

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