

that would help him to deal with European contacts. Professor Victor Murray, strongly supported by Mr. Jowitt, urged that 'the only thing that can integrate society is a common faith, not a common institution', and that ultimately the only possible integrating factor for African society was the doctrine and example of Christianity; he also made a plea for such higher education as would 'make possible the emergence of' leaders, and for enlisting the co-operation of Africans. The soundness of this plea was amply shown in the actual contributions to the discussions by the African chiefs and teachers who were present.

The discourse on tests of educability threw perhaps a little light on the applicability of those tests to purposes for which they were never intended, but none on the subject in hand. And the discussion on differential treatment was mainly concerned with questions of finance rather than of curriculum: at the same time there was a plea for codes allowing freedom and appropriateness of development according to real conditions and individual genius. In a series of papers on the medium of education the value and necessity of the vernaculars was stressed; the claims of European languages were also excellently stated by the Rev. T. K. Motsete. Next came problems relating to the content of education, special attention being paid to rural education, the education of girls, and religious education. In all of these the co-operation of Africans and the training of Africans by co-operation for full responsibility was shown to be essential. Papers on occupational training emphasized the educational value of a reasonable prospect of profitable employment; and Professor Clarke, concluding this discussion, urged that the raising of the Natives' standard of life would be in the interests of the country as a whole. The relations of educational administrations with missions were then discussed, and finally teacher-training and Jeanes teacher-training. It was recognized that such training is the key to almost the whole situation.

A special joint meeting of anthropologists, educationists, and missionaries drew up a statement defining the roles of each in assisting the development of the African, and the essentials of such development. The chairman summed up the findings of the Section at the final general meeting of the Conference.

A feature of the meetings of the Section was the public interest they aroused—or, more correctly, discovered—in the Union of South Africa. A full report, separate from the report of the rest of the Conference, is to be published. (*Communicated by Mr. G. H. WILSON, Superintendent of Education in Northern Rhodesia.*)

A New Orthography for Xhosa.

The orthography recommended by the Xhosa Sub-Committee on Orthography appointed in 1929 under the Advisory Committee on Bantu Studies

and Research has been adopted by the Education Department of the Cape of Good Hope. The use of the new orthography becomes obligatory in January 1937, up to that date its use is optional. The University of South Africa had already given permission for the use of the new orthography, but its use was optional only. In the new system diacritics are abolished and three new symbols are to be used. The main changes are as follows.

(1) Aspiration, hitherto represented by a rough-breathing mark over the following vowel, is to be represented by *h*.

(2) The prepalatal voiceless fricative, now represented by *sh*, is to be represented by the symbol *ʃ*.

(3) Implosive *b*, now represented by the plain letter, will be represented by a new symbol, *β*, and the plain *b* will represent the explosive *b*.

(4) *r*, which now represents both the voiceless velar fricative and the rolled *r* of English, will represent only the rolled *r*; and a new symbol, 'ʀ', will represent the unvoiced fricative, *gr* the voiced, and *kr* the ejective varieties.

(5) The radical click sounds following a nasal will be represented by the click symbol preceded by *k*, instead of by the dotted symbol.

(6) The aspiration of nasal clicks will be represented by *h* instead of the rough-breathing mark.

(7) When it is necessary for clearness, long vowel sounds are to be shown by doubling the vowel.

(8) When it is necessary for clearness, relative tone will be marked by a small vertical line on movable type, placed before the vowel, the line to stand above the upper line of the small letters, for relatively high tone, and below the line for relatively low tone; e.g. 'a and ,a.

The action of the Bible Society in publishing St. Mark's Gospel is greatly helping to make the new orthography known. A large number of copies are being made available for free issue to educational institutions and prominent men, so that the proposals can be judged on their merits. *Nomalizo* has been adapted, and Mr. Bennie has also adapted the Stewart Readers to the new system; they will shortly be published. Mr. Bennie is now at work on portions of the New Testament. The modified orthography is practical and easy to use, and it is now possible almost to eliminate ambiguity—certainly in about 90 per cent. of cases. It is also easier to read than the old.

(Communicated by Mr. W. G. BENNIE, late Chief Inspector for Native Education, Cape Province.)

An Africanistic Review in Flemish.

Kongo-Overzee, Tijdschrift voor en over Belgisch Kongo, Ruanda-Urundi en apaalende Gewesten. This is the title of a new review 'for and on the Belgian Congo, Ruanda-Urundi, and neighbouring regions', published in Antwerp by *De Sikkel*. Its aim is to contribute to the study of colonial science and particularly