

You have heard the evidence of the other people. Is there anything that you wish to add? - Yes, I want to add something. We thank you very much for coming here and listening to our complaints. It shows us that there are people who are taking the trouble to ask, because if a man has children he has to take the trouble to go about and see what is the matter with them. I complain very much about those who are residing in towns. They leave their kraals here saying that they are going out to work. When they get away they do not think anything about their kraals here. The trouble is that they do not get sufficient wages. Even now a lot of kraals are left bare without the husbands who have gone and which are being taken care of by the other people remaining at home. The husband is working but he cannot get sufficient wages. One gets 22, and another £3. If he buys clothes for himself the money would be sufficient for him, but not sufficient for himself and his family. Secondly, there is starvation. That is what worries us. For a long time we noticed people used to go to work, return to their kraals, and when they got back supplied the needs of their families, but nowadays a lot of people come back home without anything. The Municipality build buildings for them in which they hire rooms to them. One man can get work but cannot get a room. He is told, "I hired you only to work for me; you had better look for a place where you can sleep". That is the trouble, for a man to employ a person and not give him a sleeping place. Again, if a man cannot get food he cannot do his work well. His ideas will be centred on stealing and so on. All these things are brought about by starvation and his having

to supply his own food, and, when he gets back home he acts as he acts in the towns, according to the work which they are doing in town. Here at home we have a lot of boys, but we never saw boys going about the towns and being Amalaitas; but in town there are many who are walking about the streets as Amalaitas and are not afraid of killing a person. We find that in the towns our children are acting in ways which are very bad; they are no longer afraid of their kelders nor the law. That is the thing which troubles us. Again, I complain about my father - Devan; he has his own location, but he does not get paid.

Is your father a Chief ?- My father is a Chief; he is one of the Royal Family.

Why does he not get paid any more ?- They stopped paying him at the time they had trouble.

What trouble ?- They stopped paying him during the Anglo-Boer War. They gave him a location in Sibasa's area but he was not residing there; he was residing over here, in another District. All the ~~xxxx~~ people who were residing at his kraal were under his control, and on this side it was Mikado; they are the sons of one father. It is the elder brother and the younger brother.

Where is your father residing now; is he still on the farm ?- He is residing in his location now -Ndabaan Location. That is my complaint. I wish to say also that he must get paid by the Government, because he has his own location. That is one way in which I ask for your help. I do the travelling about for him, because when it is cold he is ill. With reference to the cattle: I wish to say that I desire cattle dipped every fortnight. For a long time the Government has given us help when the dipping



season came. A long time ago we had trouble about ticks. Now we see that they have not got more ticks, and we desire that the dipping should be done only once a fortnight. I now have a complaint about the farms: seeing that a man has to do farm labour with his family. In town, if I hire a room, the trouble over the room would be on my head and not on my wife's head. Even on farms I should work on the farm but not my wife, because I have bought my ~~farm~~ wife on to the property to cook for me; I must work for the baas, but not my wife. That is another thing that worries us. I buy a woman to work for me. A man of course by law has to work for his family, and when he comes back from his work he should find that his wife has prepared food for him, and my child should look after the cattle. In towns those who hire rooms have to be inside the rooms. Here, even native policeman are working. They hire boys. Some days, you may be at home, and if your boy has deserted from the farmer, he will tell you you have to get away from the farm. Sometimes a woman is about to give birth to a child, and you have to bring all your goods and put her under a tree, where there is wind and rain. Well, all these things are apt to cause trouble to the child, which will die. We have carried big stones on our backs and a reim round our necks. It is like an ox without an owner. When an ox has an owner, if it is in trouble with the reim the man has to go and cut it off and help it. A lot of things are set apart which are very hard for us; but still we have got one thing; those who are residing on farms are in trouble with their cattle, pay grazing fees, and the dip; this is while he is working, and there is no-one to give him food. When his work is

finished he goes home and finds no-one at home cooking for him and has to return to his work while he is still hungry. That is the thing we complain about. If a man works he must have something to help him. If youx get a monkey in the bush and bring it home you have to give it food. In gaol they give food; but on farms it is very hard for us; we say that the natives have it very hard. We have not got a place to stay. That is all.

THE CHAIRMAN: You complain about the farmers making the wives of the natives work. Is that the usual custom here; do all the farmers do it ?- Most of the farmers do it, but not all. There are about two or three farmers I know of who do not make the women work.

In the other cases the women all work ?- Yes.

Even the new farmers when they come in here make the women work ?- Yes.

