

NOTES AND NEWS

EXECUTIVE COUNCIL MEETING. The Tenth Meeting of the Executive Council of the Institute will be held in London on 8 and 9 July, when further consideration will be given to the arrangements for carrying into effect the five-year plan of anthropological and sociological research described in vol. v, no. 1 of this Journal.

By kind permission of the Secretary of State for the Colonies the meetings will be held at the Colonial Office. The members of the Council will be entertained by the British Government at an official luncheon.

A report of the proceedings will appear in the next number.

GRAND PRIX DE L'EXPOSITION COLONIALE INTERNATIONALE, PARIS, 1931. Le Jury Supérieur des Récompenses pour l'Exposition Coloniale Internationale de Paris a décerné ses récompenses. Dans le groupe I, Classe I, B: 'Principes et Méthodes de Colonisation', l'Institut a remporté un Grand Prix. Le Jury était composé de M. Fontaine, A.R., Président, France; de M. José de Lima Santos, Vice-Président, Portugal; M. Bégard, Secrétaire Rapporteur, France; membres: MM. J. Crokaert, Belgique, Bonnefois, Algérie, Le Gallen, France, M. Hubert, France, Voisard, Maroc, Hugon, Tunisie.

SOME PRINCIPLES OF AFRICAN EDUCATION. Achimota College, with its manifold branches of education and training and its more than 500 students of all school-ages and grades, represents in one compound a microcosm of all the educational activities and to some degree of the whole of British West Africa. It has therefore a unique opportunity of gaining experience which may prove useful for other parts of Africa as well. The Report for the year 1931 says that 'no national education should be vocational. It should train men and women to be intelligent, adaptable, useful and trustworthy in any vocation they may follow, but a national education must have a far wider outflow than any vocation or group of vocations can supply. There is a great outcry in India and a lesser one in Africa against the results of our literary education in these lands, on the ground that it has trained too many clerks and glutted the market.' There has in fact up to the present been a good deal of training, but little education in African schools. The main aim of schools, especially those of the higher type, has been to give Africans that training which they needed when employed by Europeans, mainly as clerks. This training for vocations is of course necessary, but it has little to do with national education, which is what is really needed for the whole of Africa. National education must aim at reaching the whole population

and needs an outlet no less wide than the whole of a nation's needs. It is evident that this can never be supplied through the thinking and planning of foreigners only, however well intentioned, nor through any paper scheme drawn up in advance. 'A satisfactory and sufficient system of education can only grow up with the developing life of a people', and with their active interest and co-operation; it should be like a skin, which grows together with its body, while systems imposed from outside are like suits, inelastic, and, however good for a time, bound soon to be worn out.

'African pupils come to school with a deep love for their tribe and land, latent or expressed. They have almost inexhaustible energy, good natural abilities, buoyant optimism.' Their want of previous educational experience is an initial disadvantage, but no more; it is not a sign of mental inferiority. 'It means backwardness for a short time, but emphatically does not mean inferiority. It has been surmounted by many in the present generation, and soon will be a thing of the past.'

The teacher's aim should be to increase and develop in the students the already existing love of Africa, and to guide them towards an adequate expression of that affection. To quote again from the Report: 'At the heart of our school or educational system there must always be a real reaching out to the country and people around, if the hearts of our pupils are to grow in effective love for them, and if they are to become strong for their service. For this reason a college like Achimota must not only be based on the languages of the people, but as essentially on their main pursuits and interests. Thus, for instance, all our work in Achimota is based on the land, even our history lessons are mainly concerned with land and its relation to the race. Pupils may leave Achimota without having much insight into mathematics, or with but a smattering, if any, of Latin; they may know nothing of book-keeping or engineering, but none can leave without some added knowledge of farming in one or more of its branches. Few, if any, can leave without some understanding of how to fight the common dangers to health, of how to dress the commoner sores, of how to destroy the usual pests, and lead a more sanitary life in village surroundings. All learn to work with their hands as well as with their heads. They are handy men. We believe that education comes through doing, and that information which cannot be put into action does not become knowledge or wisdom in its possessors. Our aim is to help persons who already come to us with the love of Africa to an experience which will enable them to express that love wisely in action. We have to provide opportunities for their translating all they learn into action. That brings to them wisdom; and wisdom inspired by interest and love is character.'

