

of the necessity of justifying its faith and practice, and conscious of the impact of Christianity upon its faith and morals.

In the second *Bulletin* there is an article headed 'Free Opinions', by Serpos Tidjani, the President of the Association, though it is stated that this article is the sole responsibility of the writer. The sub-title is 'Glances at the Christians', and the text a verse from the Koran: 'In truth, those who believe [the Muslims], and those who are Jews, and the Sabæans, and the Christians, and whoever believes in God, at the last day, if they have done good, there will be no fear for them and they will not be afflicted.' The writer forestalls those who might be surprised to read about Christians in a Muhammadan review, by saying that in every missionary review one may find objective studies of paganism and Islam, and that even Islamic reviews in north Africa are edited by priests. He then describes Christian social services: schools, hospitals, leprosy institutions. These are to be found all over Africa, and 'I do not separate in my homage Catholics from Protestants'. This is 'Christian charity' and 'preaching by example', the 'association of religion with science'. He therefore exhorts his readers to 'salute, when you see them, these Priests, Sisters, Ministers, from distant lands, who have left families and lucrative situations, denying themselves, using up their strength in their tasks, demanding no salary save from God'.

Another letter is even more explicit on the mutual toleration of Islam and Christianity. 'No *religious proselytism*: our action must be social. No *fanaticism*: remember that all Africa has been idolatrous and that it is not for us to make distinctions between elect and non-elect. The ways of God are mysterious. Remember that the Koran teaches us that Sidna Issa [Jesus] is a Prophet, sent from God. Do not forget that other religions teach faith in God. As far as possible give no occasion for criticism; act with humility of heart.'

Even more interesting is it to find a contribution to the *Bulletin* from 'A Christian Dahomean'. This is entitled 'El Açr . . . a poem in prose chanting prayer'. It is a short story of a caravan in the desert. At sunset the weary travellers get down from their camels to pray. After the ritual gestures of ablution, these prophets, escaped from ancient Judaea, stand up facing the east, and their lips move in prayer. With sighs and prostrations their faith rises to Allah. Then as they go on their way through the night, they are filled with hope and confidence in the Merciful, and follow the path traced out by the divine Prescience.

The religious tolerance, even syncretism, of Muslim and Christian makes itself felt also in the doctrinal sphere. The liberalism, which is not unwonted among the lax Tidjanist sect to which many West African Muslims belong, appears in sermons on Faith, and a 'Credo' attributed to a Sheik Abdel-Kadir Guilani of the eleventh century of the Christian era. Most important is the question of the traditional Holy War. The problem is tackled early, and a loose sheet from the pen of M. Tidjani reinforces it in a later number. 'Let us speak of it a little [the Holy War]. This word frightens, because it always calls up pictures of banners raised above piles of bodies, ravaged towns, desolation, all the baser instincts liberated. . . . There is, nevertheless, a holy war, the most beautiful and the purest, which must be fought to the last breath. Of what value is mass conversion, if the price is lack of the qualities that make a good Muslim? How shall I seek to guide another, when I cannot see the precipice under my own feet? "Love your neighbour as yourself." . . . We shall set out, then, on a war against all moral slackness, that will be our holy war; following in this the command of the Prophet who, returning from a war [djiha] said: "We have returned from the little djiha [holy war] to undertake the great djiha against ourselves."'

Communicated by G. PARRINDER

Mass Education Experiment in Nyasaland

REFERENCE has been made in this JOURNAL (xviii. 3, p. 208) to a pilot project in education to be organized by U.N.E.S.C.O. in Nyasaland. In the April number of *Oversea Education*,

Mr. J. L. Pretorius describes an experiment carried out by the Dutch Reformed Church Mission in August and September 1947. The aim of the experiment was to devise means for maintaining the cohesion of African society in spite of the changes brought by education; to this end it was decided to teach adults the same things that their children learnt, to use the same teachers, thus making the teacher a link between parent and child, and to teach parents and children in the same school building—though at different times—so that the school should become the educational centre for the whole community. During the period of the experiment 803 schools were conducted by 820 teachers and the enrolment of adults was 10,780 men and 12,991 women. These were grouped into three classes: illiterates, poor readers, and those with some education. The experiment had a measure of success in that about one-tenth of the illiterates learnt to read the vernacular; the best results were obtained with the third group, but the group as a whole appeared to derive interest and stimulus from the teaching. A more ambitious project was carried out in Kalumbu, Lelongwe district, where, with the co-operation of the District Commissioner and the provincial education officer, lectures were given by government technical officers and handwork classes were arranged. In addition, communal work on cleaning out and sinking wells, and on repairs to church and school buildings, was carried out. A bookshop was installed at the centre, and books to the value of £24 were sold. The results of these experiments provided useful guidance for further work—especially in methods of teaching reading and writing and in training teachers in the technique of teaching adults.

Place-names in the Uluguru Mountains, Lake Province, Tanganyika Territory

THE prefixes of place-names in use among the Waluguru present features of interest which may be summarized as follows:

The prefixes commonly occurring are: MU (M), LU, KI, MA, VI, NYA; more rarely KA and LI.

(a) MA and VI, being plural prefixes, indicate always a quantity, e.g. MASALAWE—a place with many white stones on the surface; VITALULA—a place where many mtalula trees grow; MA NGAYE—a place of much sickness. The plural prefix for trees being always, grammatically, MI, in place-names it always, or nearly always, occurs as VI.

(b) KI and MU (M), being singular prefixes, indicate a single object or place, e.g. a tree, standing alone, KIKUYU—near that single mkuyu tree; KIBWE—near that big stone; KIDEGE—on that special hill or hill-top. The same for MU (M): MTAMBA—where that mtamba tree stands. But in some cases MU indicates a more extensive area, especially when used in conjunction with a verb, e.g. MUHAME—a deserted place; MUHALE—a refugee country; MBAKANA—a boundary river. There remains a difficulty in connexion with KI, used frequently to indicate a place where a certain kind of grass grows: one would expect the plural form VI.

(c) LU; although not very clear, the meaning seems to be 'a very large country' (cf. BU in BUGANDA; *Africa*, Jan. 1948, p. 51). A river flowing through the country takes the same name. But the contrary may also be true, i.e. the river-name takes the prefix LU and the name is given to all the country on the two banks of the river. It is a fact that very many river-names have the prefix LU. But what, in the latter case, will be the meaning of LU? I could get no information on this.

(d) NYA; I suspect the meaning of this prefix to be 'high', 'up', for two reasons: (1) The Kiluguru word for 'high' is *u-cha-nya*. (2) Place-names with prefix NYA refer to high places, e.g.

Nya-ngoma—the *ngoma* on the hill.

Nya-kiti—the *matambiko* in the mountain forest.

Nya-miduma—forest on the hill, where the wind roars (*kuduma*).