

A booklet by B. V. Andrianov, *Naseleniye Afriki* (The Population of Africa), accompanies the map as an appendix. It contains geographical and population data for each region of the continent and for Madagascar; a note on African languages; bibliography of source material; and 20 pages of tables on the ethnographic composition of African populations. The latter are divided into fifteen groups, as follows: Semito-Hamitic (subdivided into Semitic, with Ethiopian sub-group, Cushite, Berber); Hausa; Bantu (7 sub-groups); Eastern Bantoid; Central Bantoid; Western Bantoid; Mandingo (North and South); Guinea Gulf; Central and Eastern Sudanese; Nilotes (3 sub-groups); Kanuri; Khoisan; Malaya-Polynesian; Indo-European. This classification is based in the main on D. A. Ol'derogge's classification of African languages.

(Communicated by M. H.)

### *Fieldwork Co-operation in the Study of Nsenga Music and Ritual*

DR. RAYMOND APTHORPE, research sociologist of the Rhodes-Livingstone Institute, and Mr. John Blacking, lecturer in social anthropology and African administration at the University of the Witwatersrand, spent ten days recording Nsenga music between 24 July and 7 August last summer. The original plan was to record the music of an elaborate four-day puberty ritual, so that a study of Nsenga initiation might be illustrated with musical examples and include an analysis of the music. It was later felt that the music of the initiation would be better understood in relation to the pattern of Nsenga music as a whole. Some days before the initiation ceremony were therefore spent in recording a representative sample of Nsenga music.

Seventy-one different items were collected, comprising about two and a half hours of music, in the Petauke district—2 children's songs, 2 stories with songs, 4 young people's *cimtali* dance songs, 5 *nyau* dance songs borrowed from the Cewa, 3 pounding songs, 10 beer and 3 hunting songs, 3 songs of sorrow, 4 songs accompanied by a 7-note board zither, 5 accompanied by 1-note and 8-note xylophones, and 25 accompanied by the 12-, 13-, or 14-note *kalimba* hand-pianos. This sample by no means exhausts the variety of Nsenga music, but it is sufficient to reveal the chief characteristics of Nsenga musical style.

Where relevant, recordings were accompanied by adequate notes on instrumental techniques, and in addition the texts of all songs were noted, and have been translated, with the help of Nsenga assistants. Thus detailed analyses can be made of almost every item recorded. The microphone was attached to a two-foot rod held in the hand and was constantly moved in order to highlight the parts played by different drums; this technique, developed by Mr. Hugh Tracey, was especially necessary for recording many of the puberty songs: there was often much uncontrollable noise, both from the crowd and from the singers, so that it was necessary to have the volume of the microphone low and then hold it very close to the mouths of the soloists and the more active members of the chorus.

Apthorpe's knowledge of the Nsenga and Blacking's previous experience of musical and anthropological fieldwork made possible the collection of a very considerable amount of relevant data in a short time and at small cost. Such teamwork could profitably be repeated in other parts of Africa where anthropologists are in the field. The accumulation of detailed studies of the music of different African peoples is in itself valuable; it is also a useful aid to the elucidation of the history and relationships of social groups, since musical styles are distinctive and change less frequently than other features of culture. For instance, at first hearing the music of the Nsenga is very different from that of the Cewa (though detailed analysis may admittedly contradict first impressions), and the nature of these differences is likely to refute one theory about 'the Nsenga', i.e. that they are an offshoot of the

Cewa. In addition to a contribution to a book on Nsenga puberty ritual, a paper on Nsenga music is planned, as well as the publication of three long-playing gramophone records.

(Communicated by Mr. John Blacking and Dr. Raymond Apthorpe)

### *Exhibition of Sierra Leone Crafts in London*

AN exhibition of Sierra Leone masks, carvings, and crafts was held in London during August at the Commonwealth Institute. A large number of ceremonial masks and figures, used in the Sande, Yassi, and other associations of the Mende and Bullom peoples, were shown; other exhibits included carved *nomoli* figures and Warri boards, musical instruments, carved canoes, and country cloth. All the exhibits were the property of Mr. Guy Massie-Taylor, lecturer in art at Freetown Training College.

### *A Comparative Ecological Field Research Programme in East Africa*

A CO-ORDINATED analytical study of the relation between ecology and social and cultural patterns has been initiated in East Africa under the direction of Professor Walter Goldschmidt of the University of California, Los Angeles. The research involves a detailed investigation of the internal variation within four separate tribes, each of which occupies a territory with diverse geographical character, and in each of which there is one sector predominantly engaged in pastoralism and another sector engaged in the cultivation of crops.

An ethnographer will be resident among each of the peoples studied: Dr. E. V. Winans, Assistant Professor of Anthropology at the University of California, Riverside (and Assistant Director of the Project), is studying the Hehe of Tanganyika; Dr. Francis P. Conant, Assistant Professor at the University of Massachusetts, is among the Suk (Pokot) of Kenya; Dr. S. Chadwick Oliver, Assistant Professor at the University of Texas, is studying the Kamba of Kenya, while Professor Goldschmidt is returning for further study of the Sebei of Uganda. In addition to standard ethnographic investigations among both the pastoral and farming sectors of the respective tribes, the ethnographers will collect demographic and economic data from a sample of the population in each area.

Information on the landscape, on the environmental potential, and on land use will be obtained from all four tribes by Dr. Philip W. Porter, Assistant Professor of Geography at the University of Minnesota.

Social attitudes, values, and psychological orientation will be studied by Dr. Robert B. Edgerton, Research Assistant of the Institute of Neuropsychiatry, University of California, Los Angeles, who is administering a battery of questionnaires and tests to samples of each population.

The purpose of the study is to examine the cultural adjustments to the underlying economic mode in each of the tribes, and to determine whether certain expected shifts in social life consistently take place. The programme stems from the theoretical consideration of the relation between socio-cultural behaviour and economic life-modes, and the broader problems of cultural evolution, as developed by the Director of the Project in his recent book, *Man's Way, A Preface to the Understanding of Human Society* (British edition: *Understanding Human Society*, Routledge and Kegan Paul). The research is supported by grants from the National Science Foundation and the National Institute of Mental Health, both agencies of the United States Government. Field work began during the summer of 1961 and will continue until the autumn of 1962.

(Communicated by Professor Walter Goldschmidt)

[See also p. 37.]