The Report deals also with the vital problem of a unified script for Akan, which should comprise all the important dialects of the language and should aim at uniting them in one literary form. The enormous advantage of such

a unification is evident, and it must be achieved if the language is to survive and become the medium of a literature seriously deserving that name. The task is one of great difficulty and requires much discretion, patience, and tact, and, as the Report points out, it is an ideal which will only be realized in time, and if an untiring effort stands behind it. There is no doubt whatever that Achimota is the centre from which such a movement for linguistic unification should start and spread, and it is to be hoped that the College will find the right men, European and African, who believe in this ideal and who will find the ways towards its realization.

FARM DEMONSTRATION FOR NATIVES. An important work of farm demonstration for natives, carried on by the Native Development Department in Southern Rhodesia, is reported in *The South African Outlook*. Selected Africans are given three years' agricultural training and subsequent employment as demonstrators. A demonstrator will take over one or two acre plots for at least ten different kraal-heads, within reach of his head-quarters, the native owners supplying oxen for ploughing and giving other assistance as required. Proper tillage methods and the value of using kraal manure are taught in connexion with a single crop and later in connexion with crop rotation. Assistance is also given in the treatment of live stock, tree-planting, and similar activities.

The need for such help is shown by the fact that the per capita acreage under cultivation and the yield are deplorably low; almost every year there is a food shortage before the next crop matures, and famines are frequent. The total area of impoverished native lands has been estimated at more than a million acres, and other large areas await the further development of irrigation schemes before cultivation can be extended. In the meantime, wasteful and largely ineffective methods of cultivation continue.

The contrast between the demonstration plots and the adjacent native lands is always unmistakable. In the Belingwe Reserve fourteen demonstration plots yielded an average of 21.5 bags of maize per acre, while on ordinary lands the yield is as low as 2.2 bags per acre. In another Reserve carefully kept records show that the demonstration plots have yielded on the average five times as much per acre as adjacent lands planted with the same seed, and many thousands of head of native stock have been successfully treated.

Farm demonstrators are also at work in the Transkei, Ciskei, Natal, and in Zululand. Native demonstrators trained at Tsolo in Transkei have been employed as far north as the Belgian Congo and Tanganyika.

'STATE MARRIAGES' DERIVED FROM CLAN MARRIAGE.¹ The curious African marriage custom known under the term of 'state marriage' is shown by

¹ The following notes on articles of interest appearing in various periodicals have kindly been supplied by Dr. G. Wagner.

J. H. Driberg in *Man*, April 1932, to be a completely normal development which can be derived from the ordinary rules of African marriage. The characteristic of the state marriage is that, in the case of the ruler's marriage, the bride price of the state wife is not paid by the husband but by the whole tribe. Mr. Driberg compares this form of marriage with simpler institutions common in the clan and finds that in any polygamous family, even among democratic peoples, every eldest son has a 'first wife', whose functions are not restricted to her individual marriage-relation but are extended to representing the whole clan. Accordingly provision for the marriage of the first wife of every eldest son is made by the community as a whole, which thereby retains control over the children of the marriage and their property. Thus, as Mr. Driberg concludes, 'the first wife of every eldest son is virtually a state wife largely provided by the community for communal ends'.

In the light of this it appears strange that such a striking example of the development of a complex custom from simpler and more general forms, as the state marriage, could have been misinterpreted as an anomalous institution.

CULTURAL CHANGES IN OVAMBOLAND. In the *Zeitschrift für Ethnologie* (vol. lxiii, 1932) Pater C. Estermann reports on the cultural assimilations in Ovamboland, due to the change of government from the hands of native chiefs to the colonial government. Since the notes he gives are intended to supplement Tönjes' comprehensive monograph on the Ovambo, they are valuable in that they permit comparisons between the past and the present. It is interesting to note the co-existence of traditional and European ways, especially in the domain of jurisdiction where the people still cling tenaciously to their traditional custom of finding out and punishing any alleged witchcraft. With the abolition of the native chieftdom the tight grip of rules and regulations, in which the whole tribe was forced to live, has been considerably loosened, in most cases to the material and mental benefit of the people. This progress, however, is partly offset by the decay of native industrial life, the dependence, especially of the southern Ovambo, on finding occupation in the mining districts, running low for years already, and an increasing knowledge of the art of whisky-making.

