

sentative from each of the schools. At this stage the Native Authority, the Bekwaihene and his Councillors, began to take an interest and, in addition to appointing two members to the Committee, voted a sum of £72 towards the expenses of the expanded scheme. It was not long before all schoolboys in Bekwai from Standard I to Standard VII were devoting one day a week to art and craft work. Early in 1943 it was found possible to erect suitable buildings on a more central site and Bekwai United Schools Arts and Crafts Centre came into being under the charge of one of Mr. Meyerowitz's former pupils. The Centre, although still in an experimental stage, has already attracted widespread interest, and local enthusiasm has been such that the Committee has had some difficulty in controlling what constantly tends to become a too rapid expansion. Among the crafts taught are traditional Ashanti weaving (a broad loom has just been introduced), basket-making, mat-weaving, wood-carving, brick-making, and pottery. Associated with the Achimota-trained Supervisor are four craft-instructors whose knowledge of their own craft it is hoped to enhance without sacrificing that natural grace of design for which the West African traditional crafts are justly reputed.

This Centre is believed to be the only one of its kind in West Africa where the pupils of four different denominational schools are taught together. Its finances are controlled by the Education Committee and the member-schools have adjusted their individual time-tables to fit in with the scheme. At the end of 1943 the Committee and the Bekwai Native Authority each offered a bursary tenable at Achimota to a suitable pupil of the Centre who wished to be trained as an apprentice in one of the craft-industries.

In addition to directing this experiment, the Bekwai Education Committee has started a Domestic Science Centre for the schoolgirls in the town and has investigated various local educational problems. When it is appreciated that the Committee had no official standing whatsoever and relied for its effect entirely on the voluntary co-operation of the Native Authority and the representatives of four such divergent Christian denominations as Roman Catholic, Anglican, Methodist, and Seventh Day Adventist, its initial success is surely a happy augury for the future of education in Africa.

### *A Musical Play for Africans*

IN *Chief Above and Chief Below*, Hugh Tracey, of Broadcast House, Durban, has written a musical play based on an old Zulu legend discovered by K. E. Masinga when searching for material suitable for broadcasting. The legend is narrated in verse at the beginning of the play, and this story of the Chief's daughter who was lured to the underworld to become the bride of the Chief Below, and of the famine and sorrow which overwhelmed her land till she was found and brought back by her old nurse, and 'then all the people rejoiced and singing they ploughed their fields', will suggest to the European reader many parallels with the myth of Demeter and Persephone.

The text of the play, which is published by Shuter and Shooter, Pietermaritzburg, with six full-page illustrations by E. F. Watkins, is given in Zulu and in English. We propose to publish a review in the next issue of *Africa*.

### *'Revue des Sciences Médicales, Pharmaceutiques et Vétérinaires de L'Afrique Française Libre'*

THE medical, entomological, and veterinary services of the French Colonial territories in Africa have, since 1942, issued a *Revue des Sciences Médicales, Pharmaceutiques et Vétérinaires de l'Afrique Française Libre*, which is published by the Imprimerie du Gouvernement Général, Brazzaville. The papers in the first two volumes cover a wide field, including clinical reports on some noteworthy medical cases and more general surveys of medical conditions in various territories. Among the latter is a regional account of the methods and

results of campaigns against sleeping sickness in the French Cameroons (by Médecin Colonel Vaucel, vol. i, parts 1 and 2, 1942), while evidence for congenital malaria and its important effects on infant mortality is discussed with reference to data from the Cameroons, by Dr. Perves, vol. ii, part 2, 1943.

### *Inter-territorial Language (Swahili) Committee*

THE report of activities during the year 1942 indicates that though war-time conditions have imposed certain restrictions, yet in some respects the Committee has found increased opportunities and wider scope for its work. In the words of the report, 'Throughout the year contact has been maintained with the Information Departments of both Tanganyika Territory and Kenya Colony as well as the newly established "Army Education Corps", regarding publications in Swahili and courses of instruction in that language, particularly in Nairobi. . . . A quickening interest in Standard Swahili and the more recent literature in Swahili is evidenced by increasing inquiries from all parts of the East African Dependencies. With the movement of troops and the increased facilities for travel the demand for a common standard of orthography has been repeatedly expressed. An example of this is the request for the Committee to produce a standard version of "The Lord's Prayer" and "The Apostles' Creed" that could be adopted by all shades of missionary effort.'

Contacts have also been established with certain centres in the Belgian Congo, with a view to the co-ordination of 'Kingwana' with Standardized Swahili. Eight new works in Swahili have been published, the majority being printed locally by the presses of local missions or by the C.M.S. Bookshop, Nairobi. The manuscripts of twenty-five additional works were submitted to the Committee's readers, of which four were tribal histories, one a work of fiction of outstanding merit by an African author, and one a translation of *The Battle of Britain*. Other translations have been made by the Committee staff, and are awaiting publication till paper restrictions permit; assistance has also been given in Swahili broadcasts for schools.

One hundred and twenty-two entries were received for the 'Swahili Essay Competition'; fifteen manuscripts were submitted for the 'Swahili Authorship Competition', four of which showed distinct literary ability. The 'Swahili Essay Competition for pupils in Schools for Europeans', held in that year for the first time, produced four essays, all of a satisfactorily high standard in composition and expression, and showing a remarkably good grip of the language.

### *Fisk University: Program of African Studies*

FROM America comes a Program of African Studies which has been added to the regular curriculum of sociology and anthropology in Fisk University. The Program is described in a short booklet by Dr. Mark Hanna Watkins and Dr. E. W. Smith. The latter is described as 'special consultant for the first year of the project'. As he is one of the founders of the International African Institute, members of the Institute will be pardoned if they feel an almost personal interest in, and goodwill towards, this new project of Fisk University, which would, in any case, have their warm good wishes. The School of Oriental and African Studies, of which the writer of this note is a member, will also welcome this extension of the study of African questions.

Dr. Watkins describes first the objectives of this new project. He sees the study of African languages and cultures as part of a liberal education for students who must more and more train themselves as citizens of the world. To be an Africanist, in fact, is part of being a humanist. But it has also its more practical implications. 'There is some basis for