

through small collections of words or from hearsay. On the west the Bisa and Tsenga; on the northwest the Zingwa, Poka, and Henga have languages which may be closely allied to Tumbuka or some more northerly tongue.

In the Stevenson Road country many names of people are given. The name is at times that of the chief, and at other times that of the country, but it has not been stated what language they speak. Accurate information regarding these is needed, and may be looked for from the Livingstonia Mission.

Having now classified our knowledge of the languages met with in the lake district, except that now in German territory on the east side of the lake, we are able to consider the work of giving to the people the Word of God.

For large and populous districts on the east, west, and south of Nyasa we have Yao and Nyanja, in which already large portions of the Scriptures are issued. Two of the others named—Tonga and Ngoni—will be replaced by others in course of time, so that Tumbuka and Nkonde (the latter absorbing Wanda) will complete the linguistic problem for the missions. Thus the difficulties at first apparent are disappearing as our knowledge increases.

The workers in the field, by whose labors we are able to compile this paper, are Scott and Hetherwick, of the Blantyre Mission; Maples, of the Universities' Mission; and Laws, Bain, Cross, and the writer, of the Livingstonia Mission.

As the work is being carried on at many points, it is necessary that all should be guided by certain principles, in order that the work may be systematized and presented on the same plan.

1. In writing or speaking in English of a language or tribe, the variable prefix of the word should be omitted, and the unvarying root form taken to indicate the language and people.

Ordinary English readers do not always know that A-nyanja means the people, and Tshi-nyanja their language. It is a gain if confusion is prevented. If discarding the prefix both for the tribe and its language is considered unscientific, I would remind African scholars that the prefix does not necessarily mean the language, as "tshi" may be applied to other things. Indeed, it is questionable whether the rude native, unaffected by the white man, uses the prefix in that way at all. In Zulu the personal prefix is "ama" (Ama-Zulu), and there is said to be a language prefix "isi" (Isi-Zulu, the Zulu language); but the native uses it in that way only because his teachers do so. The Ngoni do not speak of their language as "Tshi-Ngoni" except when following the white man's error. Nyanja is named "Chimang'anja" on the Shire Highlands; but that is a Yao word, indicating people of the Nyanja sort, and inappropriate as a name for the Nyanja language. There is no difficulty in understanding what is meant when we say, "English is spoken by the English;" and "Nyanja