

ened intellect to things in which it is thoroughly interested. Thus a quick intellect, trained to apply its skill rapidly, may acquire easily all the knowledge necessary for an examination, and yet, the person may manifest not the slightest interest in the subject, or very little interest whatever. Many a boy has been taught reading, with care, or Latin, at great cost on the part of the teacher. After leaving school, he may manifest not the slightest interest either in reading or in Latin. As for reading aloud as he did in school, and he did it very well, that is the work of elocutionists not his. He does not, nay cannot read even the daily newspapers aloud except with difficulty. As for a Latin quotation in a paper, he passes it over unread. Why is this? The answer is he has been taught subjects for their sharpening value, or their mental value and not for their interest. Many school subjects are files to sharpen the steel of the mind, that is their claim and that is all. Examinations all tend in the direction of acquisition and not of interest. The doctrine of mentality means examinations, the doctrine of vitality means interests. To-day, the conflict is between examinations and interests. The question is, has the teacher to use his art for creating skill in acquisition and in delineation, or is he to arouse in the mind of his boys interest in the subjects of their course? At bottom, the contest between mentality and vitality is between utilitarianism or commercialism, and humanism or intelligence. It is confessedly so. The whole trend of educational systems is in the first direction. These systems only reach over a limited period of life and they attempt to sharpen the intellect for the work of the world. Hitherto they have failed even to do this, for success in life depends both upon mentality and vitality, the sharpening of the intellect and the creation of interests.

Believe me,
faithfully yours.

A. F. K.

Lexicography.

Oriole. The Black-headed Oriole, or Yellow Spreeuw, is known to the Kafirs as *um-Ro*, to the Pondomse and Pondos as *um-Qokolo*, and to the natives of Natal as *um-Goqongo*. All three names appear to be derived from the bird's cries.

The Kafir Year. The Kafir name for the period roughly corresponding to January is *eyo-Mqungu*, the month of the Thatching-grass. The question as to the actual identity of this grass is discussed in the *South African Journal of Industries* February 1918; it is there assigned to *Andropogon schoenanthus*, var. *versicolor*.

The Fingo equivalent—agreeing with the Zulu—is *u-Ntlolanja*, on which Carl Faye in his *Zulu References* gives the following interesting note:—'(The moon) when the fields are visited in search of food. This is *Ntlolanja* (lit. Examine-Dog) now, but apparently originally was *Ntlolanje* (Examine merely)—suggesting that this latter (*Hlola nje*, examine merely) had come to be used as an excuse for visiting the gardens when it was forbidden, according to national custom, to reap anything from them before the ceremony of the Feast of First-fruits.'

Our Vanishing Fauna: Place names. 'In the neighbourhood of *um-Kombe*, another kloof called the *um-Konjana* or little *um-Kombe*, enters the Toleni. There, near the Toleni Bridge, rhinoceros' remains were dug up during the railway construction.

On the Cegcuwana stream, below the railway bridge, is a pool known as *isiziba se-Ngwenya* or Crocodile's Pool. This pool, beneath an over-

hanging cliff, is now filled in by the spoils from the railway cutting.

Between the Buchanan mission at Sulenkama and the Culunca trading-station, in the Qumbu district, is a high conical hill called *Ntab'Endlovu* or *Endlovu*, the Elephant's hill. In the forest at its foot elephant remains are still to be found.

On the Tsitsa river some miles below Junction Ferry is a great circular pool named *Lwagcibe*. In this pool the Bushmen are said to have killed the last hippo on the Tsitsa.—W. T. BROWNLEE.

Isiziba sika-Ngwanya. On the Tina river, a mile or two below the bridge, is a pool so named after a chief who was buried there. Out of respect to the spirit of Ngwanya that is still believed to inhabit that pool, no Pondomse woman in crossing the river will lift her skirts, even though the water be waist-deep.—W. T. BROWNLEE.

There has just appeared in the Proceedings of the Rhodesia Scientific Association, Volume 23, a paper by Father Torrend on *The Bantu Classifications of the Nouns from a Scientific Point of View*. The author believes that in Bantu nouns two kinds of units are recognised,—'mental' units, represented by the infinitive, the locatives and the plurals or mental collectives, and the 'real' units, represented by the nouns in the singular number. In this brochure he sets himself to elaborate the following hypothesis,—'In Bantu what determines the class of a unit is the closer or remoter connection of the constituents of that unit with one another and the nature of this connection.'

A Disappearing Euphonic Change. Readers of *Uhambo lomhambi* are familiar with the word *indledlana*, a path, as the diminutive, of *indlela*. This diminutive, still in current use among the Pondomse, is in Xosa fast being replaced by *indlelana*, and is a typical example of a disappearing euphonic change. John Bennie, in his *Grammar*, says,—'Some words or adjectives whose final consonant is *l* change the *l* into *thl*,' which in modern spelling is *dl*, and he forms the diminutives of *amatole* (*amatodlana*), *amadolo* (*amadodlwana*), *mkulu* (*mkudlwana*) and other words in this fashion.

Today, this diminutive formation remains in place-names; at Tsolo the little Bele is *Bedlana* and the little Ncambele is *Ncamedlana*. It is also heard, with the simpler form as an alternative, in such words as *umdadlana* from *umdala*, and *unomanxedlana*, a kind of wasp, from *unomanxele*. The correct diminutive of *iqela*, a company, is *iqedlana*.

I should be glad to have lists of words which still adopt the old method of changing *l* into *dl* to form the diminutive.

The Tinky. The Tinky, one of our smallest birds, is commonly known to the natives as *u-Nonqane*. Mr. W. T. Brownlee tells me that the name of Nonqane ('Midge') was given by Kreli to that son of his who was afterwards known as Sigcau, as a sarcastic counterblast to Ngangelizwe ('As big as the world'), the name given by Chief Mtirara to his son. The Tinky is now quite as commonly known as *i-Gqaza*, and the question arises whether this latter name is not a hlonipa-name, rendered necessary by the appropriation of its original name, Nonqane, for a chief.