

2. Benin or Aka type.

a. Urhobo and its dialects, e.g. Agbadu, Ughеле; *b.* Isoko and its dialects, e.g. Igbide, Owe; *c.* a group of three languages which seem to be most nearly related to ancient Bini: i. Erohwa, spoken by a small clan near Patani, who also speak Isoko as a second language; ii. Evrə, spoken by the town of Eferun and its villages; iii. Okpe, spoken by the Okpe people north of Warri. Both ii and iii speak Urhobo as a second language.

3. Yoruba type (or ?Aka type).

Ishekiri.

4. Ijo type.

Western Ijo and its dialects, e.g. Tirakiri, Kabowei.

(Communicated by the REV. J. W. HUBBARD, M.A., B.Sc., F.R.G.S.)

Payment of Dowry in Fingoland.

I was present at a native kraal in Fingoland Transkei, South Africa, where dowry (*lobola*) cattle had arrived. The following statement about the payment of dowry was made to me by an aged Fingo man, the head of the kraal:

'Men have arrived bringing dowry to this kraal, they wish to marry one of our girls. On their arrival they drove four cattle into our cattle-fold. We set apart for them a hut in which to abide and we supplied them with food. It would be customary for these men to bring with them "u-Swazi" (a switch) wherewith to drive the cattle. [That is to say, to make the cattle acceptable in the eyes of those to whom they are to be driven.] In ancient times the "Swazi" was usually an assegai but it might be a clay pot or some such article—a gift to show that the payers of dowry were in earnest in the matter of marriage. If the "Swazi" were accepted by those to whom the dowry had been tendered, that clinched the bond between the houses. Nowadays the "Swazi" which people expect to be brought with dowry is a bottle of brandy. This makes people talk nicely to each other.

'These people having brought dowry and having been provided with food and lodging remain in the place set apart for them. We do not know them [this is figurative] nor have we any dealings with them. We do not know the business upon which they have come. There are three men, so we send three girls to occupy with them for the night the hut which has been set apart. The bride to be is one of the girls and the husband to be is one of the men.

'Those men know that if they "damage" our girls they will be made to pay a fine of cattle, so they take every precaution to see that no harm is done.

'In the very early morning our girls "return to their places", and we send a "Kwedini" (a young lad) to ask the men who have brought the cattle what is their business at this kraal and we say that they should come and talk to us.

'The men come and sit down near the cattle kraal where we meet them

inquiring as to their business. They mention to us that they have brought cattle. We ask them how many cattle they have brought; they say there are four. We ask for a description of those four cattle; they say the cattle are of such and such a description. We ask for what purpose they have been brought. They say the cattle have been brought for purpose of marriage. We question them as to where and with whom they propose to marry. They say they have come to marry this kraal of ours.

'Then we sit silent and consider that matter and at length. In the end we say to them four cattle are too few for our daughter, we will nevertheless accept these four for the time being, but they [the men] must return whence they have come and bring us one more beast now, and more later.

'If they agree to do this, we accept "u-Swazi", and thereby is the agreement to the marriage concluded. We slaughter a goat for the men and we eat meat. We do not slaughter a sheep because it is silent under the knife. We slaughter a goat because it bleats and its bleating is a good omen. Hear the bleating of the goat!'

It must be made clear that I was present as the different matters described were proceeding. The goat was brought up to the hut door to be approved by the head of the kraal before it was slaughtered. It was slaughtered while I was within the hut, and my attention was drawn to the fact that it had bleated. The three girls had meantime been instructed as to where they would be required to spend the night, and it was not made evident that they seriously objected to the duty imposed upon them.

(Communicated by F. BROWNLEE, Native Commissioner, Matatiele, South Africa.)

The South African Native College.

The South African Native College at Fort Hare, Cape Province, is one of the most important centres of native education in South Africa. It was opened in 1916 by the Prime Minister of the Union. The foundation of the College was mainly due to the efforts of protestant missionary circles, but from the beginning the Government took an active interest in the plan, and it is entitled to nominate four representatives to the Governing Council.

The College is designed to provide a liberal education of University standard, and also training for those who wish to qualify themselves to enter upon one of the learned professions or to take up agriculture, commerce, industries, or domestic arts. Native, coloured, and Indian students are admitted. The inclusive fee for students in attendance at any courses is £30 per annum. A number of scholarships are available. The number of students has been steadily increasing and amounted to 160 in 1931. In 1930 there were 130 students, 122 men and 8 women; 8 of the students were coloured and 5 Indian, so that the great majority are South African natives,