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## DARYLL FORDE, 1902-1973

PROFESSOR MAX GLUCKMAN writes:

The death of Daryll Forde on 3 May 1973 was a major tragedy for his family and his friends, and for the International African Institute. In many ways, since the end of the Second World War, Daryll Forde has been the Institute.

The Institute was founded in 1928 by a combination of former colonial administrators, missionaries, and scholars, at a time when scholarship on Africa, both in Africa itself and in the northern continents of the world, was very patchy. Although there was a hope in founding it that the Institute might provide knowledge of the languages and cultures of Africa, in the traditional milieu and in the changing situation, to bring about increasing mutual understanding between Africans and others, its main work was primarily in encouraging research and publication. The former was made possible by a grant from the Rockefeller Foundation, which enabled the Institute in the 1930s to finance research fellowships for field-work in Africa. The then Administrative Director, Dr. J. H. Oldham, and Professor B. Malinowski at the London School of Economics were responsible for the administration of the programme and the training of the Fellows. A number of the finest Africanist scholars in Africa, Europe, and America were produced, among them being the first African social anthropologist, the late Professor Z. K. Matthews.

The main publication was the journal *Africa*, which is still pre-eminent in the field. Secondly, the Institute began the series of monographic and comparative studies, on languages and on societies and cultures. Thirdly, the Institute encouraged, through the Margaret Wrong Prize and its publications, the development of African literature written by Africans; notable here was Thomas Mofolo's epic tragedy *Chaka* (1931). Fourthly, the Institute began to compile and publish bibliographies of books and articles.

This work was reduced during the war, but at the end of it the appointment of Daryll Forde to the Chair of Anthropology at University College London enabled him to take over the Directorship of the Institute on an allegedly part-time basis. He built up a fine teaching research department at University College, and one can only continually be astonished as one considers what he did at the Institute.

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Daryll Forde's work at the Institute falls into two periods: first, he re-established the research and publications side, while developing the bibliographical and information services; and second, he seized the opportunity to develop scholarship in Africa itself, made possible by increasing interest among scholars in Europe and America, and above all by the growth of universities and research institutes in Africa, institutions which flourished as African countries became independent. Forde was one of the first European scholars to see that these latter developments might need assistance from long-established institutions. With this in mind, he initiated the raising of funds from the Ford Foundation, to finance a series of seminars on specific topics of African interest. Each of these seminars, held at a university or research institute in Africa, was usually attended by a dozen members from the local institution and others in Africa, and by perhaps five from institutions in Europe and America. Aside from the discussion of specific problems, the seminars aimed to bring together scholars from all over Africa south of the Sahara, and also, since most of them were young, to enable them to meet older and more established scholars from the northern continents. These seminars were all successful in every sense; everyone who attended them, either as members in the limited inner circle, or as observers, learnt much from the discussions and gained greatly, in terms of personal friendship as well as professional collegueship, from the meetings.

I have begun with the seminars, though the first was held only in 1959, fifteen years after Forde became Director, because they exemplify most sharply Forde's determination, and that of the Institute, to assist in the development of scholarship about Africa where it was most important—in Africa itself. Here too must be included the meeting of Directors of Research Institutes on Africa which he arranged, with the help of the University of Ibadan, in 1964. Again, the purpose was to enable young and more experienced scholars, in Africa and elsewhere, to get together over a longish period and to be able to discuss common problems, and to build relationships which might endure into the future. The programme was of course possible only because institutions in Africa were eager and willing to help; and securing this collaboration was in itself an important achievement.

I can pay tribute to the immense amount of detailed, and often repeated, work which went into the organization of such a gathering. In the first place, Forde initiated the idea and persisted in it despite the doubts of some of his senior colleagues. He drafted the memoranda for discussion at the Executive Council of the Institute, and when he had secured that approval drew up appeals for support to the Ford Foundation who three times most generously provided funds for a series of seminars. Each seminar required careful financial costing in advance; the chairman had to be appointed and corresponded with, as did the administrative officials of the host institution and the members of the seminar. Papers had to be collected in advance, reproduced, sent to the participants. It was an immense job. But it did not end when the seminar met. If Forde could attend, he did—and he not only contributed significantly to the discussion out of his enormous and widespread knowledge, but he was at the same time busy arranging for participants to see and learn something of the local situation. Finally, he had to press and cajole the participants to supply their corrected papers, with English or French abstract of each as required, and the editor to produce the introduction and the complete volume.