So there is no chance for him to go away from one farmer to another farmer where his wife does not work ?- If I go to another farmer where the women do not work, as soon as I arrive there the farmer will want me to work, because I have to put up a hut first and get a place for me to stay in. If you go from that farm to another, which is called a rent-paying farm, they say "No; people who come now to this farm who do not pay rent have to work." Even the old people who have been on this farm have to pay rent.

How many days in the month does the wife have to work ?- Two days a week.

And the man ?- Three months.

Is that continuously ?- Yes.

What you are objecting to is that the woman should



have to work ?- We object to the women working; they should not work.

For the rest you are satisfied ?- Yes, working three months a year; that is ninety days a year, and the piccanins also working; but we object to the women working.

This question of the wages of the boys who go to Johannesburg; you complain that they have no money to send home ?- Yes.

Have you ever been to Johannesburg ?- I have worked lots of times in Johannesburg, and I have been to Europe and France.

When you were working in Johannesburg what amount of wages did you earn ?- £3.

Did your employer give you food, or did you buy your own food ?- He gave me food.

And sleeping accommodation ?- Yes.

Had you money to send or bring home ?- Yes, I sent money home.

How much ?- £2.

And you kept £1 for yourself ?- Yes.

You told us that formerly the boys used to send money home to the kraals and that nowadays they are not doing it? - Yes.

Did they get more money formerly or ~~did~~ they get more money now - or what is the difficulty ?- Formerly they used to get more money than now.

Are you sure of that ?- There are not too many boys now who get big wages.

You may be wrong there, you see; some of the boys may be getting the same salary, and some more, but they may be spending their wages and do not want to send them

home ?- The pay of several of the boys is cut down; they do not get as much as they used to; and some of them are wasters.

Ah! That is a different thing; some of them are wasters ?- Yes, since the last war the salary does not stay at one fixed level, but goes up and down, and up and down.

Who sent you here ?- Mesingani, my father, is very old, and I have come here to represent him. I went to the Native Affairs Department at Sibasa, and the Native Affairs people informed me that I should represent Mesingani and be here today.

Have you had any food today ?- I have not had any today.

THE REV. J.W. DANIEL, called and examined:-

THE CHAIRMAN: Where are you stationed ?- At Krantzpoort, Ward Maru.

MR. LUCAS: What is your position there ?- I am a Missionary there.

THE CHAIRMAN: A Missionary of the Dutch Reformed Church ?- Yes.

The Government I suppose you have seen has appointed this Native Economic Commission to find out the economic position of the native, as regards the way they are living, the wages they earn, the conditions under which they generally live, their health, their progress, etc. You have been here for close on forty years in this district ?- Yes.

You have seen all the changes that have come about during that time amongst the natives ?- Yes.

If you could just give us a short statement or just tell us what you want to tell us it will perhaps assist us. Otherwise, if you do not want to do that we can perhaps put



you questions. If you could tell us something in general about the natives - how you found them when you came here and the position they are in today, how they live, the wages they earn on the farms, and conditions generally, we would be very pleased ?- Well, as I see things forty years back and today I may say there is a great difference. Of course, I can only speak from the standpoint of the Missionary. They have come into consideration by Government very much more considerably now than formerly. For instance, just at the end of the Republic they got their law for registering their marriages, which they formerly had not when I came here. We married them but they were never registered by the Government. Mr. Lyle will be able to tell you the exact date when the law came in. I do not exactly remember the date now. Then of course they had no assistance in former times as regards their schools - at least, they get all the assistance now from the Education Department, in so far as that all the teachers are paid; and the system is well known that all the Missionaries are Superintendents of the Government schools; with them rests the appointment and the discharge of teachers and all instructions coming to the schools are giving to them and they have to dispense it again to the teachers. So of course we have a varied position as regards the schools; that means that we have to look out for teachers, appoint them, put them out, and then all the moneys and everything is paid through us to the teachers. In that way their position has been very much helped on. Formerly we did not do anything of that kind at all.



