

In June and July.

The tomato in row 21, the French bean in row 23, and the climbing bean in row 25 will be rendered useless by frost. Carrot in row 22 and parsnip in row 24 can be left in the soil until spring.

Plant rows 21, 23, 25 to peas for use in November.

In August.

Sow rows 17 and 18 to peas as a speculation and for the latest crop.

G. TERRY.

School of Agriculture,
Cedara.

Late Cabbage	(PLANT IN MARCH)	Leek or Onion	1
Late Cabbage		Tomato	2
Turnip		Vegetable Marrow	3
Lettuce		Early Cabbage	4
Late Cauliflower		Parsnip	5
Green Peas	Lettuce	Beetroot	7
	Green Peas	Lettuce	8
Green Peas		French Bean	9
	Green Peas	French Bean	10
Green Peas		Climbing Bean	11
	Green Peas	French Bean	12
Green Peas		Tomato	13
	Green Peas	French Bean	14
Green Peas		Hubbard Squash	15
Lettuce	Green Peas	Lettuce	16
	Turnip	French Bean	17
	Early Cabbage	French Bean	18
	Cauliflower	Lettuce	19
	Cauliflower	Lettuce	20
	Green Peas	Tomato	21
		Carrot	22
Green Peas		French Bean	23
		Parsnip	24
Green Peas		Climbing Bean	25

AN ALL-THE-YEAR-ROUND VEGETABLE GARDEN.

TRADITIONS AND HISTORY OF THE AMAHLUBI TRIBE.*

The honourable commission has been bestowed on me of speaking to this assembly, which consists of people who have the welfare of the Natives at heart. All of us who are assembled here wish to help this race to an education suitable to its customs and social standing.

The European educationist has the aim in view to assist in the ennoblement and cultured uplift of the Natives. To this end he devotes the whole of his knowledge and ability in the service of this matter. The Mission and the Education Department work hand in hand.

The chief object of the Mission is to bring Christianity to these Natives. The heathen has religion in plenty, but not Christlike religion. In his domestic, social and civic life, as in his law-making, the heathen follows the seven commandments of the second tablet of the Laws of Moses. He does not know the first three commandments of the Law of Moses; hence his being a heathen. Consequently, heathenism has seven commandments; Christianity ten. The history of the heathen people confirms this, as we shall see to-day.

TRADITIONS.

In this hour to-day I would like to speak of the traditions of the pre-historic times of the Hlubi tribe. I emphasise that I am not bringing history, but tradition, which has not as yet been published in the books on Natal. I myself have obtained these traditions which I here relate out of the mouths of old men and women of the Hlubi tribe.

The origin of the Hlubi tribe is shrouded in darkness. Only in a

minute and careful way can the historian follow their tracks. The traditions relate of mighty kings, renowned women, valiant heroes, of war and peace times, of good and bad, of distress and of joyful times.

Doubtless the Hlubi came from Swaziland. Yet to-day one hardly observes any trace of that origin, as the physique of these people as well as their language resemble those of the Zulu. The only pure Swazi types which we still have at Epangweni are the offspring of the male and female slaves which the head wife of Langalibalele had received as dowry.

Two hundred years ago the Amahlubi settled in the Nongoma District as neighbours of the Ndwandwe tribe. The head kraal was named Dlomolomo, after the king uDlomo. They were later ousted and moved to the southern bank of the uPhongolo River, in a north-western direction; so that we discover them about a hundred and fifty years ago in the Wakkerstroom District.

uDlomo.

uDlomo was the heir of his uncle, uNgcobo, who was a woman hater. The people had chosen for this king a woman of social equality to be his wife, but he despised her and arranged for his brother Hadebe, the Crown Prince, to marry her. After uNgcobo's death, Hadebe became king for a short while. Yet he gained no importance, as the eyes of the whole people were fixed on uDlomo, the Crown Prince, who was a bold and impressive man, whom the elder section of the community regarded as a born king and to whom the youth clung. For weeks he would roam in the wilderness in pursuit of wild animals and game. Upon his return there ensued jovial feasts, drinking bouts and luxurious revels.

*An address delivered at the Women Vacation Course, 1931.

On the death of his father he seized the reins of government with an iron hand. The unity of the tribe was fostered. Yet, despite all homage, the people criticised, and still do, the evil habit of smoking hemp (Insango). This vice was looked upon as being unkingly.

uDlomo attained an unusually high age. All his contemporaries and friends of his youth predeceased him. He was also deserted by his son Mashiya, who was as beautiful as a deer and was also the successor to the throne.

