nent in respect to the office of the Secretary for Native Affairs and the unnecessary changes in the ad- ministrative arrangements in the J Native Territories, which we have striven to oppose. In deeds of constructive statesmanship the Natives have nothing to thank the Sprigg Ministry for. All the same our people have been content to be let well alone. But the present crisis has come in the nick of time, just when the observer of events could see that the pendulum was beginning to swing back in the direction needless, mischievous, changes under the old benevolent phrases of advantaging the Natives in a way that Natives and their friends could not understand. At any rate the change of Government will give us breathing time, and for ought we know it may be the precursor of a new and hopeful era of real benefi­cent reform, and absolute confidence in the country’s rulers.

Notes of Current Events.

Meetings of representatives of various religious bodies, more particularly those coming under the description of Noncon­formists, have taken place during the past week. The Presbyteries of the United Presbyterian Church and of the Free Church of Scotland held their sessions in Kingwilliamstown as usual. The attendance at both was not so large as on other occasions. The annual meet­ing of the Congregational Union sat at Somerset East; and of the many and various resolutions relating to the work of that body, we note, as a matter of general interest, one respecting the representation of the Congregational Union of South Africa at a Pan-Congre­gational Assembly to be held in London in 18fJ. It was resolved that two mem­bers of the Union, one a European and the other a Native Minister, be appointed to represent the Union at this Assembly. In the resolution coupling a European and a Native in the Representation of the Union at the Pan-Congregational Assembly in London, we discern a wise resolve, which accentuates the sanctified common-sense, long characteristic of the Congregational Church. We doubt whether in any other body, and in so limited, albeit an onerous, representa­tion the Native would have been thought of. °

Rev. A. Mabille, the well-known French Missionary in Basutoland con­tributes to the current number of the *Christian Express* a luminous and read­able account of the work of the Society with which he is connected during the past year. It shows that steady progress has been made—the number of evangel­ists and teachers having increased by 15 from 190 in 1883; that of communicants shows an increase of 390 from 6,543 during the corresponding period. The number of candidates for baptism stands at 3099 a decrease of 277 from the return of 1888. The new converts during the year number 1,254, an increase of 232 on the figures of the previous year. The at­tendance of children in schools has in­creased from 5347 by 1155 and the col­lections for the work exceed what they were in 1888, £821 by £240. On the whole the results are very satisfactory, al­though M. Mabille remarks that the numbers of communicants and class members would be larger, if they had not given over to other denominations, especially in the Free State and East Griqualand several of their stations, wishing to concentrate efforts in Basuto­land. It is, moreover, satisfactory to find that the French Society is about to experiment in the direction, from which they have hitherto shrunk, of instituting a Native pastorate, a theolo­gical class having been begun three years ago. Two of the class are now to be put on trial for a year and then to be ordained. M. Mabille assigns a reason for being last among churches in organ­ising a Native pastorate. “ We work perhaps with too much caution,” he says, but they don’t think that it is a fault; for, he continues,“ we want our Native pastors to be well-educated, to have manners, to be able to lift up their future congrega­tions to a more elevated state of Christ­ianity and civilisation.” The ideal is a good one and we wish them Godspeed in pursuing it.

In the same communication M. Mabille imparts information concerning the drink evil that will mar, in a marked degree, the joy of the well-wishers of Basutoland because of the results just stated. “ Drink­ing,” he writes, “is greatly on the in­crease in Basutoland. A few weeks ago, a chief, rather high in rank died from drink, and I am much afraid that others are following very hard in his footsteps. I believe that the regulations made by the Government of the Orange Free State ; against brandy selling on the border have been relaxed. I cannot explain this new invasion of brandy into Basutoland in , any other way.”

