

object, namely: to promote the unity of Nigeria; to provide adequately within that unity for the diverse elements which make up the country; and to secure greater participation by Africans in the discussion of their own affairs. He plans to achieve these objects in two ways: first, by widening the scope and membership of the central Legislative Council—empowering it to legislate for the whole territory, north and south, linking it constitutionally with the native authorities, and so constituting it as to allow for an unofficial and African majority. In the second place, it is proposed to set up three Regional Councils, one for each of the Northern, Western, and Eastern provinces.

The two most significant innovations are (1) the linking up of the native authorities with the Legislative Council through the regional Councils; and (2) the unofficial, African, majority in the Legislative Council: as British colonial history shows, this is the step which marks the transition towards responsible government. It is noteworthy that Sir Arthur Richards does not propose to adopt ballot-box methods; outside the Lagos colony, where these are already established, representation in the Councils will conform closely to African patterns.

The progressive modernization of the native authorities is an essential part of the policy which the Governor puts forward. 'The system of indirect rule cannot be static; it must keep pace with the development of the country and it must find a place for the more progressive and better educated men.' He calls for a more resolute fostering of formal meetings of village, district, and provincial Councils as part of the system of native administration, for 'it is in these councils that the habit of political thought will be inculcated so as to make possible the wise choice of the provincial members of the Houses of Assembly'.

The Governor's dispatch containing these proposals was published in March as a White Paper (Cmd. 6599). It was the subject of a day's debate in the Nigerian Legislative Council on 23 March, after which the unofficial members unanimously gave the proposals their support while suggesting amendments on some minor points.

The Atlantic and Africa

In a lecture delivered at Duala on the influence of the Atlantic upon Africa, Professor Théodore Monod, Directeur de l'Institut Français d'Afrique Noire, spoke of that ocean as having all through its history cut the world in two. Geography does not offer a complete explanation of this fact. It is largely a human problem. On neither coast did people ever build a boat that could cross the ocean. The out-rigger canoe common in the East has never to our knowledge appeared on the Atlantic littoral. So far as Africa is concerned culture has moved from East to West, not in the reverse direction, and it has moved over the land, not over the sea. Professor Monod proceeds:

'Je sais bien que l'on a voulu, sous le nom de culture atlantique, définir une civilisation ouest-africaine, celle des Baoulés, des Ashantis, du Dahomey, des Yorubas et du Bénin, dont les éléments méditerranéens ou orientaux, indéniabes, seraient venus par mer. On l'a redit tout récemment du parasol emblème de la royauté et du lion héraldique et il fut un temps où l'on supposait même que le procédé de la tonte à la cire perdue avait été enseigné aux artistes du Bénin par les Portugais du xvi^e siècle. Je ne crois guère à l'influence culturelle de navigations commerciales anciennes, elles-mêmes d'ailleurs plus que problématiques, sur la côte occidentale d'Afrique et qu'aucun fait archéologique n'est encore venu appuyer.

'On ne saurait par contre exagérer le rôle, constant, et dès les temps les plus reculés, dès la préhistoire, des courants humains qui ont pénétré et "imbibé" l'Afrique noire à partir de la Méditerranée, à travers un Sahara demeuré de siècle en siècle un actif et vivant truchement entre la Berbérie et le Soudan, à partir du Nil aussi, de l'Abyssinie, de la mer Rouge, puis, par delà ce médiocre caniveau, de l'Arabie et, comme dirait l'indicateur de chemin de fer, des "au delà".'

At this point M. Monod exhibited various objects which seem to bear the impress of Egypt, the Aegean, or of Asia. He continued:

‘Il serait, naturellement, absurde de ne plus voir sur l’Afrique que ces nappes superposées de sédiments orientaux, car il y a tout de même, sans compter le cycle pygméen et celui des chasseurs steppiques, un puissant substratum nigritique, largement autochtone peut-être, et en tous les cas de mise en place extrêmement ancienne. Mais ceci dit, c’est par la Méditerranée, l’Égypte, l’Arabie ou Zanzibar que l’on entre en Afrique, qu’on s’appelle graine, souris, langue, légende ou religion. Ce n’est pas par la côte occidentale et son Océan Ténébreux.’

Applied Anthropology in Barotseland

A NOTABLE instance of applied anthropology is provided by the first of the *Communications* issued in two mimeographed volumes by the Rhodes-Livingstone Institute. The Director, Dr. Max Gluckman, after two years’ study of the situation, sets out his proposals for the reform of the Barotse Native Authorities. These are addressed to the Provincial Administration and to the Paramount Chief-in-Council. In a letter to the latter, Dr. Gluckman advises them, as a friend, that ‘to keep the past alive only on the past is impossible; the past will only remain alive if it draws strength from the present’.

The people concerned are the Lozi (we used to call them Barotse), living in the great, annually flooded, plain of the upper Zambezi, whose political organization differed in important respects from that of other major Bantu tribes. It was much more centralized than that, e.g., of the Sotho and the Nguni. The country was divided into *lilalo*, ‘habitations, land-districts’, demarcated by boundaries. The people, as distinct from the areas in which they lived, were divided into *makolo*, ‘political sectors’. *Lilalo* and *makolo* did not coincide. Members of any one sector were scattered: even in one homestead there might be people belonging to several *makolo*. This system was related to the physical conditions which compelled people, during the flood, to remove from their villages. Officials, with different functions, were appointed over *lilalo* and *makolo* respectively. Each of the latter was under a councillor residing in the capital, who took charge of cases brought to him. There was little local autonomy.

When the British took supreme control of Barotseland by virtue of treaties made with the King-in-Council they agreed that the Lozi should continue to govern themselves. They did not understand the peculiar dual organization. For the purpose of tax-collection magisterial districts were established and these were divided into sub-districts to which the old name *lilalo* was assigned; important local people were appointed as indunas. The nature of the *makolo* was neither investigated nor appreciated. Apart from court-cases and taxes the old system still functions; but utter confusion has resulted. Dr. Gluckman proposes, as the only possible compromise which, without violating Lozi tradition, would be efficient and economical, to combine the two systems: he would abolish the allocation of people to *makolo* and place the *lilalo* under the *makolo* heads.

Other proposals affect the supreme council of the nation, the *Kuta* (Khotla). This comprised three chambers (so to speak): Sikalo, Saa, and Katengo: they sat together for routine matters such as distribution of land, but over matters of major importance they deliberated separately. The king and his chief councillor (Ngambela) ‘respected the Katengo for it spoke for the mass of the people’. Under the new régime the Katengo ‘has definitely declined in importance’, which Dr. Gluckman deplures. The Sikalo has been made the provincial authority and Saa-Katengo the Lealui district authority; this Dr. Gluckman considers ‘a skilful application of old names to entirely new organs of government’, but complains that the posts on each were not allocated logically or consistently. The subject is complicated and we cannot enter into it here. Few of the seats on the *Kuta* are hereditary;