

Notes and News

A Statuette of Lord Lugard—Presentation to the Imperial Institute.

THE Imperial Institute in London is placing in its exhibition galleries a collection of statuettes of Empire-builders, and this received a notable addition recently when the Earl of Athlone unveiled and handed over to Sir Harry Lindsay, Director of the Institute, a bronze figure of Lord Lugard; this was the gift of some of Lord Lugard's old officers who served under him during the far-off days when as High Commissioner he brought order out of chaos in Northern Nigeria, and of the Royal African Society. Lord Lugard's life has been spent in setting up new precedents to meet new conditions and emergencies, and it was appropriate that the donors of the statuette should have given proof of similar courage by disregarding the time-honoured custom which decreed that the subject of an effigy must predecease his commemoration in that form.

The statuette, half life-size and admirably modelled by Mr. Herbert Cawood, stands in the Nigerian Court; and with those of van Riebeck, Livingstone, and Rhodes completes the number of those whose lives and works are destined to go down in history as being responsible more than any others in the building up of Africa south of the Sahara.

It is happily not yet time to attempt a final appraisal of Lord Lugard's work for Africa, but few will quarrel with Lord Athlone's anticipation of the verdict of history when he said: 'In the British Empire, in Europe, at the League of Nations, in the Colonies, in America, and most of all in Africa where his name is held in almost legendary respect and affection. . . . He is also known to us by his greatest book, the *Dual Mandate*, which became a classic at its birth. He is known to us as the father of Indirect Rule, Britain's chief contribution to the solution of African problems. He is known to us and respected by us above all as a wise guide and counsellor, the doyen of of the Elder Statesmen in Africa, and although he is, as Sir Henry Galway has said, the first living man to be represented in this collection, I think it will be agreed that there is no one who better merits inclusion in this new Valhalla of our Empire.'

There will be no dissent from that view, and may Lord Lugard long be spared to give us the opportunity of comparing the effigy with the original. (*Communicated by MR. R. NICHOLSON, C.M.G.*)

Second International Congress of Anthropological and Ethnological Sciences.

THE first meeting of this Congress was held in London in 1934 and was arranged by the Royal Anthropological Institute. This second session met

in Copenhagen in August 1938, and as it was attended by 600–700 members it was undoubtedly a success. The arrangements provided ample opportunity for personal contact on various occasions.

It is always a hard task for the organizers of a Congress like this to arrange the various papers embracing, as they do, all the continents, tropical and arctic regions, physical anthropology as well as linguistics, religion and folklore as well as economics and technology, psychology, demography, and sociology. Thirteen sections dealt with the mass of new information and topics. Heterogeneous as they may seem at first glance they are often intimately related to each other. The simultaneous sessions of the thirteen sections, however, made it almost impossible to attend the meetings on related subjects.

In view of the situation and interests of Denmark much attention was, of course, paid to the Arctic, to European folklore, and to the relations with Asia, but also to America (particularly to pre-Columbian Central America) and Oceania. One section was devoted to Africa, to which attention may be drawn here.

Mr. O. Koefoed-Petersen, relying on the investigations of Hermann Junker, dates the earliest contacts of the ancient Egyptians with the negro-tribes at the second millennium B.C. and finds no reason for assuming that those events happened in the third millennium as suggested by others. The direct contact with the negroes was the result of the Egyptian expeditions to Nubia and the conquest of the Fourth Cataract, around which negro tribes lived. The reliefs of the temple of Deir el-Bahari disclose the most ancient pictures of negroes by commemorating the expedition of the queen Hatshepsut to the country of Punt. Most probably there were negro-slaves kept by this Somali people. In later epochs the Egyptian 'pashas' took to the custom of decorating their tombs by representing foreigners bringing tribute to the Pharaoh. Among the foreigners can be seen negro chiefs who probably dwelt south of the Fourth Cataract. Although the Egyptian artists had primarily merely the intention of decorating the walls with pictures, they had an inclination towards realistic details and because of this they have become important sources for ethnographical studies of those epochs.

That some traits of ancient Egyptian life seem to be repeated in the Umungamuru ceremony of the Barundi (Belgian mandated territory) was reported by Mr. Georges Smets. At the same time light was thrown on the political organization of this society by the ruling class of herdsmen (the Baganwa = royal family, the Batutsi = the dominant aristocracy, and the Bahuma = inferior herdsmen) who had intelligently acculturated the dependent races (of Bahutu = agriculturists, and of the pygmoid Batwa, hunters and collectors) and also allowed them their particular role to play in the great festivities. These in the Umungamuru reflect the structure of society.

