

is spoken by the Nyanja" would be simpler than "Tshi-nyanja is spoken by the A-nyanja."

2. Tribal names adopted should be those by which tribes call themselves. Books of travel and maps of Africa are full of names which require to be revised. The Ngoni are variously named Mangone, Angoni, Bangoni, Wangoni, Maviti, and Mazitu, according to the district one may be in. Though it is right that we should call them Mazitu when we speak Tumbuka, or Wangoni if we are speaking Yao, there is no reason why all these forms should have to be acquired by ordinary English readers, if they happen to be attached to the work in the various mission districts, before they can intelligently follow the news from the field.

3. In order to hasten the spread of the Word we must economize in labor and means by avoiding needless versions of the Scriptures.

The three missions have presses from which are issuing portions of Scripture in the same language as that in which the whole New Testament is already published. The dialects of one language are thus being perpetuated where we think it ought not to be the case. As is pointed out by Cust, the vocabulary of an African language is continually changing; and the ease with which tribes can change their language makes it quite possible for all the Nyanja speaking tribes to use the New Testament now in circulation. We have before us a few sheets of a "Harmony of the Four Gospels in Chimang'anja," which is being put forth at the Blantyre Mission press. The use of "ch" for "tsh," and some unimportant vowel differences are all that mark it as a separate language from Nyanja. In it the translator follows the Greek spelling of names, so that instead of one simple form for such names as Christ, Bethlehem, David, Jerusalem, we have three or more for each—a method which is more fanciful than useful.

4. Where two languages are spoken in a district, that one which has the widest range should be adopted. This seems self-evident. At first it was not possible in some cases to act thus; but as we now know more of each language we are in a better position to carry it out. At Bandawe, where Nyanja and Tonga are both spoken, the former is made the school language, and, as we noticed, is taking the place of Tonga. There is no reason why the Livingstonia Mission should have to set apart a man to study Yao in order that the mission may reach one or two isolated villages of Yao people who happen to be found in the centre of a Nyanja speaking district, while they can be reached by means of Nyanja. Even at Blantyre, where Nyanja is used, the people speak Yao.

Our imperfect knowledge leads us often to attach a greater importance to a language than it warrants. We have not a native's power of speech, and where we see difficulty in introducing a slightly different form of speech, he has none in using it. We are not warranted in seeking to prolong the life of small and unimportant differences where we have such noble tongues as Yao and Nyanja with which to spread the Gospel of Grace.

We disclaim originality in these recommendations to our fellow-workers.