The position of the natives ?- Yes, the position of the natives, and as regards their doctoring, too; for instance, in the case of sickness they generally run to the missionaries; if we can we help them; otherwise we send them on to the Native Commissioner here, and if they have no money we give them a letter, and in any way they can pay they do so. They generally pay a £1 at the hospital here; otherwise they get <sup>it</sup> free of charge, if they have nothing at all to pay with. Formerly we had not that. Of course, that is only a little difference that I see in the economic state - in the position that they have been bettered. But as regards other things they seem to be a little more satisfied formerly than now. The farmers had big places. They had sufficient ground and grazing all about the place; there was no obstruction formed, and now that there is an influx of settlers into this country, of course, the delimitation is very sharp. They have wires all about, and even some of the old roads are closed, and they cannot come to you as they did in former days; and there seems to be a little spirit of unrest among them. I cannot exactly know to what I have to attribute it, but there seems to be a little unrest among them; they do not seem to be quite satisfied with this and that, and even with the many privileges that they have it seems to me there is a spirit of unrest. I do not know to what to attribute it: whether it is to the lectures of Kadalie and others, I do not know. I have been listening to what this old gentleman says. It is true the boys - the young men - earn from £2 to £3 in Johannesburg, but they hardly send



back anything at all. That is the pity of it, because it leaves their poor parents behind, and they could have supplied them with money to plough and cultivate their lands, and so on; but as a rule they do not. There are exceptional cases of course of which I know by letters coming to me that they supply their parents with money, but one would say that the supply is very little. Where they spend this money of course, I generally talk to them about it and try to get them out of this habit, but generally when they come back they have not anything at all. That nearly always the rule.

What is the reason they give ?- They ~~spend~~ spend it on this and that in town, and sweets, pleasures, eating houses and all that kind of thing. Of course, they are just a little bit careless about their money, and a goodly number of them never come back at all. That is not the general rule, of course. There are exceptional cases where they never return again until they are old, and perhaps with their families, and so on. They have a little difficulty, on which I could expound a little. It is this. For instance, their children and young men are very disobedient, and when I talk to the old people about it they say they cannot get a hearing. They generally tell me that they cannot warn or talk to their children with any authority at all, because if they do this the children simply run away. There does not seem to be any hold on them. They go to the police, and there is always difficulty in getting these children back, and even when they have gone to town or to some of the farms they cannot get them back; there always seems to be some difficulty. They are quite earnest about it.

Anyhow, that is what they say; it is difficult to get the children back, and stricter supervision should be held by the police as regards this, even if they use a switch to correct their children they find that these children are not obedient at all. They simply threaten the parents, "Well then, we will go away." That is the long and short of it. Formerly it was not like that. They had more power over their children. It may be due to the spirit of the age, for all I know; they catch it up from the young white men. I do not know. That may be the case. Anyhow, I am stating facts as they are, and what they tell me about it. I always thought that the wants of life among them are so few that perhaps when they go to towns they are always increased, because there are bioscopes and pleasures there, and they have eating-houses, and this and that, and they go everywhere. Of course, perhaps they spend a little more than they should. Sometimes they are given a certain sum by a pal or chum of theirs, and he tells them to bring it home, and it is generally "lost". That is the thing that often happens.

Does that happen often? - They spend it, you see, because the wants are increased in cities and towns. In Messina, I find they start them on £1.10.0. and even go up to £2 and £3, and some are earning as much as £5 a month. They are supplied with a good little house there and they seem to be quite satisfied. Although they do complain that the city and town life is very much more expensive than the life outside, I have found that my teachers complain too, that they want an increment in their salaries, and they have to ~~xxxxxxixixix~~ live there and have to buy everything. I think that our young men



get a little rough about money, too. You know, when they get into town they always want more. As to putting it by and buying cattle, or investing ~~xx~~ it in any payable thing, they do not do so. They simply spend the money. We make every member of the church pay 5/- a year, and then they have to pay £1 for living on the farm. On that salary we always think they are quite able to do so, although generally they do not send any money at all; the old people have to pay it at home for them sometimes, because they spend all their money in the towns. They say it is good for trade. I do not know in what direction I can give you any more information.

What is your experience as regards the general welfare of the natives here; has that gone backwards?— Oh no, I do not think so. Well, there are particular natives; you take the exceptional native. Formerly they had a very large area on which they could run cattle, and you find there were some cases of natives whom I would call rich who had 300 or 400 head of cattle, they had large places where they could run their cattle. It was not so crowded, and there was no wire, and they had a system by which they called it "fisher". They put the cattle out to a friend far away, and you never know all the cattle of the native, and these people had the use of the milk and all the ploughing and work of the cattle, and for that they looked after the account and had to give account of every cow or head of cattle. Formerly they did that very largely. That has come to an end now, because farmers as a rule do not want "fishered" cattle put out by others living on their farm. They have to pay for the dip and the grazing, and water, which is quite correct.

On the whole, do you think the natives are poorer? - Well, no; I think there is more money in circulation among them, very much more than formerly.

Is there less ~~xi~~ cattle? - As a rule, you may say I think that they have less cattle.