There is an important statement in Mr

 Mabille’s account which those interested in Mission work in this country would ’ do well to ponder over carefully. Hi 1 states as the result of long experience Mission work in Basutoland that “ We see more a.id more that the way to bring the Natives to give up their heathen customs of circumcision, polygamy, am cattle-marriages lies perhaps more ii c educational efforts than in evangelistic r work. The present generation has no n been educated enough, and we must keep on founding schools in every possible place, in order to get the minds of the „ children impregnated with Christian & truths. This is not to say that we will relax our efforts in evangelizing the heathen. But,—who knows?—we perhaps approach the time when heathen ” adults, who have heard the gospel hun-

July 10, 1890.] IMVO ZABANTSUNDU (NATIVE OPINION). 3

UVIWO LOKUQALA LWEZIKOLO-

izilaula ngokwayo intlanganiso, ekude enzuzwini wabonakala wona umlisela iveyini—indlavini—usapo abangangeni isizi oyise e Lovedale, Gqumahashe, Transkei, ewe e Koloni yonke ukuba n mlisela besinokuwubiza ngamagama ngomso ukuba ubuye wapinda ento ezingoma ebivunywa zi choir ine ebeziko kobo budididi bentlanga iso, ayibanga nancasa ngenx’ enokungalisi akali yingxolo yabate ngelabo bazokumana umfundisi. Iboyisile abapati oi itlanganiso yapatwa ngabafana abade igxotwa. Yapuma ke intlangano enje kubambi, engabanga nambeko, kuzola, engena ndlebe, endingekayazi enjalo,

omfundisi akayi kulibala, efanele. we kutiwa “ nobabona ngezixakato ibo,” kwangokunjalo nezibhoxi nozina ngezinxibo zazo nxa ziya kwimbuto Y jmigeobo onjengalo. Lihlazo—ndiyeke it xebe. s<

HE KE !

Esinye sezibhoxi sisentanjeni siteta j, je ngokusuke sigeze sigqitise kulomgcobo, sisuke saqiwula isitshetshe samane kugqasinqa pakati kwabantu apa sisiti iya kuhlaba umntu, bade benza imizamo yokumkupa lowo ate akuba pandle 'aselekumbula komnye wabo bebemkumka endlwini, u Fulenki Roro, osinde $ so sipompotelana sesimgqwizi-gqwizila gemela leyo, abayihlute singekade si- E lenzakalise noko, kanti seleko amapolisa amtabata amsa kweye Nkosazana ihotel. Eye pambi komantyi namhlanje avuzwe ngenyanga yonke esebenza 0 fulniti. U Popi ngegama akazitandi akade.

ITIMITI KWAKONA.

Siva ukuba ngokuhlwa ngo-Mvulo, th July, 1890, kuyakubako kwalomgcobo weyase Rabe (Barkly Street Church) abantsundu. Umlisela nomtinjana uze izole ukuze ugcobe kahle.

IBHONGO LE TENNIS.

Beke kwamane ukubako unchum wenteto yokungati amanenekazi azakumisa t Club ye Tennis, site sisaxonxe indlebe iba lento yode ipumelele, suka kwati ‘ waka, asazi nokuba lonto iwile, ilityelwe kusinina, kanti lamanenekazi akayilibali i rona i fifteen yakwa Mgibisa. Au! mananenekazi ase Kimberley ipelele pina kaloku i Tennis ?

izikolobho.

Umsebenzi uko wanqabi ngokungatembisiyo kwinyanga ezigqitileyo ngenxa yokuvalwa kwezikwati bagxotwa abantu kwanzima emadodeni ngoko. Kute kwakuba njalo kwabonakala kungeko kunceda ko Joseph, no John, no Jim laqubula ihabulsaka zazala umoya ukulinga kulendlela kaloliwe imbiwayo i suka apa iya e Bechuanaland. Zibuye lavulwa izikwati kwinyanga efileyo ngoko ke sivuya kunye namadoda aqhele ( “dambulo” kuba besekunzima ezinkukwini—danke. :

