

Moru, Madi), auxquels les pygmées l'auraient empruntée. Il n'y a entre la langue de ces peuplades et l'Efe que des différences dialectales de peu d'importance.

'Schebesta écarte l'hypothèse que les pygmées auraient emprunté leur langue de campement aux envahisseurs soudanais. Il soutient au contraire que les Soudanais ont perdu leur langue en empruntant celle des pygmées. Pour rendre plausible un phénomène aussi extraordinaire, Schebesta propose l'explication suivante: la cause de cette assimilation rapide se trouve peut-être dans le fait que la langue originelle des pygmées était apparentée au dialecte Lese-Mamvu, de sorte que le mélange intensif qui se produisit rapidement, produisit d'une part la langue Lese et d'autre part l'Efe, qui se présentent comme deux dialectes voisins. D'où la conclusion que la langue originelle des Pygmées-Bushmen devrait être proche du soudanais.

'Hypothèses hardies et subtiles, que des enquêtes ultérieures confirmeront ou infirmeront.'

### 'Christian Marriage'

THE REV. DR. W. Y. TURNER writes as follows:

'Allow me to thank Mr. Parr for his courteous reply in the current issue of *Africa* to my note on "Christian Marriage of Africans"—especially for his explanation about the Blantyre Native Association, which opens up the question as to whether the opinions expressed by that body are relevant to the discussion.

'For the elucidation of my remark about Christian Marriage, the meaning of which has eluded Mr. Parr, I might refer him to the seventh chapter of 1 Corinthians, or again to the Tambaram Conference Report, pp. 157-8. Africans readily understand the term.

'I agree with Mr. Parr that clear definition of terms is necessary in such a discussion as this: such definition is needed not only for the term "Christian Marriage", but for the term "Christian" itself as used in the article in the January number. Perhaps I ought to state what I understand by "Christian Marriage". I would put it thus—Christian marriage is a contract between two individuals freely entered into in the sight of God and in the presence of competent witnesses, in the full understanding that it leads to Christian wedlock in a life-long, monogamous, equal partnership.

'Mr. Parr says, "I cannot believe that any African is denied legal status for his marriage." The following case may be cited: After due publication of banns, with the full consent of all parties, a marriage was celebrated in church. The parties signed the Government Register in the presence of witnesses, who also signed; the counterfoil (i.e. the Marriage Certificate), also duly signed by principals and witnesses, was given to the couple; and a copy on the appropriate Government schedule was sent to the Registrar-General, who duly registered it. In the course of subsequent litigation, the man produced his Marriage Certificate in court, and was told by the Magistrate, "That is no marriage". When asked some time later what the Registrar-General had registered if that was no marriage, the Magistrate said it was difficult to say, but he based his finding on a clause in the ordinance (referred to by me in the July issue).

'I like Mr. Parr's statement that "a marriage can become a 'Christian Marriage' if the parties have the intention . . .". My only difference with that is that, given that intention, it *is* a Christian Marriage; and in the marriage service the parties are encouraged to seek God's grace and power, which by faith are operative within them to bring their intention to full fruition in Christian matrimony.'