But on the whole they have still quite a number of cattle? - Yes: one has two, another ten, another twelve, another four, and another twenty. One boy on my place has over 100 head of cattle. It all depends on their economic ways, and so on. It is a great thing, you see, that lies in their character. I think they have more money now, and on the whole if they do wish to work together, there would be no difficulty - they are people who need never be without work. Among white people you find it but not among the natives. They can always find work anywhere if they wish to work.

You have no idea, to give the Commission, as to what the percentage of natives is that do not go out to work? - Well, you see, there are some old people; they generally stay at home; when they get about 45 or 50 years of age they stay at home; I would say 45, when they have accumulated little possessions they stay at home, and that is the time in which they can send out their sons to work. Many of the younger men - I do not say it is the general rule, but many of the young men do assist their parents very liberally. They send the money over to their places and assist the old man to pay his hut tax, and everything else.

And there must be quite a large proportion of natives who never go out to work? - No, I do not think



young men. I think that is not the inclination. It is impressed upon them that they are not big yet; ~~It~~ they have not been out to work, and that when they do go they can tell something of the world. They sit at the ~~fire~~ and tell what has taken place in the cities, and so on. The inclination is they are to go out once or twice, or three or four times, according to their positions.

As regards agriculture, do you think there has been any great improvement in the last forty years?— Oh yes, there is a lot of improvement, because formerly they did it by the pick, and now they do it all by ploughing, and what I notice is that the women have to work less now, because they do not pick the lands anymore. The men plough them with donkeys or oxen, and so on; each one tries to have a plough. Of course, they do it in their own way, two or three inches deep; that is all. Perhaps they have only two donkeys, or three donkeys, and they do it one or two inches deep, so long as they get the weeds under. Sometimes they sow without even ploughing.

Q So you say there has been an improvement in agriculture?— Oh yes, they plant more, and since the plough has come in they have very much more than formerly.

Do you think now the native will take kindly to agricultural instruction if the Government were to send out a native instructor?— There is only ~~way~~ one way I think in which we can do that; it is through the young men and the schools. I think it is useless to tell the old men how to plough. They would come and say you were only wasting/<sup>your</sup>~~their~~ precious time on them by telling them how to plough and cultivate the land. But the young people will

always accept it, I think, especially in the schools, and in schools like that I think it will catch on.

As regards the education of the native, has there been much progress ?- Oh yes.

And the progress is still continually going on ?- Oh yes.

On the whole, there is no need for a native, especially in a location, to say he has gone to Johannesburg and wants to stay there because he has got no educational facilities ?- Oh no. As regards higher education, from standard VI onwards of course they must go to Institutes, to these Institutes they have here; they have two here in Zoutpansberg; one in Johannesburg; one in Pretoria, and one in Natal. Of course, there are a lot of facilities there.

But we are speaking practically of the lower education ?- Lower education they can get practically anywhere now.

MR. LUCAS: ~~xxxxxx~~ Can the children on the farms get education ?- That is a difficulty.

That is the type we hear is trying to flock into the towns ?- That is a difficulty, because the farmers generally use them as herds and for milking purposes, for taking the tow, leading oxen, and so on; they generally employ a large number of these piccanins, and of course they would not allow them to go to the schools.

There is no provision for them, is there ?- Well, they are all within reach of schools; nearly all of them are not so far away that they cannot reach a school. That is the difficulty of course. The old people do not want to graze the cattle; they do not want to milk, -



well, milking is all right, but grazing cattle and leading oxen and so on, there is always difficulty in connection with that. They say it is the work of the boys so they cannot let them go. As regards my experience, many of these young boys - there are very few who are actually in earnest to go to school among them and perhaps they will be only too pleased that they have not to go to school; but I know of some cases ~~where~~ where the boys have been in great earnest to go to school and even the parents try to take their places.

So that they can go to school? - Yes, to give the boys a chance to go to school.

But I understood it was the parents that moved into town with their children so as to be able to get education for their children? - No, I think that is nonsense, because they can move into a location, and every location has two or three schools.

In locations they cannot earn a living, can they? - Well, they have lands and they can graze a certain number of cattle, although I must say that some of the locations are fairly full.

That is the complaint we have had? - Yes, that is so; it is a fact; it is over-stocked, but there is nothing to prevent them going into a location, and even if they have small lands they can have lands for children and wives, and they can go over to the towns to work and send the money. That is what they do on my station and in all the locations, too. The difficulty is always the man who lives on a farm has a farm because he has a good number of stock; that is why he is on the farm, otherwise he would not be there. They do not like work;

they do not like even the ninety-days' work.