1

0 Rev. P. J. Mzimba e Johannesburg. ;  , [NOOWAKONA.]

Iveki eqale nge 5th May ibiye balulekileyo kumzi ontsundu e Johannesburg. Kute kwange veki engapambili kwako udumasi lokuba kuko umfundisi ontsu­ndu ozayo. Ite yakufika iveki yokufika ko mfundisi waba nevuso umzi. Isicaka se Nkosi sigaleleke apa mgomhla we 8th May kusasa yaye ibiyimini ebanda ku­nene. Ngomhla we 9th May impi entsundu yambulisa umfundisi nge Tea­meeting eyayi nomculo. Le timiti yaba nesitozela ngobuko be *elders* zika Mr. Allan o Hon. Jno. Tudhope (late Colonial Secretary), Messrs. F. W. Bompas, Jno. Tudhope, jr., Mr. and Mrs. McBride, Mr. and Mrs. Bilbrough no Rev. Mr. and Mrs. Allan. Lite lakupela ixesha lokudla kwafuneka kuqutywe umculo; wona upetwe ngu Mr. Solomon Govo obesakuba yi teacher yase Burnshill. U Rev. A. Allan uvakalise into azele yona u Mr. Mzimba—umsebenzi omkulu awutunyi- weyo ukuza kufuna intsizana ezingazaniyo ne Nkosi, nokukangeia ukuba kungakona nto yenziwa yona ukumiswa i Native Presbyterian Church. Nankoke umfundisi wenu. I Programme ibe ne pieces zo Messrs. Solomon Mo .ali, Isaac Low, Thomas Levi, Solomon Govo, E. Nyati, Gordon and Peter Figilan, Miss Annie Solomon. Imvumo yayi mnandi nakuba ingeze itelekiswe nemvumo zase Koloni kuba kweli lase Transvaal tu into ezintombi zokuvuma. Into ete yambi kuba kwati kanti kuko imipefumlo ebandezelekileyo tina sigeoba nje, kuba kwasa kuko izidumbu ezibini eziqungquluze ezitrateni; omnye ugumlungu ofe butywala, omnye ngo ntsundu oqangqululwe isisu wanqanyulwa noqoqoqo ngebhoso. U Rev. P.J. Mzimba upose amazwi ate usengo nyawo zimanzi; ukuba ebe ngumfazi ngeba usagungxile, solokoke uyindoda. Ukuza kwake apa utunywe yintlanganiso yabafundisi ukuba azokuqala isiseko sokuba kumiswe umzi we Natives Presbyterian Church. Ukuza kwake uqale kwase Queenstown epelekelelwa yimitandazo kwada kwase Alvane nase Rouxville. Ute akeze kribanga, uze kuquba umsebenzi, kuba wona umkulu, anga ke ngoko bangati abazalwana bake base Wesile nabase Tshatshi bati ukuwuquba kwabo umse­benzi bubambisane. Yena uzokwendela kwintombi entsha, nakuba elixego. Kekalqku nalendoda azokwendela kuyo ayikabinandlu. Umsebenzi ka Tixo ngumsebenzi omkulu. U David uyise ka Solomon wasikelelwa ngu Tixo kuba wayefuna ukuba kwakiwe indlu yenkonzo, ze ke nani niyisukele londawo. Masingungane, ati amadoda angenayo ezityalikeni, ancede ngokuti eze namanve angangeniyo. Uzokuqala umsebenzi. Liko itemba. Uti akubhekabheka abone kuko no dade iti londawo imvuyise kakulu, kuba apa kwa Tixo umsebenzi ucunyiswa ngodade. Ubulele lamadoda' amhlope kakulu kuba ezokwenza isihomo knlentlanganiso O Messrs. McBride, Shepherd no Hon. Jno. Tudhope, nabo benza amazwi enkutalo netixalenye yabantsundu kwa­ngokunjalo. U Mr. John Mtshuli ute entetweni yake wateta ngododana lwase Koloni olufundisiweyo, nolwase Natal— nalo olwafundiswa e Koloni—ukuba luti lwakufika xweli lase Rautini luziiibale; ati nabe ngama Kristu ati mhla awela i , Ligwa abashiye apo ubu Kristu babo.