Of their former cultural life the marriage regulations and those relating to sexual life in general have been most fully preserved, since they are least linked up with the economic and political changes.

NEW MAP OF THE CAMEROON TRIBES. A multi-coloured map, showing the territories and settlements of the tribes of Cameroon, has been designed by Dr. Günter Tessmann. The map, together with explanatory notes, is published in *Petermanns Mitteilungen* (vol. lxxviii, no. 5/6). As it was difficult to find ethnological characteristics significant enough to serve as a basis for

indicating tribal units, Dr. Tessmann has chosen linguistic divisions and subdivisions as the method of distinction. The nomenclature which he proposes differs somewhat from that of other scholars of the languages of that region and aims at a logical classification of names, avoiding in the main identical names for a whole group and a tribe belonging to that group. His linguistic material is not only based on a comparative study of the literature but also on extensive personal field-studies, correcting and supplementing some of the former knowledge.

VOYAGE DU DIRECTEUR. Le Professeur Labouret s'embarquera le 13 juillet pour l'Afrique Occidentale Française dans l'intention d'exposer au Gouverneur Général, aux Gouverneurs du Sénégal, du Soudan, de la Guinée les détails du plan quinquennal de l'Institut en attirant leur attention sur l'intérêt qu'il présente pour eux et pour les territoires placés sous leur autorité.

Le Professeur Labouret profitera de son séjour en Afrique pour compléter sa documentation relative à la propriété foncière des indigènes, en vue du livre qu'il prépare sur ce sujet.

Il compte également faire des observations ethnographiques pendant quelques semaines parmi les populations mal connues telles que: les None, les Kegem, les Soussou et les Baga.

Grâce à la générosité de la Fondation Rockefeller, il pourra emmener avec lui un élève sortant de l'École Coloniale, diplômé de l'Institut d'Ethnologie, qui complètera ses connaissances par des travaux pratiques effectués sur le terrain sous la direction de M. Labouret. Cette expérience intéressante permettra sans doute, si elle est renouvelée, de former en quelques années une équipe de 'field workers' destinés à rendre à la science les plus grands services.

DIE ENGLISCH-DEUTSCHEN FORSCHUNGEN IN OSTAFRIKA 1931 (von Professor Dr. H. Reck, Berlin). Die von L. S. B. Leakey, Universität Cambridge, ins Leben gerufene archäologisch-geologische Ostafrika-Expedition, hat ihre Feldarbeiten mit alle Erwartungen übertreffenden Ergebnissen abgeschlossen.

Hauptzweck der Expedition war die Nachprüfung der Fundstelle des von H. Reck 1913 in Oldoway ergrabenen fossilen Menschenskelettes, die Suche nach weiteren Resten des damaligen Menschen bezw. seiner Kultur und die Erweiterung der geologischen Kenntnis der Schichten, aus denen damals ebenfalls die erste diluviale Säugerfauna Ostafrikas gewonnen worden war. Diese geologisch-palaeontologischen Untersuchungen verlangten automatisch den Anschluss des lokalen Bildes von Oldoway an die weitere Umgebung, insbesondere an das östlich benachbarte Vulkanhochland und an das System des dort durchstreichenden ostafrikanischen Bruch- und Grabensystems, das vergleichend in einem zweiten Teil der Reisen im Raume

von Kenya eingehend studiert wurde. Dass die weitgesteckten Ziele dieser Arbeiten durchweg erreicht werden konnten, ist nicht zuletzt dem ausserordentlich harmonischen Zusammenwirken aller Teilnehmer der Expedition zu verdanken.

Die Gesamtleitung lag in den bewährten Händen von L. S. B. Leakey, der sich die Archäologie als sein besonderes Arbeitsfeld vorbehalten hatte. Die Palaeontologie war das Arbeitsgebiet von A. J. Hopwood, Kustos der Abteilung für fossile Säugetiere am British Museum, der für seine Heimat ein ungemein reiches und wertvolles Sammlungsmaterial gewann. Die Aufnahme der Geologie war mir zur Aufgabe gestellt worden, der ich dank der liebenswürdigen Einladung Leakey's als Gast die Expedition begleitete. Ferner nahmen noch zwei jüngere Herren der Universität Cambridge, McInnes und V. E. Fuchs, sowie als Jäger und technischer Berater Captain I. R. Hewlett daran teil.