There are districts where they do not have that. They work for wages ~~per~~ ?- Well, yes, that is a good system I must say; I think it is a wise system for the farmer himself, because a man who works for wages works very much better than these farm hands. I think every farmer will tell you that. Of course, if they are not inconsiderate enough to charge too much, they have all the privileges of the farm - water, firewood, grazing, and so on, and they get the skim-milk, too. Many of the privileges they get from the farmers they do not get in the towns. I am afraid town life is going to bring their health down again, because the small children, the piccanins, do not get milk there. Besides, living on the farms is very much better for them because the children and young men and boys and so on always get milk.

THE CHAIRMAN: Can you see any difference in the health of the natives; do you think they are more subject to disease now than they used to be when you first came here ?- I think it is more or less the same. However, syphilis is rife amongst them.

That has increased ?- By 99%, you may say.

MR. LUCAS: In the locations ?- Yes, in the locations, towns, and everywhere; even some of our own stations. Then there is another thing. /I know a little about it because I have been trying to help them in that way, too, as regards medicine and doctors. There is, for instance, tuberculosis. It is a deadly disease among them. A white man has a chance. A native has no chance when he gets tuberculosis or miners' phthisis. A lot of them are taken away. The mines never know about them. They come back and after



several months, or a year, or two years, they develop miners' phthisis and die.

You have seen instances of it? - Oh yes. On my little station I have seen a good many cases. Tuberculosis is a deadly disease amongst them. I do not know why. Doctors differ. They say perhaps it is because they have been going without garments and now they have the garments. Others again say it is because they are accustomed to the sun and now they do not get sufficient sun on their skin, and so on. Whatever it may be, I know it is a deadly disease amongst them. Any native has very little chance when he gets tuberculosis to get through; you can almost brand death on his forehead. It works very quickly on them too. The doctors will be able to tell you that.

THE CHAIRMAN: As regards this question of education; what is your experience? If you teach a native simple education - the three R's shall we call it - with the Christian principles, does it make a better citizen of him? - Well, I may say from my experience here that I have had several cases where <sup>when</sup> they have gone back from Christianity ~~and~~ the morals they have been taught in schools they are dangerous; but these I may gladly say are only exceptions; but as a rule <sup>if</sup> they have gone through the primary schools they are more useful, obedient, and they may have a little more of their own opinion too. That of course turns in the wake of education; you cannot help that. They begin to think for themselves, but they are more useful, they are more obedient, and the more readily will they obey, because they have learnt that in schools. I would say they are a little more self-opinionated; that is certain, and they think about themselves perhaps a little too much, especially when they compare themselves

with their relatives and barbarian people who live about them. Of course, they feel a little bigger. I feel it is a dangerous state. We should not be afraid of it. I am not. But I know it is a dangerous state, this stage of transition. It is in any nation, in any person; in any house it is a trying time, and it is always a time of danger; even the transition of a boy when he gets to puberty, and a girl too. It is so difficult for us to go and judge now about the future of a nation, when we see that that nation is just now getting into another state, into its transition state. I have experienced it myself in my work; I have fairly extended work all over the place here, as far as the Mahupa here - everywhere. Formerly I had it as far as Melkboomfontein (?), and over the whole of the Moutpansberg. But when education is given them properly and morals are taught to them, and they are instructed under Christian light, they are better people; I mean there is hardly any comparison. I would say it would be more difficult for people to get round them; white people would have greater difficulty in trying to get round them, whereas with an ordinary native boy you could easily do it; you could more easily exploit the others. Whether people are afraid of that, I do not know; I do not care, but I only give my own experience as regards what I have seen among my own natives, that they make better citizens for the State than they were formerly. They were hardly any asset to the State at all, except in the work they had been doing once a year or so. Now they require a door, a nail, clothing, and as you saw at my station, they require beds, chairs, cupboards, and all that; and of course all that brings



trade. May I just add an interpolation. It is this, that the educated native wants higher wages. That is what I have found. Whether it is because his requirements are more, I do not know. The Commission will know that. but I find that they want more wages. For instance, all the educated natives in the location of my station hardly ever go to the farmers here. They would like that life, because that is the Basuto life. They like to work with cattle and plough and inspan. That is their life, but they prefer to go to the mines because they get bigger wages there; they do not want to go to the farmers. Although I have tried to encourage them as many times as possible, they do not do that because they can find higher wages at the mines. They start from £1 to £2, and then £3 and £4 and £5, and some of my boys get £6 a month - some doing clerical work.