I do not suppose that Forde, doing in effect two full-time jobs, was always easy to work with; he was tremendously quick in taking decisions and in acting on them, and he dealt rapidly with a great volume of business. But it was often difficult, I found, to carry discussion of some item through to the end, without his wandering up byways. He was intensely curious about people and things, the quality, I think, which prevented his specializing in the sociological side of anthropology as most of his colleagues in Britain did. He remained a general anthropologist, keeping abreast in archaeology, linguistics, and genetics, as well as in social and cultural anthropology. This curiosity led him on to raise queries on every point one mentioned, to pursue the motives and the background of everyone's behaviour, whether he knew them or not. Sometimes I felt as if I were being browbeaten by cross-examining counsel waiting to seize on everything in what I said that was not thoroughly explained. But it was all done with great cheerfulness and interest, in some ways with an endearing *naïveté*, as if he continued to the end to have the insatiable curiosity of a child finding his way through a tremendously interesting world. Yet once it came to getting things down on paper he was ruthlessly straightforward. Everything took clear shape in his words. The clarity of his mind made him a highly efficient editor; editing, indeed, from the years he put in for the Institute on its journals and publications, was so bred into him that even when I thought I had produced quite a clear statement in the draft of a letter, he would go through it, altering, amending, abridging.

I hope I have given some idea of the bursting energy, the drive, and the questioning and bustling mind of the man who guided the destinies of the Institute through nearly thirty difficult years. Above all, there was a restless initiative, always seeking for new ways in which the Institute could develop to help scholarship about Africa, particularly in Africa, and seeking too, himself, despite his overburdened time, for ways in which to help individual Africanist scholars, especially African. No one ever went to him for help fruitlessly. The initiative emerged in new schemes all the time. I have referred to the seminar programme which ran thirteen seminars, of which all except one have already brought important volumes to press. He arranged and raised funds for conferences in Africa on bibliography, archives and linguistics, and on research, and conferences in Paris to bring together scholars from French- and English-speaking countries. In 1945 he had established the *Ethnographic Survey of Africa*, a series of surveys, in French and English, of the societies and cultures of Africa south of the Sahara. Nearly sixty volumes have appeared, some in revised editions as knowledge increased. He had a genius for inventing such important projects, and the genius for taking pains to carry them out. It was a constant battle to try to complete the survey—several authors let him down, and he tried continuously to get their manuscripts out of them. Others relied on his help. He encouraged too the spread of the Institute's interests to cover, history, economics, and law. He also saw that, as the volume of publication on Africa increased, we should need abstracts of the many articles emerging: he therefore initiated and raised subsidies for *African Abstracts*, which was produced by the Institute from 1950 to 1972. This involved building up a panel of abstractors able to cope with several languages, and particularly establishing liaison with colleagues in France. And day by day there came into the Institute requests for information on Africa, with many of which he dealt personally. Finally, even when he retired

from his chair at University College and] became full-time Director, he was producing new projects, not all of which he was able to implement because it became more difficult to secure funds for them. Right at the end, in order that Africanists all over the world could know what research was going on in Africa and elsewhere, he obtained a grant from the Ford Foundation to found a Research and Information Liaison Unit to report on this widespread research; a register of organizations undertaking Africanist research and three bulletins listing current research projects have already been published.

What the Rockefeller Foundation did for the Institute before the war, the Ford Foundation did after it. For Daryll Forde the search for money was constant. He had to keep putting the Institute's case to its regular donors, governments in Africa and in Europe, and other bodies with African interests. He had to deal with the problem of maintaining membership. I must emphasize here his debt to his staff, as well as to the successive Chairmen and Treasurers of the Executive Council, for whose annual meeting he provided the documents, including the audits of the complicated accounts, distributed between general and special funds.

In line with his insistence that the Institute should become more African, Daryll Forde early proposed the introduction of African members of Council. His great regret was that, owing to lack of funds, the 1964 Council Meeting at Ibadan was the only one that could be arranged in Africa. He was concerned about the conditions and pensions of our staff, and when our lease in Fetter Lane ran out he searched for new premises and he and the officers managed to sell the remainder of the lease to enable us, for a time, to move into, inevitably, more expensive premises.

