Title: "Foreword." In *Man in Africa*
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This volume of essays is dedicated to Professor Daryll Forde by some of his colleagues and former students of the Department of Anthropology, University College London, which he has led and developed since 1945. The editors and contributors represent a far larger body of anthropologists and Africanists who have benefited in many different ways during this period from Professor Forde's generous encouragement, assistance, and advice, and who have drawn inspiration from his friendship, teaching, and work. To limit the size and range of this votive offering it was necessary therefore to restrict its scope to anthropological studies of African materials, since these represent the major focus of his activities over the past three decades.

To anyone interested in African affairs, Professor Forde will be known as the Administrative Director of the International African Institute (IAI) and the editor of its quarterly journal, Africa. To human geographers, economists, and archaeologists his name will probably recall different contributions. (His first degree was a B.A. Honours in Geography in 1922.) However, for about forty years he has practised social anthropology with a range of interests and activities that is quite unusual. His comprehensive conceptions of the role of social anthropology and of its relations to other disciplines and to processes of social development are shown by his activities as Director of IAI and by his anthropological work, both before and after moving to London. Perhaps we may best illustrate this broad and creative approach to social anthropology by a brief review of his career at the IAI and as a social anthropologist.

When Daryll Forde succeeded Sir Reginald Coupland in 1944 as Director of the IAI, and editor of Africa, the future of both
was in jeopardy. Under pressure of war, the Institute and its journal had been forced to curtail their activities. The Institute's international character had been virtually destroyed by the alignments of war, and its survival as an independent agency for international communication and study of African problems was extremely uncertain; routine decisions were often confounded by uncertainties of the changing situation. For the new Director, on whose vision and energies the future of the entire operation depended, these early days must often have ended in nightmare. Now, after two decades of unparalleled achievement and growth in its services, despite the recent establishment of several specialized agencies and journals, the Institute remains the major international body concerned equally with all dimensions of African affairs and with the integrated development of African studies in documentation, teaching, and research. This remarkable record of sustained expansion and diversification in the Institute's services since 1944 is largely due to its Director's vision, judgement, and energy. While recent developments in African studies owe a great deal to the leadership of the IAI, the Institute itself owes much to him, especially for identifying emergent needs and organizing appropriate academic responses in this rapidly changing field of study. Such developments as African Abstracts, the Handbook of African Languages, the Ethnographic Survey of Africa, the series of international seminars on African topics, the Institute's bibliographical work, the recruitment of distinguished Africans to its executive, and the restoration of links with European scholars and organizations, are merely obvious indices of the Institute's remarkable revival and growth. In addition, it has continued to support African field researches in several disciplines. Recently, for the first time, the Institute has also been able to make modest contributions from its own funds towards African field researches.

From this record it might seem that the administrative direction of the Institute, coupled with editorial responsibilities for Africa, would keep an active man busy; however, immediately on arriving at the Institute, Forde began to undertake new tasks. In 1944 he revived a plan prepared in 1937 for an Ethnographic Survey of indigenous African societies. In 1945, having secured support for the first five years of this scheme from the Colonial Social Science Research Council, he initiated the programme as its Director and general organizer. Two years later, just before the first volume of this Ethnographic Survey was due to appear, the Institute could expect financial support from French and Belgian sources. Since 1950 some 57 volumes of this Survey have been published and several have been reprinted. The work continues. In assessing this Survey programme, its Director's responsibilities for securing appropriate financial and scholarly support were perhaps more onerous than his strictly editorial tasks; however, he was not content to leave entirely to others the tedious tasks of sifting and collating the scattered ethnographic materials, but characteristically undertook these himself for those Nigerian peoples with whom he was familiar. Thus in 1950, with Mr G. I. Jones of Cambridge, he prepared the Survey volume on the Ibo and Ibibio; in 1951 he summarized the Yoruba ethnography and in 1955 he did likewise for Nupe. By these contributions he helped to set the standards of presentation and documentation which the Survey has maintained under his editorship.