Mit besonderer Genugtuung kann ich feststellen, dass die sich aus dieser Arbeitsteilung ergebende freundschaftliche britisch-deutsche Zusammenarbeit auch in der vereinbarten gemeinsamen Ausarbeitung der Expeditionsergebnisse ihre Fortsetzung finden wird. So ist diese Expedition ein schönes Beispiel einer nützlichen Arbeits- und Interessengemeinschaft geworden, das zur Erweiterung und Vertiefung der freundschaftlichen Beziehungen zwischen den Naturwissenschaftlern beider Länder einen überaus erfreulichen Beitrag geliefert hat.

Die wesentlichsten Ergebnisse unserer gemeinsamen Untersuchungen lassen sich am übersichtlichsten nach den Arbeitsgruppen zusammenfassen.

1. *Anthropologisch* ergab die sorgfältigste Nachprüfung des Lageplatzes des Oldoway-Menschenskelettes die vorbehaltlose Zustimmung aller Expeditionsmitglieder zu meiner bereits 1913 gegebenen Deutung. Das Skelett ist also, wie nochmals hervorgehoben sei, kein jüngeres Begräbnis, sondern synchron mit seiner Schicht, d. h. trotz seiner zweifellos unnatürlichen, also durch Schnürung hervorgerufenen Stellung gleichzeitig mit dem Absatz des die Knochen bergenden Sediments in dieses hineingekommen. Der Typus des hochentwickelten Schädels erlaubt keine Parallelen mit heute noch in Afrika lebenden Stämmen, steht dagegen sowohl altägyptischen Grabfunden, wie auch den jungpalaeolithischen Hockern, die Leakey in Kenya Colony ausgegraben hat, nahe. Dieser Fund macht Oldoway zur Lagerstätte des ältesten bisher bekannten Homo sapiens der Welt.

2. Während 1913 auf *archäologischem Gebiet* noch überhaupt keine Ausbeute vorlag, wurden anlässlich dieser Expedition schluchtaufwärts von den damaligen Arbeitsstellen schon nach kurzer Zeit intensiven Suchens die ersten Reste menschlicher Kultur der damaligen Zeit in situ gefunden. Diese Funde konnten weiterhin zu einer reichen Sammlung von etwa 1,500 Steinwerkzeugen ausgebaut werden. Das Einzigartige dieser Sammlung liegt jedoch nicht nur in der Quantität und Qualität der Stücke, sondern vor allem darin,

dass diese nach Fundhorizonten geordnet, eine lückenlose Entwicklungsreihe der ältesten Anfänge menschlicher Kultur, von den roh behauenen Faustkieseln des Prächell bis zu den technisch vollendeten, formenschönen Acheul-Faustkeilen darstellen. Solche Geschlossenheit altpalaeolithischer Kultur-entwicklung vom Anfang bis zum Ende ihrer Zeit ist noch auf keiner Lagerstätte der Welt festgestellt worden. Oldoway wird dadurch zur historischen Lagerstätte für die Frühkulturen afrikanischer Menschheit, und darüber hinaus zu einer der wichtigsten Lagerstätten der Welt für die Frage frühester Menschheitsgeschichte schlechthin. Es ist offensichtlich, dass sich an diese Feststellung Probleme von weitreichendster Bedeutung für die Forschung knüpfen, doch ist hier nicht der Ort, näher auf diese einzugehen.

3. Auch die *Palaeontologie* führte zu einer Anzahl neuer und unerwarteter Ergebnisse. Die Grabungen erweiterten das 1913 gewonnene Bild der mitteldiluvialen Fauna der oberen Horizonte von Oldoway noch erheblich. Es kann sogar als charakteristisch bezeichnet werden, dass Dubletten-Funde auffällig zurücktraten. Beispielsweise wurden zu der reichen Antilopenfauna von 1913 mehr neue Formen hinzugefunden als sich alte wiederholten.