Lenteto yomfo ka Mtshuli (umshumayeli) yaviwa kakubi yinxenye yododana . ngokukodwa yimpi yase Natal, into zo

Sipakela umzi ingxelo yoluviwo lwentsapo

 olwalungo April. Ababengenise amagama ] babegqitile ewakeni—1,330, baza abangenayo ba 1,295. Abapumelele *First-Class '* 240; *Second. Class* 690; abangapumelelanga 365. Abafelishe kwi English 184, 94 kwi zibalo, 164 kwi History, 83 kwi Jografi, 273 ababebutataka kazo zonke. Sidwelisa ] amagama abantu nabavela kwizikolo zetu :—

SCHOOL HIGHER EXAMINATION. ,

48 Gray, James, Lovedale.

213 Geddes, Alex., Lovedale. SCHOOL ELEMENTARY. ;

FIRST CLASS.

41 Bikitsha, Healdtown, I

61 Tlmnas Percy, Bensonvale, 72 Alli? K. Welsh,

83 S. A; Mahlentle, Lovedale,

111 Katherine E. Hurt, Bensonvale, 128 Bennie Mahlasela, Clarkebury, 184 Julius Ngxola, „ 188 Amos Qunta, Blythewood, 198 Charles Kinsley, Lovedale, 203 Elihud Sitela „

209 Peter Mti, St. Matthew’s, 212 George Rogers, Lovedale, 225 Jesse Peter, „

SECOND CLASS.

241 Amelia Siema, Lovedale, 252 Joel Mahlaka, Blythewood, 259 Walter Jijana, Clarkebury, 274 Enoch Sangoni, 282 Richard Maaiko, Blythswood, 303 Beuben Kwaza, Healdtown, 317 C. Henry Msikinya, „ 322 Adolph Bottoman, Lovedale, 363 Lilie Chapman, Bensonvale, 390 Gordon Sonqishe, Lovedale, 399 Ella Tyamzashe, Lovedale, 402 Sophia Ndandwa, Healdtown, 410 Allison Sanqella, Lovedale, 421 Mti, Lovedale, 426 Josiah Kumalo, Lovedale, 466 Charles Weir, Loveda'e, 472 Elijah Jayiya, Blythswood, 526 Joel MpondO, Blythswood, Eliz. Zokofa, Lovedale, 532 Charlotte Hunter, Lovedale, Fredrick Lethlnb^ka, Bensonva’e, Garner Mdleleni, Lovedale,

539 Elisha Mda, Transkei, 548 Solomon Kiviet, Lovedale, 552 Josiah Mguli, Lovedale, 571 Horace Nonkwelo, Clarkebury, 576 Geo. Dlakiya, Healdtown,

Jane Lokwe, Lovedale,

612 David Cembi, Clarkebury, Lennox Tshaka, Blythswood, 617 Geo. Knoll, Lovedale, 630 Stephen Makanla, Clarkebury, 637 Jno. McGillvray, Lovedale, 655 Martha Mo’O, Lovedale, 663 Isiah Mahlali. Clarkebury,

Robisea Mongane, Lovedale, 668 Frank Brownlee, Lovedale, 674 G. Wm. Dick, Healdtown, 689 Palmer Mgwetyana, Clarkebury, 694 Arthur Taunton, Lovedale, 717 H. Mdolombn, Healdtown, 726 E. Magayo, Healdtown, 756 Ndaba, Jafta, Heald Town ; Magaba, R., Heald Town.

758 Waters, R., Clarkbury.

782 Magodla, Jam., Lovedale; Munyuku, C., Clarkebury ;

794 Dyman, R., Blythewood.

811 Oulong, H., Lovedule.

815 Nejame, C., Lovedale.

816 Ngoyi W., Lovedale.

836 Marven, W., Lovedale.

842 Ngcayiya, M., Lovedale.

844 Phoolle, A., Bensonvale.

849 Edwards, G., Lovedale.

858 Bala, P., Clarkebury ; Norris, 0., Blythswood.

876 Tidi, T., Bensonvale.

896 Smith de, Walter, Lovedale.

909 Mfihlo, C., Clarkebury.

923 Mzamo, Alice, Lovedale.

926 Mzamo, Claslilu.

Amacapaza nge Kimberley.

[NGU dayimani.]

Kimberley, July 2,1890.

KUTE XUM TU.

