

school in Kenya nor the first in Tanganyika has yet reached a School Certificate form, though both are due to do so within the next two years. Meanwhile, only a few girls have qualified for matriculation through predominantly boys' schools. Most of the women accepted for Makerere under "Special Entry" conditions have had some years teaching experience in primary schools, and, though they often find it a hard struggle to survive academically, some of them develop during their life at the College a hitherto hidden maturity. The whole question of the College's contribution to women's education is at present being studied with the help of an advisory committee of persons engaged in this sphere in the territories.

Like the sister Colonial university colleges, Makerere is in special relationship with the University of London so far as its courses for the B.A. and B.Sc. degrees are concerned. The College takes the initiative in putting forward its own proposals for syllabuses which it submits to the relevant Boards of Study of the University. The process of negotiation up to the final stages is carried through informally between opposite numbers. Similarly, the College examiners submit the first drafts of the Intermediate and Final degree papers and do the first marking of the scripts, which are then sent by air mail to the University of London examiners for the final determination of results. It is too soon to assess the full potentialities of the scheme.

If Makerere is to serve East Africa's needs as a university it will also have to become a centre of research. A start has been made. There are two research schemes for which the College has taken responsibility but which are separately financed from Colonial Development funds—the East African Institute of Social Research under the directorship of Dr. Audrey Richards, and a scheme to investigate malnutrition and anaemia under Prof. Eric Holmes, the head of the College's physiology department.

The most critical problem at Makerere is the recruitment of staff. Not only will Makerere have to find men and women with the necessary specialized qualifications to teach at university-level, but among them those who are willing to offer their experience and skill and adapt them to the teaching problems and the opportunities of an African university college.

STATISTICS FOR COLONIAL AGRICULTURE

IN January 1947 the Agricultural Economics Research Institute of the University of Oxford was asked to undertake a review of the organization and methodology of agricultural statistics in Colonial territories, in the light of reports received from the various Colonial Administrations.

The report, prepared by Mr. K. E. Hunt of the Institute*, opens with a useful selection of statistical series for first study, followed by a programme, in broad outline, for obtaining such data, first of all on a small (village) scale, with later developments either more intensive or more extensive. The first section concludes with a suggested set of definitions of terms used in agricultural statistics. Succeeding sections

* Statistics for Colonial Agriculture—Report on the Organisation of Recording and Estimating. Colonial Research Publications No. 11. H.M.S.O.) 7s. 6d. net.

deal in more detail with techniques appropriate to the various kinds of information sought. A glance at the 'contents' gives some idea of the comprehensive nature of the review. There are sections on village studies (3), extensive surveys (4), crop yield and production estimation (7), crop production forecasting (8), mixed crops (9), tree crops (10), land utilization (11), livestock populations and output (12), and two sections on marketing and distribution. With the more intractable problems of the later sections, the detail is naturally less. Under these headings many other important practical topics, such as recording technique, approach to selected communities, sample selection, correction of bias in eye estimation, crop cutting techniques, etc., are discussed.

Various methods and the results of much valuable experience both in office and field—in preparation, planning, inauguration, execution, analysis and reporting—are thus brought together. By clearly defining the main features in each of these situations, whether difficulties, possible approaches or points to consider, and including actual examples, the report makes most informative and stimulating reading. Many suggestions will need but slight modification to suit the locality. Matters, more of experience than principle, such as preparation of schedules and questionnaires, measuring areas, tabulation, analysis and records are dealt with in the appendixes.

The extremes of excessive detail but limited application and of discussions in abstract general terms are alike avoided; instead, principles are described in homely terms, statistical refinements not being considered necessary at the present. This publication will surely do much to satisfy a long-felt need.

G. E. HODNETT

ABORIGINAL RAIN-MAKERS

IN many parts of Australia droughts have an appalling effect upon the sources of food of an aboriginal tribe, and it is not surprising to know that both the black and the white man have sought to stimulate Nature to greater generosity with her life-giving rains. The ways in which they seek to induce rain are described by Frederick D. McCarthy in the *Australian Museum Magazine* (10, No. 8).

The aborigines desire rain at specific times both for individual and for group or collective purposes. A man attempts to create a storm or shower to obliterate footsteps when eloping with a woman, or, if he is a criminal, escaping the vengeance of his victim's friends. The making of rain, however, becomes a serious matter when it is organized by a local group whose reason may be the overwhelming one of survival in a drought-stricken land, or the desire to carry out important seasonal ceremonies upon which the life-giving power of the community depends; a local group may wish to punish another one by sending storms to spoil their hunting and fishing.

The rites are usually performed during the day; but the Yaroinga of Queensland have one method in which special songs are sung during the night. The rain-maker uses his deep knowledge of local weather conditions as a guide and performs his rites in seasons and at times when rain can reasonably be expected; as a result his efforts are often rewarded with success. In many tribes the rites may be performed by any individual; but as a rule there are