

6. The urbanization of the Bantu has led to an increasing number of destitute children and to the necessity for providing shelter for aged natives who are destitute. Until recently it was easy to find relatives of orphan native children; but it has now proved necessary to have places of safety in the larger centres, where destitute children can be placed until provision is made for them.

7. Among Non-European juveniles and juvenile adults there is an apparent growth of destitution and delinquency. In April 1936 the first hostel in South Africa for native juvenile delinquents was opened in Durban.

8. The Pathfinder and Wayfarer Movements, with which leading members of the Institute are personally very closely associated, have undergone important constitutional changes in 1936. The South African Boy Scouts Association (for Whites) has arranged for the (Non-European) Pathfinder Movement to be recognized as a parallel, self-governing Boy Scout organization. The Girl-Guide Movement has absorbed the (Non-European) Wayfarer Movement as a branch under the direction of the Girl Guide Council.

9. In response to representations made by the Institute, the Carnegie Corporation made a grant of £1,000 for the development of library facilities for Non-Europeans, particularly Bantu, in the Eastern districts of the Cape Province. The Transvaal Committee of the Carnegie Library Service for Non-Europeans appointed an African as a full-time travelling librarian. The Carnegie Corporation also made a grant for the purpose of establishing in Durban a library of books written by African and American Negroes.

10. The Institute continues to assist Joint Councils and Native Welfare Societies with information and advice.

11. The Institute serves as secretariat to the Inter-University Committee for African Studies. Research workers in African linguistics, ethnology, and cognate subjects have been supported by grants obtained through the International Institute of African Languages and Cultures. There is thus an important link between this Institute and the Institute of Race Relations, the Inter-University Committee recommending to the African Institute subjects for research and suitable persons to undertake the work. This co-operation has proved most useful and has already led to good results.

### *Le Style Oral en Afrique.*

Si la littérature indigène fut pendant de longues années un simple objet de curiosité pour quelques-uns, de recherches folkloriques et ethnologiques pour d'autres, elle est devenue à l'heure présente, et à juste titre, un élément important dans l'œuvre éducative et civilisatrice entreprise en Afrique. Une étude très instructive des possibilités qu'elle offre vient de paraître dans *Artes Africanæ*.<sup>1</sup>

<sup>1</sup> Dr. V. van Bulck. 'Gesproken Woordkunst in Afrika met toepassing op de Ba-Kongo'. Brussel: Uitgave van de Commissie voor de Bescherming der Inheemsche Kunsten en Ambachten. 1936. Bl. 39.

Le Dr. van Bulck—à la suite des études remarquables de P. M. Jousse—y souligne l'opposition fondamentale entre le 'style écrit' des peuples possédant l'écriture et le 'style oral' des peuples ignorant l'écriture. Si les différentes manifestations de la littérature indigène n'ont pas encore pu être ordonnées aujourd'hui d'une façon nette et précise, c'est qu'ignorant les lois et les caractères propres au style oral, on en a voulu faire un classement d'après le schéma de nos productions littéraires occidentales. Alors que celles-ci sont en ordre principal une expression spontanée de la sensibilité artistique individuelle, le style oral répond chez les peuplades sans système d'écriture à un besoin organique de la vie sociale. Il y remplit une fonction essentielle dans le rituel religieux, la jurisprudence, la procédure, les normes de droit, les conventions sociales, la politesse, les amusements, les jeux.

Qu'on ne confonde point cependant le style écrit des *Kulturvölker* avec la prose, ni le style oral des *Naturvölker* avec la poésie. Pour prévenir pareille confusion P. M. Jousse a introduit une terminologie nouvelle, qui précise par là même les caractéristiques propres du style oral. Il ne parle point de:

poème, chant,	mais de	récitation
strophe	„ „	récitatif
refrain	„ „	module, schème récitatif
vers	„ „	schème rythmique
poète	„ „	compositeur, joueur de clichés, récitateur
mètre	„ „	rythme
césure métrique	„ „	balancement binaire balancement ternaire
répétition	„ „	parallélisme
traduction	„ „	décalque
rime	„ „	cliché clause cliché agraphe

Appliquant ces notions au style oral chez les Bakongo, le Dr. van Bulck distingue parmi les genres qui y fleurissent la récitation professionnelle notamment dans le cérémonial religieux, les actes de la vie juridique, les chroniques tribales—les récits traditionnels—les discours de société parmi lesquels les fables tirés du monde animal—les récitatifs de l'improvisation—les refrains stéréotypés.

On comprend aisément que le contact du style oral avec une civilisation technique et scientifique lui devient fatal. Non seulement les jeunes générations, aveuglées par la culture qui leur vient d'Europe, se détachent en ce domaine comme en tout autre de leur passé traditionnel, mais la mémorisation et la récitation elles-mêmes se perdent au fur et à mesure que la lettre et le livre font leur apparition. Le Dr. van Bulck envisage trois hypothèses: l'infiltration d'une langue de communication, l'introduction d'un dialecte étranger par l'enseignement et l'évangélisation, l'évolution sur place du style

oral en style écrit. C'est évidemment la troisième hypothèse qui offre le plus de chances pour sauver ce que le style oral possède de viable. L'auteur termine son étude en faisant quelques remarques très judicieuses, pour que la codification du style oral se fasse, tant pour la forme que pour le fond, sans le schématiser ni le déformer. (*Communication du* PROFESSEUR N. DE CLEENE.)

*Fostermothers in Africa (Lactatio serotina).*

REPORTS from various parts of Africa relate the fact that older women are capable of 'bringing back their milk' in order to nourish a child whose mother has died or is unable to suckle her baby. David Livingstone, in his book *Missionary Travels and Researches in South Africa*, says (p. 111): 'I have examined several cases in which a grandmother has taken upon herself to suckle a grandchild. Masina of Kuruman had no children after the birth of her daughter Sina, and had no milk after Sina was weaned, an event which usually is deferred till the child is two or three years old. Sina married when she was seventeen or eighteen, and had twins; Masina, after at least fifteen years' interval since she last suckled a child, took possession of one of them, applied it to her breast, and milk flowed, so that she was able to nurse the child entirely. Masina was at this time at least forty years of age. I have witnessed several other cases analogous to this.'

The subject of 'creating fostermothers' is dealt with in an article 'Fostermothers in Ulanga', by A. T. and G. M. Culwick, published in *Tanganyika Notes and Records* (vol. i, pp. 19-24). The article is particularly valuable because it is based on personal observation and gives a detailed description of the custom and of all the proceedings connected with it. Both women with whom the experiment was made were middle-aged and were not far from the menopause. They had not got young babies of their own nor were they pregnant. The treatment to which they were submitted was as follows: they drank quantities of a thick hot soup made with the pounded leaves of four plants, ground ginger, ground seeds of one particular kind of pumpkin, and plenty of salt. Their breasts were gently but firmly massaged with a hot infusion made from the pounded inner barks of the wild fig-tree, and two other trees, with the root-bark of a fourth. The child (who was the woman's grandchild) was constantly put to the breast. The result was that after a few days the women were able to express from their breasts, first a watery liquid, and soon after milk.

The practice is known to exist in several parts of Africa and in other parts of the globe, and the authors quote examples. Attilio Gatti devotes a whole chapter to it in his book *Hidden Africa* (London 1933). The subject is extensively treated in M. Bartels, *Das Weib in Natur- und Völkerkunde*,<sup>1</sup> he

<sup>1</sup> The exact title of this important publication is: H. Ploss u. M. Bartels, *Das Weib in der Natur- und Völkerkunde*, 10. Auflage, herausgegeben von P. Bartels,