Fast ganz neu ist das Faunenbild des altdiluvialen tiefsten Oldoway-horizontes entstanden. Aus ihm lagen 1913 nur spärliche Erkundungsfunde vor. Diesmal galten ihm die Hauptanstrengungen der Grabung. So wurden z. B. die damals nur durch einen Zahn angedeuteten Krokodilier jetzt in reichen Resten aufgedeckt, ganz neu kamen Schildkröten hinzu, Hipparion wurde nun in reichlichen Funden sichergestellt, der überraschendste Fund aber war die Entdeckung von *Dinotherium*, einer Stammform des Elefantengeschlechts in Resten wenigstens zweier Individuen, eine Gattung, die bisher als Leitfossil des Miozäns, also des mittleren Tertiärs galt, und nun in Afrika erstmals bis in die Anfänge des Diluviums überlebend nachgewiesen werden konnte.

4. Die auf stratigraphisch-palaeontologisch-geologischem Wege gewonnene Altersbestimmung der Oldowaylagerstätte führte—in ihrer Beziehung zum weiteren Umland gewertet—unmittelbar zum wichtigsten *geologischen Resultat* der Expedition, nämlich zu dem Nachweis, dass die gewaltigen Risse und Verwerfungen des ostafrikanischen Sprungsystems, das eine der grössten klaffenden Wunden der Erdkruste verkörpert, jünger sind als jene Tiere und Menschen der Oldowaygegend, dass also die Nachkommen dieser Menschen den Niederbruch des Landes um viele Hunderte von Metern erlebt, die Entstehung der oft unersteiglich schroffen Bergwände sehend verfolgt haben.

Andererseits ergaben vergleichende Studien in Oldoway und auf dem benachbarten Hochlande der Riesenkrater, dass bereits der Moustérien-mensch und Aurignacmensch, also die Träger der spätpalaeolithischen Kulturen, das Antlitz des Landes in allen wesentlichen Zügen so vorfanden, wie es heute noch ist.

Die Zeit der ostafrikanischen Grabenbildung konnte dadurch erstmals auf der Basis strenger Feststellungsbeweise als jüngstmitteldiluvial genau fixiert, und darüber hinaus der aktive Vorgang der Zertrümmerung der Kruste als geologisch sehr kurz und heute im wesentlichen beendet nachgewiesen werden.

Die weittragende geologische Bedeutung dieser neuartigen Ergebnisse machte es notwendig, dieselben aus dem Rahmen einer lokalen Einzeluntersuchung herauszuheben, um ihnen die zu erwartende regionale Bedeutung für den ganzen Raum gleichartiger ostafrikanischer Bruchtektonik durch einen an ganz anderer Stelle gewonnenen analogen Nachweis zu sichern. Hierin lag der Hauptzweck der im Anschluss an die Oldoway-Expedition zusammen mit einen englischen Freunden unternommenen Reisen im Grabengebiet von Kenya Colony.

Die dort auf ihre archäologischen und vulkanotektonischen Schicksale untersuchte Region des Grabenbodens zwischen den Vulkanen Suswa im Süden und Menengai im Norden, vor allem das Einzugsgebiet der Becken des Naivasha- Elmentaita- und Nakurusees also, ergaben auf Grund selbstständiger Vergleichsbeobachtungsreihen und Profilstudien die völlige Analogie ihrer Bau-, Entwicklungs- und Altersverhältnisse im Vergleich mit dem deutsch-ostafrikanischen Gebiet. Die beiden Gebiete wurden sich damit nicht nur wechselseitig zur Stütze für die Richtigkeit der Deutung ihrer lokalen Geschichte, sondern gaben dieser auch die erwartete Ausweitung und Vertiefung ihrer Bedeutung für die jüngste Erdentwicklung ganz Ostafrikas.

VERNACULAR PERIODICALS, no. 11. *Ilanga Lasenatal* ('The Sun of Natal'), a Zulu-English weekly (information supplied by James D. Taylor).

This is a Zulu-English weekly founded by an African, the Rev. John L. Dube, in March 1903, and successfully conducted by Africans for many years. Mr. Dube is a product of the American Board Mission in South Africa. His father was one of the first group of native ministers ordained by the Mission. Mr. Dube himself, after his preliminary education in Mission schools, sought more advanced training in America and was ordained there, but only for a brief period did he serve as a pastor, for he early turned his attention to educational work. He founded the Ohlange Industrial Institute and at about the same time the newspaper.

Ilanga was at first printed by an Indian printer in Durban twenty miles from the school at Ohlange. Mr. Dube wrote all the articles, read the proofs, and went to Durban to wrap up the copies for posting, sometimes working all night, snatching a little sleep on piles of paper in the shop. Later a second-hand newspaper press was purchased and the printing shop became an adjunct to the Industrial School. For many years now Mr. Dube has ceased to be the actual editor, but the policy of the paper is still under his control.