In 1945 Forde also prepared plans for a classified card catalogue of publications in African ethnology, sociology, linguistics, and related subjects, to be included in the Institute's routine programme under a full-time librarian paid from the Institute's funds. This important innovation made it possible to prepare quarterly summaries of articles on African subjects, a development which gave rise to African Abstracts, first published in 1950 under his editorship with support from UNESCO. This quarterly has proved of such value to Africanists that recently it has been necessary to arrange publication of separate French and English versions, beginning in 1967. Other fruits of these early bibliographical arrangements include the Institute's various published bibliographies on African topics and regions, based on its classified catalogue. In 1966 also, the 'current bibliography' contained in each issue of Africa was further developed and refined. These bibliographical services now rank among the Institute's most important routine contributions to African studies.

Between 1947 and 1950, with UNESCO support, the late Professor A. R. Radcliffe-Brown and Daryll Forde together edited the celebrated symposium on African Systems of Kinship and Marriage. To complement this comparative sociological treatment of African kinship systems, on behalf of the Institute,
and in association with the International Missionary Council, Forde initiated a documentary survey of the legal, sociological, and mission literature on African marriage and family life, with support from the Carnegie Foundation. At this period, following the report of an IAI Committee on African linguistics and with financial support from the British Government, he organized the Institute's programme of linguistic field research in the Northern Bantu borderland from the Cameroons to Kenya. These field researches were incorporated in the Handbook of African Languages, a series of which the first volumes appeared in 1952, the last in 1966. In scope and quality this linguistic survey worthily matches the Ethnographic Survey.

In 1951, with UNESCO support, Forde also undertook to assemble and edit the collection of studies of traditional African cosmologies and value systems published in 1954 as African Worlds. With African Political Systems and African Systems of Kinship and Marriage, this symposium has been reprinted several times in various languages. Together these three collections rank as classics in modern social anthropology and as essential readings for Africanists of any discipline.

In 1951 Forde secured UNESCO's financial support for an interdisciplinary study of African urbanization and industrialization under the aegis of the IAI. Following preliminary researches, an intensive interdisciplinary field study of Stanleyville was conducted in 1951-3, the preliminary results being discussed at a working conference in Abidjan, Ivory Coast, in the following year. The volume of reports and studies yielded by this project was published by UNESCO in French and English in 1956, with an introductory survey of the relevant literature by Forde. During these years, on behalf of the Institute, he was also responsible for coordinating support for a study of pastoral Fulani in former French and British territories of the Central and Western Sudan.

His experience of the working conference at Abidjan in 1954 convinced Forde of the great advantages of periodic meetings between scholars engaged in analysis or field studies of related problems in different African milieux. In 1956 the Institute accordingly sought funds to support such a series of working seminars: and, with a grant from the Ford Foundation in 1957, renewed in 1962, eight international seminars were held at vari-
limitations, and emphasized the relevance of ecology, technology, demography, and history to social and cultural analyses. He taught also the interconnection of these dimensions of social life and inquiry, the central significance of the negative case, the scientific value of measurement and carefully controlled comparison, the virtues and limitations of hypotheses and models, the primacy of objective data and criteria of relevance, the salience of cultural assumptions and values in ordered social life, and the dependence of social and cultural studies on new perspectives, methods, and problems for continued vitality. He taught these and many other lessons of equal value by example as well as exposition, and presented us with a personal model of enthusiastic and disinterested devotion to social anthropology, encouraging us by his modesty, integrity, exuberance, and warmth. In discussion, his tolerance and interest assured lively exchanges to which even retiring students contributed freely. Though he discouraged discipleship, we all recognized the erudition and analytic powers to which Maurice Freedman (1963:16) alludes, in noting how ‘we are all characteristically astonished when, as is outstandingly the case with Professor Forde, we find a man with encyclopaedic knowledge and the mental stamina to contain the subject as a whole under one skull’. This comprehensive view of anthropology and commitment towards it Daryll Forde may have owed to his great teachers at Berkeley, Robert Lowie and Alfred Kroeber; for some of his students, this conception, which is illustrated by his academic work and at the IAI, represented a major focus of his teaching. To trace the development of this perspective, we need briefly to review his anthropological career.