He certainly lives better, too? - Oh yes. His requirements are raised there ever so much more. He wants this and that, which the other one does not want at all. The other is satisfied with a few little things and he is finished. His pot is made by his own wife and he makes his own little "brook". He catches a hare or dassie and makes his own "brook". If he is older he catches more, makes a blanket for his wife, or goes to the shop and buys a blanket. But the educated native tries to live decently more or less in a civilised way. They themselves look down upon a man who has never been out to work, a man who is uncivilised, a man who does not know the difference between a table and a chair.

With regard to this system of sending money home to the other natives: you say they tell them the money has been "lost." That was a characteristic of the native

formerly, - that one native could entrust his money to another ?- Oh yes. Mr. Hofmeyr broached me on the subject, and in my studies of the Bantu later on I find they are not careless but thievish as regards money. If they can steal without us knowing it they will do it, but when they see there is a chance for you to find out they will never steal. You can give a boy £2,000 to bring to Pietersburg and he will land it quite safely, even at the expense of his life, but if there is a chance of his taking anything without your knowing it, he will do it. You see, the old men of the old Bantu considered the white people as ghosts almost, and they had such a fear of the white man who was so wise and that he would find out everything, that they would hardly ever steal. At my station I must say there are a few thievish families, but I can only say what I know. You can fairly leave your motor-car all night with everything on, and I do not think you will find anything missing in the morning. It is the way they are educated, and where the fear has been instilled into them that things will be found out and that they will be punished. Where they are slack, of course, they will do things, and where they will be punished very severely for doing wrong they will not steal.

MR. LUCAS: I would like to know a little bit more about your mission station. Do you work in among the natives in the whole of Senthumulu's location ?- Oh yes. We have only two farms which belong to the Mission Board; one at Bedesta and one at our place. One was given as a present by Mr. Hofmeyr, and the other was bought up; about 4,000 acres. Anyhow, we have only two farms on which we do mission work, but we prefer to work in the locations. We are building up a



location there, children's schools and all that. All at once the hands are changed, and our work is lost.

Generally speaking, the population on the farms would not be big enough to justify setting up? In some places of course the squatters' law prevents them. But then, on surrounding farms, where the farms are not so big, of course work can be done like that.

Those that we saw resident at the mission station yesterday, are they from the members of the Location in the district where that station is? - No. Formerly there was a squatters' law brought in by the Republic, but it was hardly carried out; it was always in abeyance; people did more or less what they liked. This law was there in case people were over-stocking.

What I meant was, these people who are living on your station --? - They are gathered from all places; some from the mountains, some from Pienaars River, and so on.

They are not all from one tribe? - No. ~~af~~

Of those who are living on your Station, do the men go out to work in the towns? - Oh yes.

Do the women go out at all? - Well, some of the young girls have been going out, and myself with the parents had to take a very firm stand not to allow them to go to the villages and towns any more. We wanted to prevent that, because they generally come back demoralised. In every case, with the exception of two or three, they come back demoralised. So the parents, with the exception of a few, came to me and objected, and we made a law that they might work on the surrounding farms where they are close to, and could be watched, ~~by~~ and where the culprits could be put hands on more easily. But the young men



are always working. As you see, our mission is very small on account of that; they all go to Johannesburg, Pretoria, or work anywhere among the white people.

We take it that the natives on your station are more detribalised now? - Yes. Although a very big number recognise the people as their head, the larger number come from the mountains and those who have been living round about on the station there. So there would be ten or twelve families tacked on from other places.

What is the population at your station? - About 250.

The total? - No, not of the farm. There are about 700 or 800 on the farm, you see. I am just guessing now. I have not taken the census. Of men, women and children on the station itself in just that little centre, there must be a little more than 200.

Just following up this question of the tribal condition. Do they carry out the tribal custom of circumcision with their boys, for instance? - No, that is dying out, even among the heathens.

Do you think it is dying out outside your station, too? - Oh, yes. A good many of the young men run away; they even go to doctors in Johannesburg to be circumcised, because they could not very well be married if they are not circumcised.

Among the families on your station is the lobola custom continued? - No.

Have you been able to observe the development of that system out on the farms around you or on the location near you? - The lobola custom?

Yes; is it as strong as ever, or altering? - No, they will never give that up. It is their whole life



system. Everything of the native is so deeply involved in that thing that you might just as well get the white man to eliminate his banks - the Standard Bank and Barclays Bank - and do business without them, because they tell us "That is our Bank in which we want to put our money."

Cattle ?- Yes.

The lobola system mainly depends on cattle, but today we are told sometimes money takes its place ?- It must now, especially among the Shangaans; they nearly always pay by money now. As I say, they are poorer now in cattle than formerly, and it is difficult for them to get the number of cattle together sometimes to buy a wife, and money they can always get in Johannesburg. I think it is fixed at £40 for a girl; sometimes it is very much more; it all depends upon the position of the parents.

