

Colorado and the Hopi of Arizona. In 1930 he was appointed Gregynog professor of Geography and Anthropology in the University of Wales. In 1935 and 1939, as a Leverhulme Research Fellow, he investigated the social and economic life of the Yakö on the Cross River in Nigeria. His published work includes *Habitat, Economy and Society, Marriage and the Family among the Yakö*, and many papers. Amid other activities, he has been engaged on a general study of the native economies of Nigeria to be published shortly by Nuffield College. In his new appointment he carries the good wishes of the Bureau and of his colleagues at the Institute.

That remarkable linguist, Major R. C. Abraham, now retired from the Nigerian administrative service, has made a notable contribution to African philology. He has to his credit a grammar and dictionary of Tiv, a book on the principles of Idoma, and a grammar of spoken Hausa. He has completed a revision and enlargement of Bargery's great Hausa dictionary on which he has been at work for twenty years. Among the positions he has held is that of Examiner in Persian for the Government of India. During war service in Ethiopia he took up the study of Amharic and now has returned thither as Leverhulme Research Fellow to pursue research in that and other languages. He became a member of the Institute in 1934.

Africanized English

READERS of our October number may have been puzzled to read a reference to 'screw-chair' in the report of Professor Ida Ward's lecture on page 205. It should have been 'screw-driver', Africanized as *sikudirebba*, just as 'spanner' takes the form *ifanna* and 'hammer' *ama*. The African showed more imagination who called a bicycle *namundelele*, 'a spider's web'. Sometimes English words take on strange meanings. Major Abraham heard a man speak of a *dunja* which he had had with another, i.e. a violent quarrel. This word turned out to be 'danger', prominently displayed as a warning on the railway-line: the association of ideas is obvious when you think of it.

Obituary

WILLIAM VINCENT LUCAS, who for thirty-six years was a member of the Universities' Mission to Central Africa—for the last eighteen years Bishop of Masasi—died in Johannesburg on 18 July 1945. In the outside world his name is chiefly associated with an experiment in the adaptation of African initiation rites for Christian purposes. His colleague, Lyndon Harries, affirms in the *International Review of Missions* for October, that he was not very much interested in the study of anthropology for its own sake; but those who worked with him realized that his experiment could never have been effectively introduced but for the Bishop's loving respect for and understanding of the African mind. The experiment was not hastily undertaken, but only after long consideration and patient study. The chapter which he contributed to *Essays Catholic and Missionary*, and the addresses which he gave to anthropological and other gatherings, revealed his motive and described his procedure. His success was indicated when pagan leaders acknowledged the Christian rite as equivalent to the traditional rite in admitting boys to the tribe and when they showed their preference for it by begging for the inclusion of their own boys. 'The popularity of the rites proves them to be still truly African', says Mr. Harries. Apart from this experiment in applied anthropology, Bishop Lucas's memory will long be cherished for his noble character and complete devotion to the cause he served.