On completing his doctorate in prehistoric archaeology, Daryll Forde was awarded a Commonwealth Fellowship in Anthropology for 1928-30, tenable at the University of California, Berkeley, where Kroeber and Lowie then taught. While holding this Fellowship, he studied the Hopi and Yuma of the southwestern United States. Despite earlier interests in human geography, it was probably the contrasting societies and cultures of these peoples that directed his interests to the general problem of relations between human ecology and society. On completing his Hopi and Yuma ethnographies, he undertook an extensive comparative analysis of the relations between environment, ecology, and social organization based on systematic reviews of relevant literature on societies selected to represent all the major ethnographic and ethnological zones. This work, *Habitat, Economy and Society* (1934), ranks high as a classic demonstration of comparative method in social anthropology, and as a basic treatise on human geography. Considering its range and quality, the study was completed with remarkable speed, following on Daryll Forde’s return to Britain in 1930 on appointment as Gregynog Professor of Geography and Anthropology at the University College of Wales, Aberystwyth, in his twenty-eighth year.

Shortly after completing this fundamental work, Forde visited the Yakō of South-eastern Nigeria in 1935 on a Leverhulme Fellowship for six months. There he carried out pioneer quantitative field studies of relations between ecological, demographic, and institutional conditions of a traditional society in processes of change. This inquiry demonstrated the importance and feasibility of combining statistical and geographical techniques in field studies of social ecology and economy (Forde 1937a, 1946). Though primarily concerned on this visit with population dynamics and ecology, he also studied Yakō patterns of trading and local government, their double unilineal descent, corporate associations, and moral and ritual life.

Returning to Aberystwyth, he analysed these data for publication (Forde 1937b, 1938, 1939a, 1939b); and revisited Umor in 1939 on another Leverhulme Fellowship for three months to investigate Yakō systems of family and marriage. On this occasion also he employed statistical procedures to quantify, support, and refine his analysis of institutional conditions. On his return to Britain he received the Wellcome Medal for anthropological research from the Royal Anthropological Institute. In the following year, despite emergencies of war and increased duties, he published the monograph on Yakō family life which perhaps best illustrates his emphasis on the need for quantitative methods in social anthropology ‘to determine the actual behaviour involved... and the relation of such behaviour to native ideals’ (Forde 1941:2). His earlier studies of social ecology had demonstrated the value of measurement applied to well-defined features and conditions of the social milieu. Besides demography, land use, crop yields, and other economic data, he had
already used quantitative data to study lineage organization. In his analysis of Yakö marriage and family life, he showed also how meaningful indices of bridewealth, divorce, widowhood, marital ages, and individual case histories could illuminate and enrich qualitative analyses of structural norms and procedures, their variations and correlates.

From these two brief visits, Forde also developed the first detailed account of double unilineal descent in an African society, and the first systematic analysis of a traditional polity as complex as the Yakö. Even before the development of formal models of segmentary lineage systems, his examination of Yakö patrilineages furnished the first specific study of lineage segmentation, accretion, and organization. This work remains a model of its kind.

As these investigations of Yakö ecological, demographic, and structural conditions indicate, by 1943 Forde had developed his own distinctive approach to social anthropological field studies of traditional societies. This differed from the then dominant methods of Malinowski and Radcliffe-Brown primarily in emphasizing the quantitative investigation of institutional variability and material conditions of social organization, and in the demand that analyses should relate social systems firmly to their specific ecological, historical, and demographic contexts. These new directions represented a systematic development of perspectives latent in his earlier studies of the Yuma and Hopi, and explicit in his comparative work on Habitat, Economy and Society.

In Nigeria, among the Yakö, Forde had also found his final calling in the service of African studies, a task which could only be pursued at the personal cost of further opportunities for fieldwork or theoretical study of the ecological aspects of social organization. Though briefly delayed by a term at Oxford (1943-4), the move to London was inevitable on his appointment as Director of the IAI.

On arriving at University College London in 1945, Professor Forde was already engaged on his comparative study of indigenous Nigerian economies in their traditional and changing contexts (Forde & Scott 1946). He somehow also managed a brief spell of fieldwork in Senegal and Gambia that year; and from 1947 to 1949, in addition to his duties at University Col-
It is worth recording that Professor Forde's very early published works on megaliths (1929, 1930) presented a new view of the archaeological evidence that has become classic, and remains the basis of current archaeological interpretations (see Daniel 1963: 76-9).

Such a remarkable record of creative work in so many different branches of anthropology and in the service of African studies needs no encomium. In this volume we simply wish to honour a man who has employed his varied talents selflessly and without pause for many years in the service both of scholarship and humanity; one who has never failed to give generously of his ideas, experience, energy, and time to all who have had the fortune to work with him in any capacity.

**Editorial Note**

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**References**

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