Forde's achievement, which I have only been able to outline, was the greater in that he was working in a period when the general situation became more difficult for the Institute. Despite widespread acknowledgement of the value of its work, the market turned against it: the Foundations became more interested in financing institutions within Africa itself. Forde was obviously in favour of this, and as these institutions began to develop, he built up relationships with them, his philosophy being that the Institute should serve them in the ways in which they wanted to be helped. The Institute also came under fire as a 'colonialist institution', both from some Africans and from the White left-wing in Africanist scholarship. It was never such, in my opinion: it represented the best tradition of humane scholarship in European history, in its interest in preserving a record of the history, the culture, and the languages of the peoples under colonialist rule. Though Africans may be suspicious now of the Institute, I am sure that the time will come when they will appreciate deeply what it has done for them. In this connection I cite a passage in the 'Introduction' by the Swiss missionary, Henri A. Junod, to his *The Life of a South African Tribe* (1913). Junod tells how in 1895 he was visited by Lord Bryce, who 'had soon noticed how scant is our knowledge about [the indigenous peoples of Southern Africa], and was trying to stimulate men on the spot to undertake scientific study of their . . . life. In the course of our conversation I was struck by the following remark which he made to me: "How thankful should we be, we men of the XIXth century, if a Roman had taken the trouble to investigate the habits of our Celtic forefathers! This work has not been done, and we shall always remain ignorant of things which would have interested us so much!"

'This observation was quite a revelation to me . . .', Junod concludes. And that set him on his careful study of the people among whom he was working. So too, I am convinced will Africans be grateful—as indeed many of them already are, and many have helped the Institute—for the work which the Institute did in fostering scholarship about Africa, and more latterly in Africa itself. A large measure of what the Institute had done in this was, in effect, done by Daryll Forde. It is fitting indeed that the Institute has established a fund in his memory whose purpose will be to assist scholars working in African studies in Africa. His memory is further perpetuated in the many volumes on African languages, cultures, and societies which are largely the fruit of his work, and in the network of warm friendships between Black and White Africanist scholars that he fostered. And all of us, Black or White, who knew him personally will remember a man who devoted his life to Africa. While Forde thus dedicated himself and the Institute to such high purposes, he did so with lively zest and even fun, a zest and fun in which his wife, Dr. Evelyn Forde, shared. Developments in Africa throughout this period have been most exciting; and a sense of that excitement made Forde's contribution, for himself, doubly rich.

MADAME G. DIETERLEN writes:

Dans le domaine des études sur les langues et les cultures africaines, la recherche scientifique, et tout ce qu'elle implique ou promet, a perdu cette année l'un de ses plus remarquables animateurs en la personne de notre ami, le regretté Professeur Daryll Forde.

Il n'est pas dans mon propos de retracer ici sa carrière, de m'étendre sur son œuvre personnelle de chercheur et d'érudit, ni même d'évoquer le remarquable ensemble des travaux réalisés par l'I.A.I. sous sa direction. Mais je voudrais souligner ce qu'ont été, au sein de l'Institut, ses préoccupations devant les problèmes posés en Afrique et ailleurs par l'existence du bilinguisme et ses efforts pour établir et développer les relations entre anglophones et francophones.

Depuis plus d'une décennie, l'un de ses objectifs principaux a été d'œuvrer pour que l'Institut devienne un foyer international d'érudition en resserrant les liens et en intensifiant la coopération entre les universités et les instituts d'Afrique et l'organisme qu'il dirigeait d'une part, entre africanistes francophones et anglophones de tous continents d'autre part.

Il a tenté d'atteindre les buts qu'il se proposait selon diverses approches, mais toujours avec la même constance:

Il a particulièrement mis l'accent sur l'organisation de séminaires internationaux se tenant en Afrique, séminaires dont les programmes contribuent à atténuer l'écart considérable qui sépare — sur le plan géographique et sur le plan des disciplines — les chercheurs africanistes du monde entier. En 1972 notamment, 3 séminaires ont été réalisés qui ont porté à 13 le nombre des séminaires de l'I.A.I. depuis 1959 avec le concours de la Fondation Ford. Il convient de noter la volonté d'éclectisme dans le choix des sujets ('Migrations contemporaines en Afrique occidentale'; 'Concepts et procédure en droit africain'; 'Villes et campagnes en Afrique centrale et occidentale'; 'Le pastoralisme en Afrique tropicale', etc., et dans le choix motivé de l'implantation géographique des séminaires, la recherche de la participation des spécialistes