Akusabonakali nto iziudaba epepeni apo ngalomzi mkiilu kangaka, kanti kutiwa izityudini zipelele apa kodwa ngo *never mind* abajonge *inyushu* kupela, kanti abazalwane ‘abase Koloni bazita- nda kakulu indaba zeli lembokotwe.

UMFUNDISI OMTSHA.

U Rev. Mr. Conjwa owalatelwe apa e Kimberley yi Nkomfa egqitileyo ugaleleke kweli lembokotwe ngembula mbete yomso wo Mgqibeloogqitileyo, 28th June, 1890, kunye nosapo Iwake. Abatetateti bati usemtsha umfundisi.—Kulungile.

ITIMITI E WESILE.

Lembinini yentlanganiso embi kunene kambe ibisenzelwa ukumamkela umfundisi omtsha ngokuhlwa ko Mvulo, 30th June, 1890, kweyama Wesile e Malay . Camp apa. Babe baninzi abantu ngoku kubi ngangokuba kuxinane kungabiko nebala lokuma ngenyawo zona zodwi (engaba ikwasesinye isizatu sokonakals kwalo mgeobo ubumkulu kangaka endlwinl. Inkatazo yonke ibiyawa nempi apa yabafana ebabbotoloshi ebonakele kwange dyasi, neqhiya, zikafi emiqaleni, ngokuza ingazilungisanga kwinto afanele kukuba umntu azilungis nxa aya kuyo. Kubeko nezihlobo ezi mhlope, u Rev. J. Morris (obepete isi blalo) nelinye inene nenenekazi. Emve ni kokuyivula ngesiko intlanganis Umpati-sihlalo pakati kwengxolo enkul nama hemhem nbize u Mr. J. W. Sepuri Igosa, ukuba afunde i address ebilungi selelwe umfundisi, esinosizi ukuti ayi banga nakuvakala kakuhle ngenxa yingxolo, ite yakugqitywa wapakama Mr. Conjwa ukuba enze awombulel koko ingavakalanga into abeyiteta, kodwa pakati kwenteto ebemfutshai ngesizatu sokungazoli kwentlanganiso ndiqaule ilizwi ate umfundisi “ uyiboni into abayiyo abantu base Kimberle; kanye lanto ayixelelwe ukuza kwake, ayilihoyanga intlanganiso nelilizwi, til ngatini no Mpatisihlalo akanceda nto

Kumalo nezo Xaba zazizi bingi-bingi. Lendawo yalungiswa yapela. Kule Tea-meeting kwakungenwa ngemali, kwafunyanwa £16. Yahlekiswa intlanganiso ngamabali ka Mr. Thomas Levi. I Sabata yokuqala ka Rev. Mr. Mzimba elapa yayi yeyomhla we 11th May, text yake yakwi Genesis iii. 9, kwizwi eliti Upina ? Utsho lomfo welase Maxhoseni sava sizifuna okunene noko sizindlavini.Ngomhla we 21st May kwamenywa umzi ontsundu ngamagwangqa, yayiyi ntlanganiso engo zilo. Isihlalo sasigeinwe ngu Mr. Goch, obefudula eyi M.L.A. p yase Kimberley, epahlwe ngamacala omabini ngo Rev. P. J. Mzimba, no Mr.

Edwards, no Mr. Solomon Govo. Le ntlanganiso yayi ngokumiswa kwe Tempile kwaba Ntsundu e Johannesburg.

Yonke intlanganiso yavumelana ukuba Si imiswe. U Mr. Edwards wada wati sonke tina bamhlope sinetyala kuye u Tixo ngokuba singenzi nto yakunceda abantsundu. Bayatshabalala luselo, u inxenye ivela kumazwe akude e Zambezi apo kungeko Lizwi lika Tixo; bakufika apa into abayifuuda msinya kusela ku- t nokufunda izwi lika Tixo. U Rev. P. J. E Mzimba no Mr. Solomon Govo nabo bapose amazwi amandi. U Rev. P. J. C Mzimba uwuouba umsebenzi ngenkutalo enkulu, ngemini ze Cawa uhamba evukusa pakati kwe ntlanga ama Nyasa nama Tonga, ama Tshangana nama i Nyembana, ama Awuwa nama Swazi, njalo-njalo. Ngamana ingati yonke imbewu ayihlwayelayo iwe kumhlaba i olungileyo.