Have you formed any impression yourself of the trend of tribal conditions - the detribalization; what the main causes are and what the developments are likely to be ?- Yes, I have been studying this thing and observing it. The city life, for instance, <sup>is</sup> ~~xxx~~ a very strong factor I think in detribalising. Many of these native homes are now in Johannesburg and other cities. They do not care about their Chiefs or Tribes any more until they want to get back, when they get old and decrepit and sickly. That is the whole factor. Then education I believe has something to do with it, too.

Do you think the change is going to continue more rapidly, or is there a trend back to the tribal life now ?- Well, all the tribal life and the influence of the Chief will be continued and be steadily increased

when they can get an extension of locations. That would help greatly to get them back into tribal life again. But/<sup>such</sup>~~xxxxxx~~ locations decrease and get over-populated and their needs are more, and they see less chance there of getting a good earning and then of course they go to the cities and get detribalised. But as they get more ground it will be certainly a great factor in strengthening the tribal life again.

Is not that taking rather too economic a view of the change; is not the change also - well, much more a mental one? - That is what I say; education does much for it.

It is the substitution of the idea of the individual for the idea of the tribe? - Yes, they think in community; they never think personally, and the individuality is pressed forward by education and by Christian principles, too.

And by town life? - Yes, and by town life, too.

You cannot very well lose that idea of individual identity when once you have got it in you? - Yes, they do - not exactly; they do not lose it, but it is so ingrained in a native that even if he had been individualised in the cities and then goes back to his tribe he naturally takes it, being obedient to his Chief again; that he has to be obedient to the chief and all that kind of thing. I am not speaking of those who have been very far developed; I mean the man who has a high standard of education, but when they have been through the primary schools, and even a little over - standard VI, VII, or VIII - I do not think there is any danger there. Even if they have individuality there, when they come back they think in their families and tribes again. I have not found any difficulty in that way at all.



Do the Christianised natives still acknowledge their Chief ?- Oh yes, they have to when they are living on his ground in the locations especially, and even at my place; they acknowledge the "bayeta"; they acknowledge the bow before, and so on.

You spoke about the native when he is old and decrepit wanting to go back to his tribe; do a large number go back ?- Oh yes; if they can possibly do so they do.

One of the questions that has been raised a good deal in the towns is the hardship that old and decrepit natives suffer in towns ?- No; if they get a chance they will. You see it all depends on circumstances. For instance, if he has accumulated a large family there and they are all working and supporting the old man there it would make a difference, but the inclination of nearly all the natives is when they get old they want to get back to their birth-place. Of course, circumstances might prevent them from coming, and keep them there. That is a difficulty, too. And then it all depends upon what they have been doing with their tribes. Perhaps they have fled away or been disobedient to their chief, or deserved some punishment. Of course, they cannot then very well return, but if they can they always do so. I mean, that is the natural inclination.

That is one of the advantages of the tribal system, that they get communal support ?- Yes, of course.

Has this lobola system its advantages, too ?- I am in favour of lobola; although I ~~am~~ may not bring it into my station, I am very much afraid. I have pleaded very hard at some of our conferences to get this bokhali (?) system in our church. In certain of our churches it is recognised

because it is so combined with the native life, that there is no necessity for orphanages, on account of the lobola system, and there is really no orphan in the whole of the Zoutpansberg; among those who have been married by beast there is not one orphan, because it is the duty of the whole family to come to the rescue of that child, if need be; they do not leave it to the State or to the Church; they look after these things.

MR. LUCAS: How is that tied up with the lobola system? - That is what I have been referring to.

I do not quite see the connection? - It is never the man that marries; it is his family. If you remember that, you will know the whole system. The woman comes into the family; she has come to the family, and the family has to look after her. Then if her husband is dead, they have some immoral practice among them. Even the Jews had the same in the old days. They are dutifully bound to look after every child, and there is no such thing as an orphan child under the bokhali system.

It does have that result? - Yes.

That of course is a very important one? - I would very much like that our church should take that generally. I have been pleading very hard for it, but of course I cannot get it through.

THE CHAIRMAN: The lobola system always keeps a family tie together? - Yes. You see the system among them is that all the cattle a young man gets he is not possessed of, but his father - the family; they are in possession of these things, not he; and of course that makes a very strong family tie. If he wants a wife, the family "takes it out"; I am using a Sesutu expression



now; but they pay for it; they supply the cattle, and if they want anything - if anyone is in need of doctoring or anything, they have to supply it. The whole system goes by families.