les plus compétents à quelque aire culturelle ou linguistique qu'ils appartiennent, visant à une véritable interdisciplinarité. Ces séminaires ont été l'occasion de réévaluer les hypothèses, méthodes et démarches des diverses disciplines socio-culturelles qui sont impliquées dans les études rurales ou urbaines menées en Afrique, les discussions devant permettre de mettre en rapport les unes avec les autres les méthodes, conclusions et recommandations des ethnographes, linguistes, démographes, économistes, éducateurs et sociologues, tant sur le plan théorique que sur le plan pratique. Chaque fois que cela a été possible le Professeur D. Forde a organisé ces réunions en collaboration avec des universités ou instituts africains (Université Hailé Sélassié, Collège universitaire de Dar es Salaam, Universités d'Accra, de Lagos, de Salisbury, Centre nigérien de recherche en sciences humaines, Institut africain de développement économique et de planification de Dakar; Institut d'études africaines de l'Université de Zambie, etc. . . .) qui ont participé sur le plan scientifique mais aussi sur le plan financier, en assumant notamment l'accueil des spécialistes et chercheurs étrangers.

Dès 1967, la création d'un Centre d'information international de liaison sur la recherche africaniste avait été envisagée par le Professeur Forde. Une première étape fut franchie en établissant une coopération avec le Comité de liaison pour la recherche (R.L.C.) de l'African Studies Association des États-Unis, créé depuis peu.

L'objectif défini par le Professeur Forde était de tenir la communauté des africanistes dans l'ensemble mieux informés des recherches en cours et des projets de recherche prévus dans les différentes disciplines et les différentes régions d'Afrique. Pour atteindre cet objectif, il est nécessaire à la fois d'obtenir et de fournir les informations au travers des frontières nationales et disciplinaires, en utilisant comme sources les réseaux en place dans les pays et les disciplines, là où ils existent. Mais il faut aussi reconnaître qu'il fallait établir une coordination entre les divers organismes nationaux qui ne possèdent pas toujours leurs propres réseaux d'information; la difficulté réside souvent dans leur retransmission à un cercle plus large. L'éventail des demandes reçues par l'Institut indiquait, à l'époque, que se faisait jour un besoin réel de services de ce genre. L'Institut recevait certes un bon nombre d'informations utiles, mais il n'avait pas en 1967-1968 la possibilité de les élargir et de les diffuser. 'Ce qu'il faut', disait le Professeur Forde, 'c'est systématiser et compléter un service resté encore au stade embryonnaire.'

En 1969, de nouvelles démarches furent entreprises auprès de la Fondation Ford pour subventionner un Centre international pour la liaison et l'information sur la recherche dans les études africaines (R.I.L.U.). Les fonds jusque-là accordés pour l'information ne furent pas cependant suffisants pour créer un véritable centre.

Mais, en 1971, la subvention permit de donner corps au R.I.L.U., de faire un recensement des sources de renseignements existants, et d'établir des contacts avec diverses organisations nationales ou régionales. La liaison fut établie avec les organismes déjà créés dans différents pays (CARDAN, Académie des sciences d'outre-mer de Bruxelles, Frobenius Institute, etc. . . .) et un questionnaire fut diffusé dans les pays où le recueil des renseignements sur la recherche en cours ne se pratiquait pas.

Le Professeur Forde n'a pas manqué de souligner le problème de l'uniformisation, de la forme et du rythme des publications;

— uniformisation des informations sous une forme aussi intégrée que possible, le R.I.L.U. prenant comme modèle les questionnaires déjà existants;

— forme et rythme: dans un but d'information rapide les renseignements reçus sur la recherche intéressant toutes les régions et toutes les disciplines étaient publiés au fur et à mesure.

Ainsi, sur l'initiative du Professeur Forde, le *Répertoire international des organisations poursuivant des recherches africanistes en sciences humaines* renseigne sur la structure, les domaines de recherche et la composition actuelle de chaque organisme; 3 *Bulletins sur les recherches africanistes en cours* ont déjà paru chacun des numéros touchant toutes les régions d'Afrique, bien que chacun porte plus particulièrement sur une région selon les investigations de l'enquête. L'ensemble des 3 bulletins fournit une liste de milliers de projets et réunit, en les classant, une foule de renseignements sur les recherches entreprises par des organismes nationaux ou par des universités et instituts.

Parallèlement, dans une aire limitée à l'Afrique, le Professeur Forde a posé les premiers jalons d'une collaboration francophone-anglophone dans le domaine des études africaines. Déjà, en 1967, il affirmait que la stimulation des échanges de connaissances entre les spécialistes de pays francophones et anglophones pouvait être considérée comme capitale pour le travail de l'Institut.