Alone remained the aged monarch, crippled by the burden of years, emaciated like a mummy, but clear in intellect, with the piercing eye of an eagle, honoured like a god, fondled and caressed as a baby which receives but milk diet and soft foods. Yet he still attended to the administration of his government.

The councillors continuously urged upon the king to point out to them the successor to the throne. He summoned a diet which was attended by all men of military age and other young members, when two grandsons, children of his son Mashiya, stood before him.

The elder, uNgwekazi, had a great following in the tribe, while the younger, uNsele, appeared to stand alone.

The aged king was leaning against his hut, and with his withered hand he grasped a drinking vessel manufactured out of a kind of calabash, and called to the elder grandchild, uNgwekazi, saying, "Son of my son, here is a vessel; go and get me some water!" Instantly he leapt and exclaimed, "Grandfather!" and took the vessel from the King's hand and gave it to a young man near by, ordering him to fetch water for the King. The youth hurried away from thence, but he carried the

vessel in a very clumsy manner, and, on returning with it, he handed it to the Crown Prince, saying, "Prince! here is the water for the King." uNgwekazi approached the King respectfully and said, "Grandfather, here is your water." But the old King had observed the whole procedure, and, enraged, he exclaimed, "Who fetched this water?" uNgwekazi pointed to the person in question. uDlomo took the vessel, threw it to the ground, and commanded uNsele, "Now, you come here." Quickly the spruce young man stood before him. "Here is a vessel; go and fetch water." "Yes, Grandfather!" he answered obediently, and hurried away. He himself drew the water from the spring, carried it on raised hands above his head, changing from one hand to the other to keep the water in constant motion and to prevent it from being poisoned. The old lion watched his manner with great approbation, accepted the water, and ordered him to remain in close proximity. First of all he ordered him to bring his pipe (insango horn) and then handed to him a particular medicine which was only allowed to be used by kings (umuthi wobukhosi). uNsele exclaimed, "I am not worthy of this medicine, but my brother!" uDlomo said, "Obey, my child, and anoint yourself with this medicine in the manner I tell you." uNgwekazi, who had witnessed all this, sprang to his feet, brushed his loin cloth, and shouted, "Men, let us go; we have no further interest here!" and he broke up with his faction amidst great tumult. uDlomo, however, informed his principals that uNsele would be their king, because he had learnt to obey immediately; whosoever had been taught to obey is also fit to rule. uDlomo died soon after this, his end being accelerated by an episode, narrated as follows:—His residence was located at the foot of a mountain. Upon a certain day

a member of his bodyguard ran into his hut in a breathless way and reported, "King, an army of enemies is descending the mountain." This message killed him instantly. The enemy, however, was driven off, but the King was dead. A wailing, such as had never been heard before, rose to the heavens throughout the country. He was interred with his bodyguard, and his people praised him in the following words:—"Dhlundhlu kwabezindhlwane! Umakhokhe uyababa njengehlababa, Ub'amankomo angamehleli ngaphezulu, amahleli entaba amankomo, amehlela ngaphezulu. Ngaesahlezi encobutsheni Ingubo yakhe, inde kaNgcobo; wabe uyenda udadewabo." ("Tyrant, who tramples on all the humble—he the most bitter, more bitter than the aloe. He would still have lived in his hut, enrobed in Ngcobo's royal raiment, had not the enemy directed his steps down the hill, causing the soul to escape from his body.")

uNgwekazi became King, but he never felt properly secure on the throne. He repeatedly informed his confidants that uNsele would yet be made King, to which his advisers answered, "Then, kill him"; but he could not decide on that. uNsele was a soldier, heart and soul. He trained the young men to be soldiers, formed regiments, and practised military sports, which naturally excited suspicion on the part of uNgwekazi, whose physicians tried to persuade him to kill uNsele. This, however, was conveyed to his brother's court, who took heed and managed to secure the whole kith and kin of the amaZibuko section to his side. A battle followed.

uNsele ordered that his brother should not be killed; he himself plunged into the most dangerous hand-to-hand fight, and became conqueror. uNgwekazi was taken prisoner and brought before uNsele.

who said, "Brother, maintain peace. I shall not kill you, and I am now king, as our grandfather had destined it to be." The people exclaimed, "Hail to the King!" and paid homage to the new king. uNgwekazi's faction did not, however, die out. When the Ilubi kingdom was destroyed in 1812 it separated itself from uMtimkhulu, and established its own kingdom in Matatiele, which still exists to-day. uNsele was a great king, yet far mightier and better known is his son uBhungane.

uBhungane lived and died in the Wakkerstroom area, and in his time the Amahlubi were the strongest and largest tribe of the Bantu people in this part of the country. He was a king of priestly propensities, who also possessed medicines which endowed the kings with majestic powers.

