

fore that the idea of a potency inherent in things and acts is held over a wide area of Central Africa and the fact that it has persisted through the centuries among the Gullah and Haitian peoples testifies to its being deep-rooted in the African mind. Dr. Turner translates *Banga* as 'witchcraft'; perhaps on closer investigation he might find reason to give another meaning. We think the subject worthy of further research; and we invite our readers to tell us what the word means in their localities, if it is to be found there.

Efik Translation Bureau

THE foundation of the Efik Translation Bureau was laid when the Government of Nigeria sent Mr. E. A. L. Gaskin, then Inspector of Schools, Nigeria, on a course at the School of Phonetics, London University. On the completion of this course he returned to Nigeria in 1930 and collected a band of voluntary helpers, European and Efik, around him in Calabar, the dialect of which area has been accepted as the basis of literary Ibibio-Efik since the publication of the Efik translation of the Bible. After forming two committees to prepare and check material for an Efik vocabulary, Dr. Goldie's great work having long been out of print, and arranging for the publication of some school books, Mr. Gaskin resigned in 1932, and Mr. R. Adams joined the work of the Efik Bureau to that of the Ibo Translation Bureau started by him in 1929, again after a course at the School of Phonetics at the expense of the Government of Nigeria.

The Bureau continued to prepare and produce books for school use, noticeable among which is *Mutanda Oyom Namondo*, a fairy tale of a successful search for a boy mysteriously lost while bathing, which was acclaimed by the voluntary judges as easily the best entry in a competition for original Efik work held in 1933, the Government of Nigeria providing the prizes and assuming financial responsibility for the publication of this work. Work also continued on the vocabulary, and this went on after the other work of the Efik-Ibo Translation Bureau came to an end, the first edition of the vocabulary appearing with Messrs. Philip, Son and Nephews Ltd. as publishers early in 1941, the second, revised edition being published in 1943.

With the appointment of Mr. R. A. McL. Davidson as Director of Education in 1944 and the urgent need for vernacular literature for newly literate adults the Bureau was resurrected, preparing booklets for the use of such people, the main work of the Bureau being done by Mr. Adams and two of his staff, Messrs. E. E. Essien and E. A. Eyo, who were closely associated with him in the preparation of the vocabulary. These three are advised by an Education Committee, representing the progressive indigenes of Calabar and neighbourhood, together with one or two European representatives of the leading Missions. The booklets, of which notice is given in the Bibliography of this number, are the firstfruits of the revival of the Bureau. They are published at Government expense for free distribution to adults who regularly attend anti-illiteracy classes.

(Communicated by Mr. R. Adams.)

Literacy in Sierra Leone Protectorate

WITH the aid of a grant from the Colonial Development and Welfare Fund a Bureau has been established by the United Christian Council to promote the production of literature and to conduct literacy campaigns. At present Mende is the only language in the Protectorate in which there are a fair number of books. The Bureau will prepare others in Mende and in Temne; it calls for the assistance of writers and translators; and hopes that by the end of 1946 about 200,000 Mende books, and some Temne, will have been published. By that time there may be 30,000 or more literate people.