En 1969, la collaboration francophone-anglophone se définissait autour des thèmes suivants :

1. Apports d'informations d'actualité sur les études supérieures, les projets de recherche en cours ou prévus et les orientations des spécialistes dans leurs domaines particuliers;

2. Dispositions à prendre pour étendre la compétence linguistique et pour favoriser le séjour dans les pays d'une autre zone linguistique de chercheurs qui entreprennent des études;

3. Échanges d'étudiants diplômés ou non et aménagement possible d'équivalences entre universités;

4. Projets de recherche en commun impliquant la collaboration de chercheurs et savants issus des 2 zones linguistiques;

5. Traduction d'ouvrages en attendant que n'apparaisse un corps assez important d'étudiants diplômés africains, bilingues, spécialisés dans la recherche africaniste. En effet, on constate que les ouvrages et articles publiés en français restent le plus souvent peu ou mal connus des chercheurs parlant anglais; de nombreuses traductions en anglais seraient actuellement nécessaires.

En 1971, le Professeur Forde avait organisé à Paris une réunion au cours de laquelle furent repris les même thèmes et certaines modalités pratiques dégagées: prévision d'un centre où seraient réunis tous les documents nécessaires à l'information des chercheurs et des étudiants, création de bourses d'étude pour favoriser les échanges.

On ne peut que souligner la conscience claire du problème qu'avait le Professeur Forde et les réalisations déjà obtenues dans le domaine évoqué. Les relations entre pays anglophones et francophones sont plus que jamais à l'ordre du jour. De nombreux organismes sont créés dans divers continents qui en examinent les données et

proposent des aménagements pratiques. Il faut souhaiter que l'Institut poursuive et développe l'œuvre entreprise dans ce domaine par le Professeur Forde, et rende ainsi hommage à sa mémoire.

PROFESSOR ROBIN HORTON writes :

I first met Daryll at the Institute one blustery autumn evening twenty years ago. I had been doing some amateur ethnography during National Service in Nigeria, and had been advised by one of his students (Bradbury) to go and talk to him about it.

Having browsed through some of the professional esoterica of the times, I went to Fetter Lane with considerable misgivings about inflicting my amateur crudities on the Great Man. When I got there, however, I had little time for them. Before I knew what was happening Daryll had fired a dozen questions, and went on to fire dozens more. In desperation, I blurted out furiously that it wasn't fair to grill a mere amateur in this fashion. Far from being put out, Daryll said there was nothing to be upset about, since most professionals could not have answered a lot of his questions either. This was the first of many experiences of being thoroughly infuriated by him, then just as thoroughly disarmed!

That evening, an hour and a half passed like ten minutes. I went home in a great state of elation, feeling I had been initiated into a mysterious cult and twice all but walking under a bus.

After this beginning, the next three years were in many ways a hard grind; for they involved getting a degree in another subject and in another university. But Daryll's enthusiasm and encouragement kept hope going, till one day I found myself in his department at University College.

To start with, I suffered from a sense of anti-climax. For the department did not, in an immediately obvious way, bear the stamp of Daryll's ideas and personality. There was no 'Fordeian School'. Quite the contrary. Everyone was doing his own thing—often disagreeing with Daryll and everyone else in the process. However, this negative impression soon passed. True, he had no band of disciples, faithfully parroting a sacred dogma. But this certainly did not mean a lack of creative influence.

Perhaps the best way to see Daryll at work was to attend departmental seminars. To these he brought a range of information and interest unequalled by anyone else around him. Whatever the cultural area one talked about, he was informed about it. Whatever the human discipline one invoked, he was versed in its methods and first principles. On this vast intellectual reservoir he drew freely, pouring ideas into discussions on almost any topic. Equally, he had a facility for encouraging others to hold forth and argue with him. Even when one became overheated and answered him back angrily (something which was always likely to happen given his style of argument), this seldom upset him. Indeed, the more heated the atmosphere, the more satisfied he seemed! If a paper one had read or a comment one had made roused more than his usual interest, he would haul one forcibly off to the Boltons, brooking no protests about previous engagements. Here discussion would continue far into the night, usually through a thickening haze of pipe-smoke, and spiced with Evelyn's good drink, delicious snacks, and dry humour.

Another way of seeing Daryll at his creative best was to get involved with him in

his editorial capacity. To submit a manuscript to him, either for *Africa* or for Institute publication as a book, was to let oneself in for a gruelling dialogue which might last months or years. Along the way, one cursed his pernicky insistence on clarity in the smallest details, but one usually ended up by blessing him for helping to produce something better out of all recognition than what one had given him at the start. He spent vast quantities of time and energy on this sort of thing; and there can be few people who have had such a demanding view of the editorial role.