The Ilubis relate that upon a certain day a wanderer, a young man, came to uBhungane and said, "Father, give me the umutiwobukosi." uBhungane replied, "My child, climb up vonder mountain, where you will find a cow; milk her." The youth ascended the mountain, but returned breathless, and called out, "King, there is no cow, but a lioness." The King looked seriously at the young man, and instructed him again to climb the mountain to milk the cow, which he did, and returned with the lioness' milk to uBhungane. He commanded him to drink it, and he did so. "Now, my child," the King said, "go home, as you are now in possession of the umutiwobukosi." The young man later became a great hero, and the creator of the Zulu nation. He was uShaka.

In addition to this, uBhungane was the greatest rainmaker. In times of drought huge herds of cattle were brought to him to induce rain.

Yet another narrative is referred to by tradition. A refugee named uGodongwane came to uBhangane, and he was the child of a king of the Umthethwa tribe. He herded the cattle and was a good herdsman, one who protected the stock against wild animals, killed the lions and so forth and later was exalted to be a leader of the army. It was probably in the region of 1800 when the first white people came to uBhangane, who received them and assured them protection. The Ilubi were not aware of there being white-skinned people; hence their naming the white people "Izinkawu zikaBhangane," which means the albinos of uBhangane. It would be out of place here to speak further of white people.

Tradition now comes to an end, and facts begin with uBhangane's reign. But the one thing I would ask of everyone here is to collect and note traditions. And what wisdom is very often contained in these traditions! They show us how your fathers lived and traded.

HISTORY.

The history of this tribe commences with uBhangane's era, who, perhaps, died round about 1800. Bhangane's son, Mtinkhulu, became king; he was a brave and circum-spect man, who ruled with a strong hand, and also compelled to obedience that section which endeavoured to make uNgwekazi's heir ruler. It was the custom for a struggle to follow every change of the sovereign ("Usebanga ubukhosi"). uMtinkhulu overthrew all his adversaries and remained king.

Until the year 1812, the Bantu people lived in peace; small tribal feuds, of course, always existed, but these were usually settled in a day's duel. Somewhat otherwise were the troubles between uDingwayo and

uZwide, but even those were only of local importance. The whole people were living in a state of social equality. They all had the same knowledge, the same interest, the same work, the same customs, and the same view of life. There were no rich and no poor among them. Everyone had an equal right as regards land for cultivation, pasture, wood, water and dwelling place. The women folk performed the field and domestic duties, and taught their daughters the same work. The men lived like gentlemen, but had to be constantly at the disposal of the king.

Suddenly towards 1812 something in the nature of an upheaval seemed to seize the whole of the Bantu people. In Zululand a young man emerged who made the whole country tremble. That man was uShaka, the son of uSenzangakhona.

The first defeat was dealt to uMathiwane, the chief of the amaNgwane, who resided in the present Vryheid District.

uMathiwane, who, through his spies, long before knew that uShaka would attack him, had by then already sent away the women and children, as well as the cattle, and to this end had had to move up northwards of the Umzinyathi (Buffalo River).

When uMathiwane noticed that uShaka was getting too strong for him, he retreated, which retreat he carried out in such a masterly manner that he evaded being encircled and was able to thus continue his trekking to the northern banks of the Buffalo River without precipitating a fight until he encountered that section of the Ilubi tribe which at that time occupied the whole region from the source of the Buffalo River to the foot of the Drakensberg. This terrible invasion on the part of this mighty tribe was quite unexpected.

