

or of immediate interest to him, books dealing with facts instead of with mere imagination, and this is confirmed in this case. He does not read for pleasure only or to while away an idle hour, but in order to learn. Books on social questions, on general education, on simple science, on agriculture, on the life and the past of his own country, on conditions in Europe and America, on history, are those which are in greatest demand. The same is true of biographies—every African is fond of reading them.

At the Conference of Non-European Librarians, Mr. H. Liebenberg, Inspector of Native Education, mentioned some of the obstacles to creating a reading habit among Natives, saying: 'There are few books to read in our Native schools. In other schools you will find a set grade of readers in English. We have few readers in the vernacular. Secondly, most of our schools are so overcrowded that the books are just hidden away in a corner. We have no shelves, no cupboards, no quiet. There is no desire on the part of the teachers or children to read. Most of the children come from homes where reading is not encouraged, where they have to work. Most parents would strongly object if they saw their children reading. There are no quiet nooks and corners in which to read. . . . There are few books to give, and most are too difficult for the Native to understand.' (*From the Second Report, July 1938.*)

Bantu Welfare Trust.

THE Bantu Welfare Trust was founded in Johannesburg in 1936, with a capital of £50,000 and a regular annual income of £1,500, apart from donations. The Second Annual Report, 1937-8, states that the Trustees have continued the policy of confining benefactions to projects having special significance for the advancement of the (South African) Bantu population as a whole, and organized on a national scale, rather than to purely localized efforts. With this end in view, one-third of the regular income was, as in the previous year, granted to the South African Native College and one-third to the South African Institute of Race Relations. The South African College has used the grant in the main for promoting the study of African languages and cultures. The College recognizes the great importance of Bantu students being kept abreast of recent research into their own cultural heritage, and has applied grants to the improvement of the Howard Pim Library by the addition of monographs on African tribes and their languages; it has also made grants to advanced students for research and has organized a series of lectures on methods of study of Bantu languages, of anthropological study and research, of Native economic conditions, and methods of social work among the Bantu.

The South African Institute of Race Relations devoted part of its grant to financing the Legal Aid Bureau established in Johannesburg in 1936, and

to investigations into Native wages. The remainder was credited to general revenue to assist in carrying out the various activities of the Institute.

The remaining third of the income was used for a number of purposes, one of them being to assist the Transkeian *Bunga* (National Council) to appoint an organizer to give advice on the management of co-operative credit societies in the Transkei.

The very heavy mortality in child life in the urban Native locations induced the Trustees to help in inaugurating nursery schools where children's nurses could be trained and instruction given to parents. Grants were made for work of this kind in Pretoria and Johannesburg. The work in Pretoria will be developed on a national scale. It will be staffed entirely by Natives, but the Native workers will be trained and supervised by a highly qualified European expert and by a woman doctor who has specialized in Native children's health work. The Native staff will be trained under simple conditions, and it is hoped that they may keep sufficiently in touch with rural life to be useful afterwards in starting even simpler nursery schools in small town locations or rural reserves. Both the Johannesburg and Pretoria Municipalities are assisting to a considerable extent in the financing of these and similar projects.

Since Natives are not recognized as employees for the registration of trade unions under the Industrial Conciliation Act and as Native unskilled workers are not covered by representations made by trade unions before the Wage Board, it has been found necessary to arrange for special representations to be made on behalf of Native unskilled labourers by encouraging them to combine on sound trade union lines. Efforts along these lines were also subsidized by the Trustees.

Mitteilungsblatt der Gesellschaft für Völkerkunde.

DAS vorliegende Heft (Nr. 8, 1938, 54 S.) enthält eine Reihe von Abhandlungen, die teilweise auch Nachbarwissenschaften der Ethnologie betreffen. Georg Friederici, der bekannte Amerikanist, legt in einem mit ausführlichem Literaturverzeichnis versehenen Aufsatz unter dem Titel 'Die Heimat der Kokospalme' eine knappe Zusammenfassung seiner Untersuchung des kulturgeschichtlich wichtigen Themas vom völkerkundlichen Standpunkt dar. Entgegen der lange Zeit vorherrschenden Ansicht für eine amerikanische Heimat des Baumes hält Friederici ihn für einen relativ sehr jungen Einwanderer aus der Südsee — vorwiegend aus technologischen, überlieferungsmässigen und linguistischen Gründen. Hans Nevermann, der Berliner Ozeanist, berichtet anschliessend über 'Indonesische Einflüsse auf Neuguinea' mit interessanten Hinweisen auf die Rolle des Islam. 'Die Hochgottgestalten der Ao- und Konyak-Naga von Assam' behandelt Christoph von Fürer-Haimendorf in einem kurzen aufschlussreichen Bericht. Von allgemeinerer