

has published a paper which outlines some of his findings. It is entitled 'Notes on the Sounds and Vocabulary of Gullah'.

Other investigators (who appear to have been unpractised in phonetics and to have known nothing of African languages) have said that there were few or no African words in Gullah and that words which appeared to be African were really English words strangely transmogrified. Dr. Turner concludes: 'Africanisms are still numerous in Gullah. They are found in the sounds, vocabulary, syntax, morphology, and intonation of the dialect, and there are many similarities between Gullah and the African languages in the methods used to form words.' He has collected between five and six thousand African words; approximately four-fifths of these are now used only as personal names; most of the remainder occur daily in conversation. Some words and phrases are heard only in songs and stories; of Dr. Turner's examples 17 are Mende words and 8 Vai. He gives a list of twenty-two African languages—ranging from Wolof of Senegal and Gambia to Umbundu of Angola and Luba of Belgian Congo—represented in the Gullah speech. These people appear to follow the African custom of giving their children names which describe some circumstance connected with their birth, the time or place, or their physical condition or temperament, e.g. *Ay'ku* is the name given to a boy who is born on Wednesday (Ewe: *Ayku*); Bumbulu 'a fool' is identical with the Kongo word. We would like to know whether the Gullah know the meaning of all these names or whether the use is merely conventional. The identification of all these words in the African vocabularies must have entailed much patient labour. We shall look forward to Dr. Turner's full exposition of this very interesting research.

The Word 'Bwanga'

AMONG the African words found by Dr. Turner in Gullah is *Banga* which he identifies with the Umbundu and Kimbundu *owanga*. We recall being asked by a Haitian psychiatrist in what African languages this word occurs. He said that in Haiti it means not the visible form of a 'medicine' but its unseen essence, that which gives 'medicine' its potency. This is precisely the meaning of *ubwanga* in the minds of the Lambas of Northern Rhodesia: it is (as Dr. C. M. Doke says) 'the power behind the *umulaye*' (doctor); 'the power for healing or for destroying, for protecting or for hurting'; '*umusamu* ("medicine") is the visible form which the unseen *ubwanga* takes when it is being manipulated by the *umulaye*'. (*The Lambas*, p. 290.) This seems to be identical with the Ila concept. Readers of *Africa* will remember R. J. B. Moore's important article on 'Bwanga among the Bemba' which appeared in vol. xiii, No. 3 (July 1940), in which he said that the Bemba conception of *bwanga* is very similar to that current among the Ila and Lamba people. 'It is my belief', he wrote, 'that if each case of *bwanga* were thoroughly investigated [by reference to the individual objects which contain it], the names of all ingredients for medicines and charms ascertained together with a statement of the particular associations connected with these objects in the native mind, all *bwanga* would be self-explanatory; each medicine and charm would be seen to contain its own power by virtue of its inherent nature.' Mr. Moore would not accept any generalization of the *bwanga* to make it in any way equivalent of *mana*. In his description of the Kwanyama (*Africa*, vol. vii, No. 4, October 1934) P. C. Estermann wrote of the *omulodi* ('warlock, witch') that he or she is 'un pauvre innocent accusé de posséder un pouvoir secret et imaginaire — *ouanga* — qui lui permet de "manger la vie". Ce mot *ouanga* ne signifie jamais poison.' If we recollect rightly (we cannot give the reference) Baumann found the word among the Tshokwe and interpreted it as *zauberkraft*. As reported in our January number, p. 51, *bwanga* occurs among the Luba as the name of the occult force supposed to be inherent in the rites of the secret society Budyé. It is evident there-

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.