The verbal account of the Ilubi people regarding this incident is that the cunning uMathiwane had effected a nocturnal ambush with the flower of his troops in the extensive grain gardens of these people. The Ilubi King took his walk through the fields during the morning hour; the grain was just beginning to get red, and the birds were descending in flocks upon the soft grain. When the King noticed that some of the bird-scarers performed their duties negligently, he remonstrated with them. Suddenly one of the servants nervously stated, "King, yonder are men!" In an instant the fields became alive with them. Enemies everywhere! The King was surrounded and killed. Now began a horrifying massacre. "Alas! we are perishing!" rang over hill and vale. Everyone fled aimlessly. Only the King's brother, uMpangazitha, did not lose his presence of mind. He quickly collected a company of spirited warriors and saved the King's family, as well as the Prince Langalibalele, whom he placed safely over the Drakensberg into the Free State, where, after prolonged roaming, they settled along the Caledon River, and coincidentally found some members of their scattered tribe there. More hard fighting against uMathiwane had to be contended with, as he hated them like death. During the last encounter of the two tribes uMpangazitha was killed. uShaka pursued uMathiwane, whom he hated till his death. However, even uMathiwane's hour had struck at last. He was a king devoid of laud and people during 1829. He wandered like a lonely man to uDingane's town, and said to him, "Kadengidiniwe, wena kaSenzangakhona! ngithole." uDingane promised to protect him, but the principals of the kingdom advised the King not to trust him, but to kill him, which was done. The place of his death is to this day

called "KwaMathiwane." After his death the Ilubis risked going in search of the old dwelling place. uLangalibalele was at that time about 30 years old, but his brothers contested the position of command till they were all killed, which left the line clear for uLangalibalele. The conflict lasted perhaps twenty years. uLangalibalele was a powerful king and renowned for rain-making. He had a dispute with uMpande round about the forties, for which reason he came to Natal.

I would like to give a cursory glance here on the conditions of Natal at the commencement of 1830. For sixteen years the clouds of war hovered over Natal. There was hardly a land in South Africa where more horrors of destruction and deprivation of the inhabitants were perpetrated than this. Till the year 1812 the total population of Natives whose land was bounded by the sea, the Tugela and the Buffalo River and the Drakensberg was estimated at one million. From this year Natal became a special object of uShaka's hatred, as all his antagonists whom he wanted to subjugate or destroy had escaped to this country, and for which reason he swore to declare it a hunting ground. The surrounding country was drenched in blood, and many fiendish crimes, crying to heaven for vengeance, were committed, but none was so systematically depopulated and devastated as Natal. The first human avalanche followed the battle of the amaNgwane people at Vryheid, when the hordes of uMathiwane rolled and suppressed many tribes with all their wealth and stopped only in the regions of the Upper Tugela. The second one visiting the abaTembu people travelled from the lower Buffalo River over the Thugela, Mpanza, Mnyambubu, Karkloof, and halted on the Pondoland border. The third one, embracing the amaCunu people, emerged from the middle of the

Thugela, taking its course across the Ihlumbithwa, Isikhokhwe, Richmond, and came to grief in East Griqualand. The fourth and fifth were Zulu armies. All these scouring tribes destroyed nearly half the inhabitants. Their march resembled a trail of murder and arson, leaving behind them charred corpses, bones of the dead, wreck and ruin. Besides these organised raids, uShaka would indulge in predatory and hunting excursions.

By 1828 one could no longer see the traces of a happy past. Most people were dragged or chased away, or killed; the rest—the miserable rest—divested of every human, were driven to live in ravines, caves and natural forests, resembling a pack of hungry wolves. No one built, planted or reaped any more. No cattle meandered down the well-worn paths to drink or graze, and no herd boy could be heard on the meadows. No happy chatter of women, and the hilarious laughter of the young maidens at the brook side had been silenced, the hearth fire extinguished. No rising smoke announced the proximity of huts, because each one perceived betrayal and attack on the part of his best friends.

The inhabitants of Natal had turned cannibals. They slaughtered the children of their own flesh and blood and did not spare parent nor sisters and brothers, neither king nor servant. They ate dog's flesh and many nauseating insects to stay the pangs of hunger.

There was no longer law and order in the land. The voice of conscience had been silenced; the seven commandments of the second tablet, this writing of God, had been obliterated from their hearts.

That erstwhile so happy Natal was converted into a den of robbers, into a human slaughter house. The number of miserable cannibals was

estimated at 10,000. In the year 1837 the Boers came to Natal, and bought from uDingane, the Zulu King, the land now deserted.

The agreement was signed at Dingane town on the 4th of February, 1838, by Piet Retief and uDingane. In the deed of sale it stated that Natal is the property of the Boers, as their property in perpetuity.

