

Recent visitors to north-west Ghana, including Mrs. Humphreys and Mrs. Goody, have given most interesting accounts of the present-day use of cowries in that area, where the present value is between 10 and 20 to the penny, far above the nineteenth-century figures. The value seems to be maintained by the continued use of cowries in marriage payments.

More information about cowries will be greatly welcomed.

Marion Johnson

RESEARCH INTO THE FOSTERING OF CHILDREN
BY KIN IN NORTHERN AND SOUTHERN GHANA

Over the past two years I have been engaged in a three-fold study of the traditional fostering of children in Ghana. During part of this time I was a Research Fellow of the Institute of African Studies whose active support has taken many forms. Two grants from the funds of the Child Development Research Unit of the Department of Education, Legon, and a grant-in-aid from the Wenner-Gren Foundation for Anthropological Research have made it possible to spend several months in the field and to employ skilled assistants without whose help this type of work is impossible.

Previous studies in Central Gonja, in the Northern Region, had showed how important and frequent was the sending of children to be raised and trained by relatives of one or the other parent. The research on fostering has been aimed at exploring three central questions. (1) How common is kinship fostering in Gonja, and in the rest of Ghana? Who fosters whose children and under what conditions? (2) Within a given society, Gonja, what are the functions of fostering for the individuals concerned, and how does it affect the social organization as a whole? Is fostering an isolated phenomenon or is it related to other institutions (marriage, kin groups, residence patterns, etc.) and if so how? (3) What

is the effect of fostering on the child, both in childhood, and on his adult life? Are fostered children different in their behaviour or outlook from those reared by their own parents? Is there any evidence for the common belief that fostering improves the character and creates a strong personality ?

Six months were spent in 1964 in Kpembe, Eastern Gonja, in a study aimed at question 3. Three samples were taken; boarding school boys, fostered children and non-fostered children, and observations and tests carried out. The latter included sentence completion schedules and responses to a series of TAT pictures. Another sample was selected of adults judged "successful" in terms of positions achieved in either the traditional system or in more modern terms. These men were interviewed both about their attitudes to fostering and their own childhood experiences. Information was collected from all subject about the rearing of all of their full siblings.

In May and June 1965 short surveys were carried out in two communities, one Ewe and one Fanti, in Southern Ghana. The purpose of these was two-fold; to discover whether kinship fostering was unique to Northern Ghana and to test a form which was developed for collecting standardized information about rate and type of fostering for comparative purposes. It was found that about 30% of the children in each sample had been fostered; only one sibling group in four had no member who had been fostered. Only a very preliminary analysis has been made of this material, but it is clear that fostering is not limited to Gonja.

From July through November of 1965 further work was carried out in the north, in Bole, western Gonja. The intensive study of fostered children of the previous years was not repeated. Rather I was concerned to get systematic data on the interrelations between fostering, kind of marriage made, stability of marriage, and residence. For this purpose a random sample of every tenth compound was selected (after first mapping and identifying the compounds). All the women in each of these compounds were interviewed

about their own and their siblings up-brining, and marriages, and about their children's rearing histories. With this material it should be able to trace fostering ties through three generations and to discover the effect of the variables noted above. An additional 40% interviews were obtained from Daboya in Central Gonja. The sample of "successful" men was repeated in Bole.

Almost none of this data has yet been analysed, but taken together with observations and more general material it should provide the basis for answering the three questions raised in planning the study.

Esther Goody

MUSICALITY AND MUSICIANSHIP IN
NORTH-WESTERN GHANA

This report is based on three surveys made during the months of July, 1963, April, 1964 and February, 1965, in the Northern and Upper Regions of Ghana. It deals with some aspects of xylophone traditions of the Dagaba, the Lobi and the Brifor-Wilii, three language groups living in widely over-lapping territories in the north-west of Ghana.

In this area the accomplishment of the xylophone player reveals uncommon depth of musicality and musicianship. By musicality I mean a musical intelligence sharpened and broadened by wide experience in music; I use the term musicianship to cover the kind of accomplishment which comes with intensive training and practice.

The work of three of those interviewed and seen at work clearly depicts these qualities. The Tizzo Na (The Chief of Tizza village), who was also a great hunter of elephants, began to play the xylophone at the