

modern developments in this type of thought. Dr. Gluckman is well aware that when his sample areas are selected the field will be far from covered geographically: there will be gaps. These he will fill when men and money are forthcoming. He hopes, for example, that it will be possible to make a study of the Ila people, partly to supplement the work of Smith and Dale which (as he truly says) 'was weak on economics, land tenure and social organization', and for special reasons, namely: they are said to be dying out and it is essential to combine sociological and demographical studies of them with any medical survey that may be made, to gauge the correctness of this assumption; the Ila are a true cattle people, unlike the Lozi, and their whole adaptation to the Kafue flats should be compared with the Lozi adaptation to the Barotse plain; they are apparently an intrusion of an East African cattle-complex people in the midst of tribes coming from the Congo-Angola regions; the result of this survey would provide comparative data on the 'progressive' Tonga, their neighbours, for the Ila are said to be very 'conservative'.

Each research-worker will be expected on his first tour to make a general survey of the modern culture of the area assigned to him. At the request of the Government they will give special attention to land tenure. On their second visit they will concentrate on the significant problem which we have outlined. Dr. Gluckman gives a brief indication of 'the writing programme' which comprises both studies of each area and comparative studies, all culminating in a general survey of the economic and social organization of Northern Rhodesia, supplemented, he hopes, by demographic, psychological and other analyses. The whole research is to be the work of a team. The trained sociologist will work hand in glove with an economist; and these with agriculturists, psychologists, medical officers, educationists and lawyers. The Institute is independent of Government but it will have the co-operation of the technical government departments.

It seemed to us at one time that the Institute was about to commit the cardinal error of divorcing linguistics from sociological research. The plan says little about language. 'We are prepared to assist where we can' in solving linguistic problems, says Dr. Gluckman; but the evident intention is to leave these to the Education Department while recognizing that mutual help between sociologist and linguist is essential.

Only one paragraph of the Plan is given to Nyasaland and little is said in it beyond the statement that a worker will go to the Southern Province; the problems to be studied are similar to those of Northern Rhodesia. The Beit Research Fellow is to study the Shona in a block of reserves east and south of Salisbury. (He is already at work.)

We think that Dr. Gluckman is optimistic if he thinks that all the work he has planned can be carried out in seven years. But we are sure that every reader of *Africa* will wish him the best success possible. His scheme might well provide a pattern for research elsewhere.

Research in West Africa

MONSIEUR T. MONOD, Directeur de l'Institut Français d'Afrique Noire, informs us that the ethnologist, M. J. Joire, and a geographer, M. J. Richard-Molard, have recently been appointed to the staff of the Institut and that appointments of a linguist and two other ethnologists will be made shortly. I.F.A.N. is also organizing, in collaboration with the Service de Santé, an investigation in physical anthropology, directed by Médecin-Colonel L. Pales, among the Fula of Fouta Djallon, the Bambara and the Mossi. The study of dietary questions will be included in the investigation.

A Research Institute for the Belgian Congo

UNE commission provisoire pour l'organisation de la recherche scientifique au Congo Belge s'est constituée. . . Elle préconise la création, au Congo Belge, d'un Institut de recherche

scientifique, qui posséderait son équipement propre et appointerait un personnel uniquement consacré à la recherche tant dans le domaine des sciences pures que dans celui de leurs applications. Cet Institut aurait également dans ses attributions d'aider des chercheurs non appointés par lui, par exemple en leur fournissant de la documentation, ou par l'octroi de subsides, ou par le prêt d'instruments, ou encore en les invitant à venir travailler dans les locaux de l'Institut. Ces projets sont ambitieux. Néanmoins, la commission tente d'établir quelles doivent être les grandes lignes de l'organisation d'une pareille entreprise. . . . (Docteur I. Vincke dans *Belgique d'Outre-mer*, Oct. 1945.)

African Studies in Spain

By a decree signed by the Head of the State, Señor Franco, on 28 June 1945, an Institute of African Studies (I.D.E.A.) was established in Spain, with head-quarters in Madrid. Its principal object is to promote scientific investigations in Spanish Africa; and it will also, when requested, give advice on scientific questions to government departments, organize and direct courses of study for administrative candidates, and spread abroad knowledge of Africa. Working in close association with the Colonial Office (Dirección General de Marruecos y Colonias) and the High Council of Scientific Inquiries, the Institute is to be managed by a Junta composed of a director, a vice-director, members representing scientific societies and others representing the African territories.

Writing in our Spanish namesake, *Africa*, Professor Julian San Valero remarks that for some time now people in Spain have been talking *africanismo* with a reiteration never known before. He recalls the part that Spanish scholars took in the Dakar conference of 1945, and tells of the Committee that has been set up in Spain, as part of the organization of the International Conference of West Africanists (C.I.A.O.) to prepare for the meeting that is to be held later this year at Accra. The Director General of Morocco and the Colonies, Don José Díaz de Villegas, has shown great interest in this movement. What the relation of this committee is to be to the new Institute is not stated, but, as we are informed by Señor Santa Olalla, it was in consequence of steps taken by him after the Dakar Conference that the Government approved of setting up the Institute. Members of our Institute will welcome Spanish collaboration in *africanismo*.

Survival of African Culture in America

ETHNOLOGISTS in the United States are divided on this subject. One school holds that when Africans were transported into slavery they left behind them everything but their dark skin and tropical temperament; so that among the American Negroes nothing remains of the habits and customs, beliefs and fears, which characterized their African ancestors; and in particular their native languages so completely disappeared that scarcely a word of African origin found its way into American English. On the other hand, investigators like Melville Herskovits contend that considerable cultural elements have survived to this day even where the processes of assimilation have proceeded farthest.

Among the competent observers, Dr. Lorenzo D. Turner of Fisk University stands in the front rank. He studied in London under Dr. Ida Ward, is an expert phonetician and has delved widely into African languages, especially the Sudanic and Bantu languages of the Western regions. For some years now he has investigated the speech of the so-called Gullahs, the Negroes living in the coastal areas of South Carolina and Georgia and in the Sea Islands. He has lived among them, gained their confidence, and made a large number of recordings of their songs, tales and conversations. For the full results of his research we must await the publication of his forthcoming book. In the meantime the American Dialect Society