

tion shows a map of Europe, another still, a view of St. Paul's, and so on. So with many of these tales. They are made up of fragments which are capable of a variety of combinations.

It will surprise no one to learn that these tales are already undergoing great changes among a very large section of the natives on the border. Tens of thousands of Kaffirs have adopted the religion of the Europeans, and the facility with which such changes can be made as were alluded to in the last paragraph has encouraged them to introduce ideas borrowed from their teachers. Thus with them Satan—of whom they had no conception before the advent of Europeans—is now the prompter to evil, and morals are drawn that never could have entered their heads in days of old. Their tales are thus a counterpart of the narrators, in possessing an adaptability to growth and a power of conformation to altered circumstances.

It is necessary to say a few words concerning the care that has been taken to give absolutely not a single sentence in any of these tales that