ABANTU NGABANTU.

Ukuvulwa kwe Tyalike e Gcirala.

—Kulenyanga bekuvulwa ityalike yehlelo le U.P. e Gcibala kwa Mkehle e ’ Makuzeni. Yaye ingu N. O. Thompson, 1 Esq., R.M., esihlalweni. Ute akuyivula, u Rev. James Davidson watata intshayelelo Esibhalweni Esingcwele apo kutiwa, J “ Ubuko bam buyakuba nani futi-futi.” ’ Waye ebabonisa ukuba u Tixo selekona • ngoku, wati ize bangamvumeli ukuba 5 emke.aze abeko futifuti. Ute akuhlala u ’ Mongameli ubonise ngashushu imfaneleko yento ezokwenziwa ngalemini, wabakumbuza namazwi omfi u CaptainBlyth okuba “ Ngapandle kwetyalike uezikolo zabantwaua Amamfengu akasoze abe luhlanga olumiyo, okanye no Rulumente uya kuhlala eketana nawo ? amadlala,” naye uyawasekela lawo mazwi kakulu. Emvenikoko ulese umse­benzi netyala elihleliyo elikwi £130, ’ ute egqiba wavulela Iwasuka lwaqekeka : udonga. Kumadoda abeko ewonga ngo Messrs. Wm. Njikelana, Jobe, Mkehle, ’ Nofotyo, Bikitsha (Wesleyan), Katangana (Wesleyan), azimasa indlu. Yaqala impi yayinto emnandi kakulu, zaye inkomo zona negusha zifile ukudlisa ainabandla. Nditeta abafazl bamaqaba batshikilelana ukunikela benza umcule omhle kakulu, nangekwele elikulu. Kwati kupakati zangena intombi zamaqaba zisuka pa­ndle ukuya kunikela int’wende ke leyo awada no Mr. Njikelana wadinwa yi *askuku.* Ngamafupi, lati litshona laye selitshayelwe seyevavanyana *ngentsimbi* ngoku.

Inchuka.—Baku 203 abanta abadliwe zezi zilo e Russia ngonyaka ogqitileyo.

Native Opinion,

THURSDAY, JULY 10,1890.

THE phenomenal defeats on the Gov­ernment Railway propoposals, which have been the centre of attraction in the Cape political sphere during the whole of the ’ month of June, have culminated in a Ministerial crisis, intimation to this effect having been given on Tuesday, when the adjournment of the House was moved till today to enable Ministers to consider their position. This form of expression is know to be but the euphemism a for resignation. It would have clearly needed “ a Colonel purge” to get Ministers out of office had they decided to stick to the Treasury Bench after the repeated and apparently determined blows administered to them by over- whelming majorities. So unless they were absolutely bereft of all a self-respect, it is perfectly natural that they have elected to vacate office. An opening and an opportunity has thus occurred to enable q the politicians who have long sat on o the Speaker’s left, and among whom is to be found the flower of the Parliament of this country, to enter the Councils of the country, and to give it the benefit of their matured wisdom and profound learning. These changes among co the Governor’s advisers cannot fail to result most beneficially to the so country, not only on account of their educative effects, but in drawing out the best from our public men for the country’s good. For these reasons we hail a change of Ministry with the deepest satisfaction. It will be a double blessing )o. to our people, moreover, if it carries with it the quashing of the changes projected by the out-going Govern-dreds of times and are hardening their hearts, will—with some exceptions —be left to continue in this hardness, and the work will lie, especially in getting the young into the Lord's kingdom.” Our own observation goes to confirm what M. Mabille gives as the experience of Missionaries in Basutoland. It must be acknowledged, with regret, that the bane pf old Mission Stations in these parts is uneducated or ill-educated young men, who do not appear to be weaned from the heathen customs of circumcision and cattle-marriages by the fact of their being on Mission Stations.