Mr. J. Maes described a most interesting example of adaptation observed

by Dr. Becquart of the Medical Mission of the Harvard Medical School in the Belgian Congo. In the Kapela region some Batwa, pure pygmies, have become agriculturists and adopted the ways of the neighbouring Bantu (the Babindi) by building houses and villages. This change was due to the disappearance of game as a consequence of the White Man's economic penetration and a relative over-population of the district. These pygmies, however, preserved their innate psychological qualities and remained extremely timid. Near the boundary-line of the forest some primitive huts used as shelters can still be found. The people have retained a vivid memory of their former way of life, the loss of which they deeply regret. They have remained hunters in the depths of their souls.

The coexistence of patrilineal and matrilineal succession is no uncommon feature among African tribes. Mr. C. Daryll Forde reported such a case from the Yakö of South-Eastern Nigeria. Every individual belongs to two corporate groups of kinsmen: through his father he derives membership of a patrilineal clan (*kepun*), through his mother he becomes a member of the matrilineal clan (*lejima*). Each of these groups have certain rights in common over territories, material resources, and supernatural powers. Rights to land and economic resources, however, pass preponderantly to the sons, and rights to stock and movable property preponderantly to the sisters' sons. But there is a tendency to override this segmentation of the succession rights of individuals which follows from the dual mode of succession. This may be effected by the adoption of sisters' sons who may thus become recognized as members of their mothers' brothers' patrilineal groups as well as of their matrilineal groups, and thus as both patrilineal and matrilineal heirs. Adoption of this type occurs when the family within which succession originates is disrupted by death or divorce during the minority of heirs. There are also mitigations and covert evasions of the rule that at death stock and movable property pass not to children but to brothers, to sisters' sons, or to more distant matrilineal kinsmen.

As an example of ancient cultural contact, the wooden figures of the Bari on the White Nile may serve. Mr. G. O. Whitehead and Mr. Trevor Thomas said that these figures were made to commemorate dead relatives; kept in huts and protected from the sun, they were offered libations, and their use was ordained by the benevolent medicine men. They were carved by an artisan class, a submerged earlier racial type which may have been a vehicle of western cultural traits. There would appear to be affinities of style with north-east Congo carvings, but whether or not the original impulse came from that direction is a question for discussion.

Professor Corrado Gini, president of the Italian Committee for the study of population problems, presented a study on the remains of blondness still found among the Berbers of Libya. He concentrated on the tribes of Jadum and its neighbourhood in the Gebel Nefusa and examined the individuals

according to a demographic questionnaire for each family and by two cards, one for anthropometric and the other for medico-biological data. Detailed information of an ethnographical and economic description was also collected. A game, *Om el-Mahag*, amazed the students on account of its similarity to base-ball, being originally an Anglo-Saxon game. This similarity may be of significance in ascertaining the ethnical relations of the Berbers.

The congress did not devote a special section to the problems of transition of the natives, but this topic came up on several occasions, particularly in the economic section when Professors Herskovits, Firth, Malinowski, and Thurnwald spoke, and in the sociological section after Professor Malinowski's paper.

A great number of most interesting communications must in this short report necessarily be omitted. The films shown of the great excavations of the temples and their careful reconstruction in Yucatan by Mr. Morley on behalf of the Carnegie Institution in Washington were almost sensational. (*Communicated by* PROFESSOR R. THURNWALD, *Berlin.*)

Le Congrès 'Volta'

L'Académie Royale d'Italie a organisé cette année encore un Congrès 'Volta', qui a pris pour thème: L'Afrique. Les congressistes au nombre de 117 appartenaient à une trentaine de nations différentes. Les plus nombreux étaient les Italiens, les Anglais, les Français, les Allemands et les Belges. Il était spécifié dans les invitations que la réunion ne donnerait lieu à la rédaction d'aucune adresse, d'aucun vœu, et que les discussions resteraient cantonnées sur un plan purement objectif. Le thème choisi comportait naturellement un certain nombre de subdivisions dans lesquelles devaient être traités: (a) L'état actuel des études relatives à ce continent; (b) les possibilités de colonisation européenne; (c) la réaction des indigènes devant la civilisation occidentale; (d) la politique à l'égard des indigènes; (e) les moyens de transport et les voies de communications; (f) les problèmes généraux.

Ce vaste programme a été épuisé en une semaine au cours de laquelle des communications extrêmement intéressantes ont été entendues par les congressistes. Parmi ceux-ci se trouvait une assez grande proportion de membres de notre Institut, parmi lesquels on peut citer un des Directeurs de cet Institut, M. Labouret, le Secrétaire-Général, M. Hanns Vischer, le Rév. Père Schmidt, le Gouverneur-Général Olivier, le R.P. Perbal, le Prof. Thurnwald, Sir Donald Cameron, le Gouverneur-Général Ryckmans, M. Louwers, etc.

Les discussions ont porté surtout sur les possibilités de colonisation européenne en Afrique. On sait en effet que l'Italie tente pour le moment d'implanter un grand nombre de familles italiennes en Lybie d'abord, puis en Éthiopie, et éventuellement dans les possessions de la Mer Rouge. D'autre part l'Allemagne envisage de son côté un peuplement européen de l'Afrique;