On the 12th of May, 1843, the British became rulers by annexation. The British acted very carefully with the Native population existing at that time. They made a difference between the immigrated tribes and the original population. They did not touch the land belonging to the original population. For instance, the Hermannsburg Mission obtained defined Mission Stations in all locations where immigrated tribes lived, but not in the localities still occupied by the original people, such as at amaKhabeleni, where the amaKhabela had resided prior to uShaka's day, and here the mission received only a "right of occupation."

The amaHlubi yearned to come to Natal, where, under British rule, they would have constant peace. When they had reached the Ladysmith District in the course of their wandering, a messenger was despatched to Sir Theophilus Shepstone, who, however, had already been informed of their presence, as on the 6th of April, 1848, fifteen Boers from the Klip River District had presented him with a petition for submission to the Natal Government, setting forth: "Our farms are inundated with foreign people. They have encamped on our farms, in our cattle kraals and in our yards. Many of us have already left our farms. We request your assistance, as we cannot defend ourselves, and these strangers decline to move away."

A month later—on the 19th May, 1848—a messenger from uLangali-

balele appeared before Sir Theophilus Shepstone and asked for assistance and protection. He reported that he had parted with uLangalibalele six days ago and had travelled with all possible speed, as his errand was urgent. "uLangalibalele is asking for land for himself and for his people, for bread and territory. I have to report the following: A while ago, at dawn, we were surrounded by a strong Zulu army, consisting of eight divisions, and, in order to overtake us unawares, this army had to traverse British territory. We repelled the attack on our camp, but our cattle, as well as those of the King, were taken. The Zulus camped close to us during the succeeding night, enjoying the fruits of their huge spoils. Nevertheless, this was a terrible night for the Zulus, for we attacked them and killed 118, while we had only a few casualties. We recovered our cattle and went our way. The Zulus fled and reported this to their King, uMpande, who became angered and declared that he would exterminate these rebels. Ten days ago four delegates came to uLangalibalele from uMpande and informed uLangalibalele that uMpande intended eradicating him and his people from the face of the earth without consideration for the British." uMgijimi, proceeding, explained to Sir Theophilus Shepstone that uLangalibalele had only defended himself and that he had allowed these messengers to return in peace. "uLangalibalele relies on the British. uMpande hates him, as he (uLangalibalele) is an admirer of the British and maintains friendship with them." The Zulu messenger had concluded with the remark: "Your destruction, O! Langalibalele, has been determined and is unavoidable. Your rocks and caves will not save you and I shall take your cattle and children." uMgijimi stated further that "uLangalibalele begs the British Government for a

place of refuge and protection; he would be found to be a faithful and obedient subject of the Government. His wives and children were anxious to live under British protection. They were tired of having to conceal themselves in ravines and caves for fear of being put to death. He dare not travel further without some safe conduct among the Europeans, as uMpande had placed spies all over. Sir Theophilus Shepstone sent an armed detachment and led the Hlubi across the Thugela, where they settled in the present District of Estcourt.

The town of Estcourt was laid out by Colonel Estcourt during the year 1847 and was named after him. In this district the Hlubi were given many square miles of land along the northern bank of the Bushman's River and down to the Thugela. uLangalibalele erected his head kraal, which he named ePhangweni, at the foot of the uIlloza Hill. The other kraal he called Bhukuzulu ("Look out for the Zulus").

They were here given an empty and fertile land, with rich pastures on the hills for the cattle. Soon, though, the Hlubi had to put up with a fight amongst the Bushmen people, the professional cattle thieves, and in the course of their pursuit of them they were hampered by a terrific snowstorm, which caused some of their soldiers to return home, and these were henceforth referred to as the "Abathambile" (weaklings). 1854 was a locust year of considerable magnitude, and everything was destroyed. A terrible year with an eight-day rain visited the country during 1856, at which time most of the dongas appeared.

uLangalibalele himself fetched his head wife, uMzamoso, during the year 1857 from the royal house of the Swazi, and she became the mother of uSiyephu.

The wealth of the Hlubi accumulated enormously during the sixties. The young men used to go to Kimberley, and returned home with money as well as firearms. The Queen, uMzamose, had a host of slaves, whom she used to send to Kimberley, and these had to deliver to her the whole of their earnings. She did her own housekeeping, and was proud and independent. It is said that on one occasion, in company with the court women, she presented the King with a basket full of gold coins. Already at the commencement of the sixties uLangalibalele began to defy the laws of the Natal Government, in whose land he lived. He refused to pay hut tax and would not register the firearms. During 1873 the Government stepped in with an armed force, broke up the Hlubi tribe, and banished him to the Cape, from whence he was allowed to return in 1886, and he died in 1889. Later his son uSiyephu was made king over a portion of the Hlubi tribe, and died during 1911. uLangalibalele established relationship with the Zulu King on a subsequent occasion, when during a serious drought uCetshwayo sent him a large herd of cattle and informed him he would like him to make rain. When uLangalibalele was taken into captivity in 1873, uCetshwayo requested that he should be handed over to him for safekeeping, which was, however, refused.