The present circulation of the paper is about 3,500, but it helps to enlighten a much wider constituency. The number of natives who can afford to subscribe for a newspaper is not great, but probably every copy is shared by a considerable number of readers. Each number contains an editorial in Zulu and another in English usually on different subjects but both dealing with matters vital to the interest of the native people of South Africa. The paper passed through a period when its tone was perhaps too uncompromisingly racial, but in the later years this has mellowed. Its policy has been inspired by the spirit of moderation and of inter-racial co-operation.

Like other newspapers it has been dependent upon advertising for the bulk of its income, and one has been distressed by the prevalence of patent-medicine advertisements which cannot but have a deleterious effect upon the physical well-being of the natives as well as draining a quite unnecessary proportion of their scanty incomes. The proportion of other advertising is, however, on the increase. In a recent number of 8 pages of advertising, $2\frac{1}{2}$ pages are of patent medicines, about 1 page Educational Institutions, about $\frac{1}{2}$ page Government notices, about $1\frac{1}{2}$ pages clothing, the other pages miscellaneous advertising. A list of articles advertised indicates the expanding native market which might be indefinitely developed if the country could escape from the tradition of mere subsistence wages for native labour. The following are lines advertised in the issue under examination: building materials, harness, bread, general stores, boots (one advertisement of high leg boots made to order for college girls), razor blades, tobacco, garden seeds, gramophones, and tailoring. The above are advertisements of European and Indian firms catering for native trade.

The small beginnings of native participation in the supply of his people's needs are reflected in native advertisements of tea-rooms and hotels (5), a painter, a tailor, a few books by native writers, and gramophone records, recently made by an overseas company, of the singing of a Zulu choir.

The limited scope for occupations of intelligence and skill for natives is reflected in the fact that the only 'situations vacant' advertised are teachers' posts and assistants for an anti-malaria campaign being undertaken by the Government.

General news of the world is limited to a few paragraphs culled from the local European newspapers. Items that throw into prominence the queer doings of the white folk are apt to find a place. The interest of the mission-trained native reader in matters religious and theological is also reflected in the choice of such news. Political news and views monopolize a large amount of space. The amount of space devoted to personal items suggests that the native likes to see his name in the paper and to have his doings recorded as well as the white man. Original correspondence bulks large in the reading-matter columns. It is concerned mainly with political matters, controversies between would-be leaders, and discussions of theological

matters. The number before the writer of this note contains a two-column contribution on 'What is Hell?'

The paper does from time to time contain articles on agriculture, health, and so on, but might be strengthened by a consistent policy of stressing such articles together with really significant news of the world. It is as yet too much a small-town newspaper, a fact due in part to the retarded development of its constituency. Nevertheless it provides an outlet for the expression of native opinion; its editorials are influential not only in leading native thinking but in influencing Government attitudes. Its policy of fighting for native rights within constitutional methods and of pressing upon the native his responsibility for his own progress gives it a national value.

ASSOCIATION COLONIES SCIENCES. L'Association Colonies Sciences s'est réunie récemment sous la Présidence de M. le Général Messimy, Sénateur, ancien Ministre de la Guerre et des Colonies. Cet organisme qui s'intéresse aux questions sociales et économiques des possessions d'outre-mer, avait demandé au Directeur de l'Institut, M. le Professeur Labouret, de faire une conférence sur l'évolution des sociétés africaines au contact de la civilisation occidentale. M. le Professeur Labouret a fait ressortir l'importance des études ethnologiques pour éclairer ces problèmes d'actualité. Les conclusions de sa conférence ont été reprises et discutées par le Gouverneur Général Angoulvan, qui en a souligné l'importance.

A la suite de cette conférence M. le Professeur Labouret a été nommé membre du Conseil d'Administration.

PRIZE COMPETITION FOR BOOKS IN AFRICAN LANGUAGES. Owing to unexpected difficulties in finding experts to examine and report on the manuscripts submitted for the 1932 Prize Competition for books in African languages it is unfortunately not yet possible to announce the results. The work is, however, now nearly complete, and as soon as the awards have been made information will be sent to the successful competitors. A full report on the competition will appear in the next issue.