In his last few years Daryll was sometimes despondent about his achievements, and even brooded about having wasted his life. At such times one felt it would have been nice to have been able to reassure him by pointing to some solid phalanx of 'Fordeians'. And when one looks at some of the tatty little ideas which other men in the humanities have used as a basis for building up schools and followings, one asks oneself why he never did build up anything of the kind. The answer, I think, was that he was too honest to dress up even his best ideas in the sort of rhetoric that creates an emotional following, and too lacking in self-importance to make acceptance of his ideas a condition of happy membership of his department. Indeed, I think that diffidence about his own ideas severely limited his output of writing. He often seemed to feel that his thoughts were too inadequate or trivial to elaborate on paper, and this undoubtedly inhibited him. Perhaps the best fruit of his thinking ended up in other people's work—either as a result of the exercise of his critical faculties on their rough drafts, or as a result of their often unwitting absorption of the many positive ideas which he scattered prodigally about him but never considered important enough to claim as his own.

When Daryll got interested in people's work, he invariably expected to get involved with them as human beings. As with many of his ways, his manner of going about such involvement was initially infuriating but ultimately disarming. In late sessions at the Boltons, he was apt to break off anthropological discussion for lengthy interrogations related to one's extra-mural life. To start with, these were rather alarming. Given Daryll's profession, one wondered whether one was being used as grist for the sociological mill. And apart from this, they were a considerable intrusion into privacy. I think this sort of thing drove some people to put all possible distance between Daryll and themselves. But to those who hung on, it soon became apparent that the results of these grillings were never put to any professional use, and that the whole business was merely an expression of Daryll's joyful absorption in the lives of those around him. Indeed, he seemed to live in a state of perpetual astonishment at what his friends got up to. 'Extraordinary; extraordinary!' he would mutter, shaking his head. Or, 'What a very strange animal!' And exhausting though his questions were, his evident amazement at the answers often left people thinking their lives must really be more sensational than they had previously imagined.

If Daryll's addiction to the animal metaphor suggested a detached attitude, it was misleading. He spent a lot of time worrying over the problems of his human zoo, and a lot of time helping its members, often by stealth. I always felt I could go to him with trouble, and that this would never be an imposition. Indeed, if one avoided him at such times and he found out, he was apt to be sad and indignant.

Daryll's friendship continued as strong as ever after I had left the department and had gone to live permanently in Nigeria—so much so that there was invariably

trouble if I failed to report to the Boltons within twenty-four hours of arrival in England for the occasional visit. Many of our meetings in subsequent years seemed to involve expeditions, either into the English countryside or into the highways and byways of Nigeria. Daryll was a restless soul who adored expeditions. To accompany him on these was sometimes hair-raising, but never dull. People along the way were interrogated, harangued, teased, their toes frequently trodden on. Sometimes the victims protested violently. A prominent Nigerian academic, normally noted for his suavity, threatened to scream over dinner when pursued about his involvement in dispute over a family cocoa farm. There was even a rumour about Daryll having been thrown into the Cross River by an irate District Officer whom he had similarly pursued! (Daryll assured me that this last was apocryphal; none the less, it makes a rather endearing addition to the various myths about him.) But those who really resented his forays were mostly the pompous and the pretentious; and if the innocent occasionally suffered, their wounds were usually mild. By and large, the whole business was productive of a great deal of harmless amusement. Not only were all sorts and conditions of men stung or coaxed into showing their mettle. A touch of the fantastic was often revealed in the most humdrum surroundings. Pub-crawling in Shropshire; sampling food in Fleet Street bistros; fishing for mackerel in Devon; night-clubbing in Ibadan; beach-combing in Badagry; all of these most ordinary activities took on a refreshing touch of the extraordinary in Daryll's company.

For his last five years I had known that he was seriously sick and was not, in his own words, 'likely to make old bones'. I believe that from time to time during this period he went through bouts of deep despair—bouts which only Evelyn's wonderful support saw him through. But for much of these last years his spirit so transcended his bodily condition that one was tempted to think he might somehow defy the laws of physiology. Even now, it is hard to believe he is really gone.

Like many other anthropologists, I can readily say that I should have got nowhere in my work without Daryll's inspiration. Above all, however, I shall remember him as someone who, when one was overwhelmed by the greyness of things, could restore the feeling that life was enormous fun.