

other hand, considered herself betrothed to him by this act, an impression which he unwittingly confirmed by eating meat offered to him by her, not knowing that for a woman to accept meat from a man, or *vice versa*, is an acknowledgement of consent to sexual intercourse between them. When, finally, she was compelled to marry an unloved old chief, she gave to the son she bore to that chief 'the trader's' Native name, Gwaliso Umkonto ('Fill your stabbing spear, the ever thirsty one'), as an expression of her wish that his spirit and quality might be perpetuated in her son. One can only say that these stories show Native women to be capable of a completeness of unselfish devotion and tender attachment equivalent to what in European literature we know as 'romantic love'. There are countless details to interest the social anthropologist, illustrating native technique in diplomacy and formal negotiation; the cunning and cruelty of witch-doctors; the uses of Konza and Hlonipa names; the kinds of native beer, their uses and modes of preparation; details of dress; of salutations proper to superiors; of conventions regulating the speech and behaviour of women who value their modesty. These and many other things are here accurately and vividly described in their natural setting, from first-hand observation and with artistic skill.

I have drawn attention to the topics of obvious interest which cannot fail to strike every reader of *The Bush Speaks*. But the careful listener to the voice of the Bush will find that there are tones and over-tones which only a discriminating ear can detect. The author himself repeatedly hints that there is more in his pages than appears on the surface. The reader who is not content merely with the adventure and the romance, with glimpses of history and curious details of native lore and custom, will find ample scope for the exercise of his ingenuity in the search for this hidden meaning. Perhaps these words from the Preface will give him a clue: 'The Bush is old, yet primitive. Never did its trees bend their domes to pulpit-thunderings in man-built churches. It was not blessed with Sunday-school teachings; it was not crammed with so-called knowledge. . . .' (*Communicated by* PROFESSOR R. F. ALFRED HOERNLÉ.)

### *Scriptures in African Languages.*

DURING 1936 the following six African languages have been added to the long list in which the British and Foreign Bible Society has published parts of the Bible:

Aladian, a language spoken by about 800 people, mainly fishers, on the Ivory Coast between Bassam and Lahou. (St. Mark's Gospel.)

Mbum, Cameroon. The tribe only numbers 10,000, but the language is spoken by ten times as many people belonging to neighbouring tribes. (St. Luke's Gospel.)

Ntomba, spoken near the Lakes Leopold II and Tumba, Belgian Congo. (St. Matthew's Gospel.)

Ngambai, the language of a tribe numbering about 100,000 who live in the Ubangi-Chari province of French Equatorial Africa. (St. Mark's Gospel.)

Suk, a Nilotic language spoken in Kenya by 24,000 people. (St. Mark's Gospel.)

Direre, one of the very numerous languages spoken in the Nuba Mountains in the Anglo-Egyptian Sudan. (St. John's Gospel.)

The New Testament has been completed in Lugbara (Anglo-Egyptian Sudan) and Munshi or Tiv (Nigeria). The first consignment of 500 copies of the Lugbara New Testament were sold out as soon as they arrived. Many people who had paid their shillings in advance had to be disappointed, and urgent demands for more were sent home.

Translations of the whole Bible have been published in Venda (N. Transvaal) and in Lur (Anglo-Egyptian Sudan). (*From the Annual Report of the British and Foreign Bible Society.*)

### *Groupe d'Études de l'Afrique Tropicale.*

PLUSIEURS tentatives ont été réalisées depuis quelques années pour constituer à Paris un groupe d'études de l'Afrique Tropicale. Les pourparlers engagés à cet effet viennent d'aboutir à un heureux résultat. Grâce à l'aide du Centre de Politique Étrangère, on a pu former un organisme qui s'intéressera à l'Afrique Tropicale et à Madagascar. Il se propose d'étudier les grands problèmes actuels de la colonisation à peu près dans le cadre du programme dressé par cet Institut. Son activité se traduira par des publications d'ouvrages et d'articles et en outre par des discussions libres et officieuses sur des sujets présentés par des Membres du groupe ou par des personnes étrangères. Deux Directeurs ont été choisis pour orienter ces études. Le premier est M. Charton, Inspecteur Général de l'Enseignement colonial, et l'autre, notre Directeur M. le Professeur H. Labouret.

### *Vernacular Periodical, No. 19, Shauri na Hadisi ('Conseils et Histoires,' Swahili).*

LE *Shauri na Hadisi* est un périodique mensuel en langue Swahili, publié et rédigé par Mlle Reeve, aide-médicale accoucheuse-infirmière à la mission de Baudouinville (Pères Blancs d'Afrique). Fondé en Janvier 1933, il a pour but de donner des conseils d'hygiène et de pratique de vie chrétienne à l'élite intellectuelle de la mission. Subsidièrement aussi il se propose d'entretenir et de parfaire l'éducation de cette élite en mettant à sa disposition une lecture autre que celle que fournissent les livres classiques ou d'enseignement religieux. Le titre du périodique 'Conseils et Histoires' indique nettement ce double but.