und Kind aus Urua, wie denn auch sonst dies künstlerisch hochstehende Gebiet in Hauptlingsfiguren, Masken, Staben und Sitzen eine ausgiebige Vertretung gefunden hatte. Zahlreich waren schone Maskenanhanger aus Elfenbein der Bapende und geschnitzte Nilferdzahne aus Urua vorhanden. hnlich umfangreich waren aus dem Gebiet der Elfenbeinkuste die Baule, Guro, Senufo, Dan vertreten, besonders durch Masken, aber auch durch Figuren, Webspulenhalter usw. Von den Pangwe sah man einige hervorragende Schnitzereien. Geringer an Zahl waren die Arbeiten aus Kamerun, Yoruba und Aschanti.

Von bemerkenswerten Einzelstucken verdienen Erwahnung eine grosse Maske der Baga (ein analoges Stuck wurde in *Africa*, I. Bd. [1928, Aprilheft, Taf. I. bei S. 224] veroffentlicht), eine Kopfplastik der Ekoi und eine Schale der Habe mit einer Reiterfigur auf dem Deckel.

Von kunstgewerblichen Objekten haben wir die sog. Pluschstoffe der Bushongo schon erwahnt. Neben ihnen aber hingen Baumwolltucher und Batikgewebe der Mandingo, Kongo-, Suaheli- und Wasaramo-Matten. Sehr interessant waren Tonkruge in Form von menschlichen Gestalten oder mit menschlichen Kopfen — wiewohl sie in Gesichtsschnitt und Frisuren durchaus Mangbetu-Charakter zeigten, wurden sie auf Grund mundlicher

Mitteilungen über die Herstellung derartiger Keramik im Scharigebiet, südlich des Tschadsees, als aus diesem Gebiet stammend bezeichnet. Dazu kamen noch Holz- und Metallglocken, Blashörner, Trommeln, Harfen usw. Es war also eine ebenso umfangreiche wie vielseitige Sammlung, die ausgestellt war. Freilich kann nicht verschwiegen werden, dass eine Reihe von Stücken von der Ausstellungsleitung irrtümlich bestimmt waren — der Sammler selbst hatte bei seinen Käufen keine Angaben erhalten oder notiert. So war z. B. Nr. 337: eine Orakelfigur (nicht Nackenstütze), Nr. 365–71: Ahnenfiguren (nicht Masken), Nr. 391: Habe (nicht Dahomey), Nr. 506: Baga (nicht Kamerun), Nr. 545: Urua (nicht Elfenbeinküste), Nr. 692: Elfenbeinküste (nicht Kongo), Nr. 835: Kamerun, Grasland (nicht Togo) — usw. Doch war das Werk von Dr. M. Küsters, der aus 3,000 völlig unbestimmten Stücken die künstlerisch wichtigsten auswählen und ihre Provenienz feststellen musste, in den meisten Fällen von Erfolg gekrönt.

Problematischer müssen seine Versuche einer Ableitung von verschiedenen Einzelheiten aus dem Kreise der Hochkulturen erscheinen. Es ist z. B. durchaus fraglich, ob die Kopfbecher der Bushongo kultischen Charakter tragen und ob ihre Ornamentik, besonders das Bandornament, ebenso wie bei den Masken der Bushongo, Bena Lulua auf Mumien-Vorbilder zurückzuführen ist — in gleicher Weise muss es dahingestellt bleiben, ob die Umrahmung der Kopffüßer-Figuren (Bakota usw.) auf Beziehungen zum Mondkult hindeutet. Aber wie man auch in dieser Beziehung denken mag, so bleibt doch diese Ausstellung an sich eine vorzügliche und anregende Leistung. Und zwar sowohl infolge ihrer Auswahl, als auch durch ihre Aufstellung durch Herrn W. Schmidt, die durchweg nach künstlerischen Prinzipien verfuhr und die Wirkung der Plastik steigerte. Am meisten Anerkennung aber verdient natürlich der Sammler, Herr H. Coray, der im Laufe des letzten Jahrzehntes diese wertvollen Stücke zusammen gebracht hat.