The United Missionary Conference held its annual meeting in King Wil­liamstown on Thursday last, their being a fair attendance. The sittings did not extend beyond a day. The Report of the Business Committee invariably turns out the attractive feature of the proceedings. In the one presented last week the steps taken in connection with the whisky question take the lead. Efforts have been made to resuscitate the *Isigidimi* news­paper, now defunct some years, but the reply received from Dr. Stewart is that they do not see their way to undertake the publishing of such a paper. The reading of the Report was followed by an interesting conversation on the Liquor Laws Commission Report in which Rev. J. McLaren, M.A., of Blythswood and Mr. Andrew Smith, M.A., spoke; the former pointing out certain discrepancies between the Minority Report and the evidence quoted and concluding by moving the appointment of a Committee to consider the Report and evidence and report to the Business Committee. Mr. Smith while favourable to the principle of prohibition recommended by the Majority, thought that there was no chance of its being carried, and earnestly deprecated in the interests of the Natives the resort to class legislation in case prohibition be not extended to towns, the advantages of which will be out-weighed by the evils of the system proposed. It was intimated that the New Version of the Scriptures in Kafir was to be revised before being stereotyped, and the various denominations were asked to elect each a representative on the Board as we can see a new version is full of “ literals,” and needs changes of expressions here and there. To remedy the latter it would be advisable to have on the Board at least three Natives inti­mately acquainted with the language to assist in finding suitable expressions in the place of some obsolete and vulgar ones which occur at intervals.

The Kaffir—Whence, and Whither.

No. 2.

Rejecting the Arab theory. The con­clusion I have come to is, that the Kaffir is a Zulu with an infusion of Hottentot blood, taking place long before the historic period. The Hottentots are very light in colour, almost beardless when of pure blood, and even among the Bush­men the short aquiline nose may be seen. They are light-hearted, a people *sans souci,* and are regarded even by the Kaffirs as improvident to a proverb. With many faults, they have the redeem­ing quality of courage, and that of a very high order. Now, we have here the things we are in quest of as the comple­ment of the Zulu type, to originate the Kaffir—lighter colour, sharper features, less beard, hard clicks, openness, bold­ness, and a certain happy carelessness which lets the morrow care for itself. With a mixture of blood, there are also qualities not found in either of the races.

1 There is found in the Norman what will ' be looked for in vain either in the Dane

or in the French Celt. That would account for the high spirit of the Kaffir.

, If this general view is correct, we must at the same time suppose that the amount

’ of Hottentot blood in the Kaffirs is small ( and not quite universal. The Kaffirs do f not have the small deep-seated eyes of - the Hottentot and they are decidedly ’ mixed as regards colour, some being very light, others very dark. It affords t a corroboration of the opinion given - above, that certain individuals, who are c known to have Hottentot blood in their veins, are typical Kaffirs as regards all the peculiar qualities, and that the most [j Kaffir of the three Kaffir tribes, the . Gaikas, were those nearest the Hottentots. - There was a Kaffir tribe of mixed blood, a originating within the historic period— the Gonas. This mixture must not be confounded with the one referred to e before.

 There is a difficulty which must not be overlooked, how to account for the clicks not found among the Basutos, existing so far up the East coast. This cannot be s very well explained at present; but if we ii are to suppose that the use of Hottentot s clicks could not be learnt by mere inter-course without admixture of blood, we must conclude that at least the Kaffirs *q* had more Hottentot blood than the others, While the blend spoken of is assumed to be true, we must not overlook the possibility, that tribes of pure blood and f of the same stock may yet differ widely. Thus the Fingoes and the Pondos are not Id alike. The character of an entire tribe, or even nation, may be determined by a I” few families. It was so with old Rome.

When the patrician families were broken s\_ up, the typical Roman ceased to exist, id We may therefore suppose that the hi Amaxosa were a distinct tribe with certain peculiarities, before any admixture took place, and that the general leavening came from a few.

 The problem involved in the Whither an of the Kaffir is a more difficult one. No one need to trouble himself about the future of the Fingoes. Their industry, the facility with which they adapt themmselves to civilized ways, their power of