

remembrances recorded on tape—contains some account of his public and political activities in South Africa in the twenties.

If a teacher is to be judged by his pupils, a historian who could number among them in the short span of 20 years University teaching in South Africa, Margaret Ballinger, Herbert Frankel, Dick de Kiewiet and Lucy Sutherland must surely have been a great teacher, however unorthodox. Macmillan was an attractive personality, with a fair share of Scots 'canniness' and insight as well as the impetuous temperament commonly associated with red hair. He sought above all to avoid dogmatic preconceptions and to my mind there is a freshness and perceptive insight in most of his work which makes it attractive and interesting to re-read today.

K. E. ROBINSON

### PROFESSOR MAX GLUCKMAN

Professor Max Gluckman, Research Professor in Social Anthropology in the University of Manchester died on April 13th in Jerusalem, where he was Lady Davis Visiting Professor at the Hebrew University. He was 64. He was a founder member of the A.S.A. U.K. For several years Max Gluckman had endured a succession of illnesses which he combatted with such cheerful vigour that there was little diminution apparent in his publications, his passionate intellectual rigour and his capacities to stimulate and reciprocate friendship. The number, range and variety of his friendships were vast. His warmth, his generosity of mind, his interest in the work and problems of others and his desire to assist and enlighten converted professional or teaching encounters into personal relationships which thrived on creative discussion and argument. He propelled people into response. He had a remarkably accurate and retentive memory which stored, for appropriate recollection, the personal incidents of his friends' lives as well as their printed or spoken words. This capacity of his could be devastating in intellectual dispute but rewarding in friendship; he readily remembered some piece of sloppy expression or thought and one's children's birthdays.

Max Gluckman was born in South Africa and studied social anthropology, logic and law at the University of Witwatersrand. He came to Oxford as a Rhodes Scholar in 1934 and completed his doctorate there in Social Anthropology in 1936. He later assumed British citizenship but remained proud of his African origins, though he consistently loathed and worked against the segregationist policies of the South African government. He transformed his early social experience into one of analytical strength which pervaded all work—that in order to comprehend cultural differences and even apparent barbarities we must study the social systems in which they exist. Motivated by moral and intellectual conviction he was constantly active, in close partnership with his wife Mary, in the movements for colonial freedom, especially in opposition to the Central African Federation, for the independence of Kenya and against the present illegal regime in Zimbabwe. He demonstrated this, typically, not merely in speaking and in contributions but humanely. Several of Africa's leaders were welcome houseguests of him and Mary when they were unknown students. With good reason, he resented, and was engaged in refuting, the more ignorant canards about colonialist anthropologists which have recently marred scholarly debate.

After Oxford he returned to South Africa to carry out field research. In 1939 he joined the Rhodes-Livingstone Institute of which he became Director in 1941. At the Institute he not only carried out a great deal of research and coordinated more but he attracted round him a number of brilliant young researchers. This ability to attract and to stimulate others continued throughout his life. In 1947 he took up a Lectureship in Oxford. In 1949 he moved to Manchester to the University's first Chair of Social Anthropology as Head of the Department of Social Anthropology and Sociology. He had had doubts about moving, because he had found the research orientation of the Institute at Oxford very congenial, but, in the event, he found a lifetime's full and happy interest in Manchester. He was also able to indulge his interests in hill walking in the Peak and Lake Districts and his enthusiasm for first class football and cricket. Certainly what are now the separate and much larger departments flourished under his guidance. He set out first of all to establish a research school. He attracted good students and enthused members of other departments especially through his use of the working research seminar. Max Gluckman utilised the seminar as a forge in which data and ideas were hammered and honed. He was at his exciting best in that context. He possessed the sociological and historical sweep of mind which could relate the particular to the general without losing the specificity of the particular. He could take a paper of jumbled field-data and extract a problem from it which generated creative discussion in such a way that the author's own understanding of his data was augmented. Many influential monographs and papers of the 'fifties and 'sixties owe their intellectual edge to the re-creation they underwent in Gluckman's seminars. Only the pretentious and pompous ever suffered.

In the mid-sixties he re-visited Barotseland and added a reappraisal to his study of 'The Judicial Process among the Barotse'. But, from then on, he diverted a great deal of his attention to directing a social anthropological study, financed by the Bernstein Foundation, of Jewish immigrants into Israel. Eight separate studies have been completed and he had just completed the introduction to one of the last of them before his death. He was a dominant influence on the creation and development of social anthropology in Israel.

Max Gluckman's personal influence was not limited to England and Israel. He was an enthusiastic traveller who enjoyed the stimulus of confronting new audiences. He lectured and held seminars in America, Australia, India, Europe and Africa. He had a particular affection for the Yale Law School, where he delivered the Storrs Lectures in Jurisprudence in 1963. He was active in the organisation of social anthropology in the United Kingdom, and served for many years as an officer of the Association of Social Anthropologists, on the Executive Council of the International African Institute and on committees of the S.S.R.C. and the U.G.C.

It is Max Gluckman's intense and personal contributions, as teacher, counsellor and friend that will be missed immediately. His publications will be of enduring influence. There was hardly a year from 1940 on in which he did not publish a book or an important paper. His major publications include:—

- 1941 Economy of the Central Barotse Plain.
- 1943 Essays on Lozi Land and Royal Property.
- 1955 Custom and Conflict in Africa.
- 1955 The Juridical Process among the Barotse of Northern Rhodesia.
- 1958 Analysis of a Social Situation in Modern Zululand.
- 1963 Order and Rebellion in Tribal Africa.
- 1965 The Ideas in Barotse Jurisprudence.
- 1965 Politics, Law and Ritual in Tribal Societies.

Max Gluckman's work was frequently controversial. He enjoyed a controversy which led to the extension of ideas. He also enjoyed giving praise and honour where it was due. He received many honours, and had he lived, would doubtless have received others that were his due. Among the distinctions he received were the Wellcome and the Rivers Memorial Medals. He delivered the Frazer, Mason, Storrs and Marret Lectures; the Plenary Address to the American Anthropological Association; the Maxwell Cummings Lecture at McGill University and the Wilson Memorial Lecture at the School of Scots Law. He was elected a Foreign Honorary Member of the American Academy of the Arts and Sciences and was a Fellow of the British Association. He was awarded a Hon. D. Soc. Science by the Université Libre de Bruxelles.

P. T. W. BAXTER  
Dept. of Social Anthropology  
University of Manchester

#### EXPLANATION FROM THE EDITOR

Once again we are offering our readers a double number, but we would like to point out that this does really contain twice the reading matter contained in single numbers: our economy drive does not extend to cutting down on this.

There are several reasons for deciding to issue a double number. There have been delays in printing, largely as a result of preferring to use the very efficient and cooperative University printers in preference to much more expensive commercial printers; and a double number means real savings in binding and in postage, now a very considerable item. All this is intended to keep subscription rates as low as possible, and to help us to catch up on schedule—keeping up with ourselves and with inflation.