During 1863 the Hermannsburg Mission Society founded its station at ePhangweni among the Hlubi tribe. No Hlubi was baptised during the first ten years, as uLangalibalele was the god of the tribe. There are over 2,000 members in the congregation to-day and over 300 school children.

This is a brief extract from the history of the Hlubi tribe, with which I would like to conclude.

I thank you all for your forbearance and patience in listening to the history and traditions of bygone times.

W. VON FINTEL.

Ephangweni Mission Station,
Moorleigh.

DEPARTMENTAL NOTES AND NOTICES.

(OFFICIAL.)

LOSS OF TEACHERS' CERTIFICATES.

We frequently receive requests from teachers for duplicates of the certificates which they hold because they have either mislaid them or they have been destroyed by fire. It is impossible to issue duplicates, for obvious reasons, and it is suggested that teachers should have their certificates stored in the safe of either a missionary or European friend.

LOCAL ALLOWANCE: MARRIAGE CERTIFICATES.

As teachers are aware, those male teachers whose schools are situated in areas where local allowance is payable are entitled to an increased allowance upon marriage.

In some cases, however, they neglect to submit their marriage certificates until long after and then claim a retrospective payment in respect of it.

Notification is hereby given that, unless teachers submit their marriage certificates for noting within three months of the date of their marriage, the increased allowance due will only be paid from the date of submission of the certificate to the Education Office.

GOVERNMENT-AIDED NATIVE SCHOOLS: REDUCTION OF GRANTS AND EMOLUMENTS.

The Administrator in Executive Committee has been pleased to approve the amendment of Provincial Notice No. 367, 1928 (Regulations governing the Payment of Grants to Government-Aided Native Schools), by the addition of the following rule:—

89. Notwithstanding the provisions in these Regulations, the teachers' salaries and allowances and the grants in respect thereof, hereinafter called emoluments, shall be reduced, with effect from the 1st May, 1932, as follows:—

- (i) $3\frac{1}{2}$ per cent. on the emoluments of a teacher whose emoluments exceed £1 per annum, but do not exceed £199 per annum;
- (ii) $4\frac{1}{2}$ per cent. on the emoluments of a teacher whose emoluments exceed £199 per annum, but do not exceed £299 per annum;
- (iii) 5 per cent. on the emoluments of a teacher whose emoluments exceed £299 per annum, but do not exceed £499 per annum;
- (iv) 6 per cent. on the emoluments of a teacher whose emoluments exceed £499 per annum, but do not exceed £599 per annum;

Provided that a teacher whose emoluments are subject to the deduction imposed by item (ii) shall not by reason of that deduction be paid less than a teacher whose emoluments are subject to the deduction imposed by item (i), and this proviso shall apply *mutatis mutandis* to teachers whose emoluments are subject to the deductions imposed by the other items. Deductions made in accordance

with this rule shall not alter or affect a teachers' grade, classification, status or seniority.

The Administrator in Executive Committee has been pleased to approve the amendment, with effect from the 1st May, 1932, of Provincial Notice No. 143, 1932 (Reduction of Grants and Emoluments, Government-Aided Native Schools), by the addition of the following:—

The reductions prescribed in this rule shall not, however, be applied to visiting part-time teachers.

VACATION COURSE IN BANTU STUDIES.

January 2 20, 1933.

The University of Capetown is providing at the beginning of 1933 a vacation course in Bantu Studies for missionaries, public officials and others whose work brings them into contact with the Natives. The course will extend over three weeks from January 2nd to 20th, and a fee of two pounds will be charged for attendance.

Accommodation will be provided in the University residences at Groote Schuur for Europeans attending the course. The charge for residence is £2 2s. 0d. per week.

A syllabus of the lectures will be issued later. The following courses are being arranged:—

Bantu Social Systems.
Systems of Native Administration.
The Changing Native.
Bantu Philology.

Further particulars may be obtained from the Registrar of the University of Cape Town, P.O. Box 594, Cape Town.