

The mission churches exist side by side not only with the ancestor cult, but with the independent or so-called "Native Separatist Churches," which, to varying extents, combine and reinterpret the elements of the old and new religions. Of the mission churches, the Methodist, Anglican and Presbyterian have the largest following in the district. Those termed by the census "Native Separatist Churches" have a combined following in the district somewhat larger than any one of the mission churches. However, the "Native Separatist Churches" include the large Bantu Presbyterian Church, which has European missionaries in charge of some of its congregations, as well as the independent sects, of which there are today reported to be several hundred in South Africa. The table hereunder gives the religious affiliation of the Africans in the Keiskammahoek District, as reported in the 1946 census:—

Religion	Males No. (%)	Females No. (%)	Total No. (%)
<i>Mission Churches:</i>			
Methodist	1,905	2,507	4,412
Anglican	1,695	2,357	4,052
Presbyterian	668	958	1,626
Baptist	78	105	183
Congregational	23	15	38
Roman Catholic	18	19	37
Lutheran	14	1	15
Dutch Reformed	6	5	11
Other	6	4	10
Total Mission Churches (excluding Bantu Presbyterian Church) ..	4,413 (59.0)	5,971 (61.1)	10,384 (60.2)
Native Separatist Churches (including Bantu Presbyterian Church) ..	2,030 (27.2)	2,613 (26.7)	4,643 (26.9)
Pagan	1,001 (13.6)	1,187 (12.1)	2,188 (12.7)
Unspecified	13	15	28
	7,457	9,786	17,243

women is revealed also in figures based on the field investigation in Upper Nqhumeya of the extent of conversion among a sample group of homestead owners and their wives:—

Extent of conversion	% of total each sex	
	Men	Women
Baptised and confirmed	28.3	67.9
Baptised only	22.0	5.8
Pagan	49.6	26.1
Unspecified	0.1	0.2
	100.0	100.0

Inevitably, many women converts and even some who are staunch Christians must marry pagans and neo-pagans or forgo marriage altogether. Because the men have a wider field of selection, those who are church members usually marry only women who have been converted. But among women it is usually only those of the more advanced group, the "progressives" such as teachers and nurses or daughters of ministers, teachers and clerks, who consistently marry men who are church members. Among 111 couples of the homestead owner group in Upper Nqhumeya village, wives who were confirmed, though not necessarily practising or staunch Christians, were married to pagan husbands in 26.1 per cent of the cases, and to neo-pagans, or husbands who had been no more than baptised, in 15.3 per cent of the cases. Similar proportions are revealed in the following table showing the religious affiliation, at the time of marriage, in the cases of 39 espoused couples:—

Husband's religious affiliation at time of marriage			Wife's religious affiliation at time of marriage
Confirmed	Baptised only	Pagan	
4 (10.2%)	6 (15.3%)	13 (33.3%)	Confirmed 23
1 (2.5%)	8 (20.5%)	7 (17.9%)	Baptised only 9
			Pagan 7
4	14	20	39

Of 20 church members who married pagan or neo-pagan spouses, only one was a man, and among the 19 women were many staunch

Christians, some of whom had come from families of which one or both parents were staunch Christians.

Bearing in mind that the religious affiliations of the members of a homestead, such as wives or daughters-in-law, are not necessarily reflected by that of the homestead owner, and bearing in mind also that church members are not necessarily practising Christians, the following table of proportions of Christian and pagan homestead owners in the various village sections in Upper Nqhumeya gives some indication of the residential arrangements:—

Village section	Proportion of homestead owners	
	Christian	Pagan
Tolofiyeni	66.6	33.3
Hukwini	64.2	35.7
Madwaleni	57.1	42.8
Ngqeleni	40.8	59.1
Komkhulu	35.1	64.8
Qolweni	19.2	80.7

In some cases, the homesteads owned by Christians and pagans are intermingled; in others, clusters of Christian or pagan-owned homesteads are to be found. There is no evidence, however, that the two predominantly Christian localities, Tolofiyeni, and the Xesi hamlet in Ngqeleni, assumed their character as a result of a conscious attempt at residential segregation by Christians. Most of the members of the lineage remnants represented in these two areas are descendants of men who had lived there in the early days of the village history, and in both areas a woman of prominent family is said to have been converted to Christianity fairly early, and to have spread it among her kinsmen and neighbours. As an example of conscious Christian segregation, it is said that early in the village history of Gwili-Gwili, converts moved to the Mnandi village section where the first school was founded; today, however, there no longer remains any significant difference in the number of Christian and pagan-owned homesteads in that area.

The outward forms of Christianity hold no mysteries for pagans in the villages. Evangelists and preachers often go between the homesteads expounding their faith. Some pagans attend revival meetings and concerts in aid of church or school funds. When pagans and Christians live in the same homestead, grace before meals and evening