DR. FOURIE: All the possessions are family possessions ?- Yes.

THE CHAIRMAN: This system keeps a check on the looseness of the wife ?- That flows out of it. Even if she gets a child - "picks it up" in Johannesburg, say, that child belongs to the family. They want large families; they are very keen on getting large families, especially boys. It is wonderful. You know, a first boy generally gets everything, but there is so much responsibility attached to that, that one could say one would not like to be the heir, because he has to look after the whole family, and he comes in the place of the father, and they look upon him as father, too. That is why an elder brother, when a son dies and leaves a widow, will never take that young widow. "How can I, a father, marry my child?" That is what they say; but always a younger brother. He has so many responsibilities. He has to look after and get cattle for the younger ones. If he has a good many wives he has to look after them, too. His responsibility then begins. Some of them are real spend-thrifts, but as a rule they are kept back by the public opinion.

Is that strong enough generally to keep them back ?- Yes, and then there is religion, too. Well, I do not know whether it is very general, but their superstition and belief in the spirits keeps them back, too. For instance, they are always praying to their fathers, and in between I may say, I have made very big mistakes when

I was a young missionary and not trained in Bantu lore and all that. Now, of course, I have studied them. They pray to their fathers; they only pray at times when they are in difficulty and when there is sickness or losses in the family - losses in the kraal; then they go with some offering to the grave of the parents and they pray to them then not to curse them and not to do anything to them, "because I am looking very well after your oxen and goats", and all that kind of thing. Perhaps he is telling a lot of lies; he knows that the spirits will believe him. That is one of their views, you see, and that the spirits are always on the watch. If he is a spendthrift and not looking after the children and wives and behaving as a dutiful son, that is the cause of his going a lot of times to the grave, and he does not like it. That is the belief among all the Bantu tribes - their belief in the spirits.

MR. LUCAS: Can you give us any light on the effect of the tribal system on the economic development of the native when he comes into touch with Europeans? In the first place not having an individual outlook he has not got the incentive that is usually present with an individual and a European community. That is the sort of factor that they get in mind at the moment. I do not quite know what I expect you to say, but you have lived among them all the time you have mentioned and studied their customs. Is there any general statement you could make as to the effect of their customs on their relations economically with the whites? - Well, as regards that we, as missionaries, feel that in a certain sense it is a ~~xxxxxx~~ drawback to a work, the touch with white people. Of course, we know they are not all good, and ~~they~~ a good many nasty things come through them, because a native is ever a small-minded



man and will take an idea from a big man and then drive it to the extreme. That is always the inclination. Now he does it. He would not have the limits. For instance, in drinking habits, brandy or anything of that kind he always goes to extremes; he has very little control over himself. But as regards the tribal contact with white people, I was for some time during the former part of my work, for it; of course one can feel it, that it was a drawback in our work, that more power should be granted to the chiefs. I was against it, but later on I saw that they should not perhaps be given more power, but the influence of the chief in the tribal life is rather to advantage among the natives.

MR. LUCAS: How? - In this way, that they are more respectful; they can more easily be ~~detected~~ detected whenever they do anything immoral or anything that is bad, and they are more obedient, being accustomed to being obedient, because they must be absolutely obedient to the Chife, to his Indunas, and what the Tribe says. Now, that moral power has been taken away in many instances, and they get out of hand altogether. I know as regards Christianity and the contact of Christianity and barbaranism and heathenism that the chiefs do not like it; they do not like Christianity at all. They feel it is a power for individualism. They feel this power is going to work against them, and they try to keep it back as much as possible; but still there is a redeeming factor in this tribal life, as I told you - what I feel is there is a redeeming factor in this tribal life to keep them back, especially when Christianity has no hold on them, and even when Christianity has a hold on them, as we have in the locations, because the great factor in the mind of the native is fear. I do not think there is anything

so great in his life as fear; a fear for his chief, a fear for spirits, and fear for everything.

It is a terrible existence ?- Yes, they are always in fear; they are always in fear of being discovered, too, because really crime is nothing; but the discovery of crime is a great thing. It is beneficial sometimes for them to have it. I am afraid if that thing is taken away from them immediately - I do not say in progression - slowly - it will be to advantage, but to take it away immediately and to leave all tribal strains and tribal limitations - to leave that and bring them into individualism all at once would create a frightful thing.

Of course, there is no chance of that and it is not even proposed ?- Yes.

Are there any measures which you think it would be advisable to take to retard detribalization - to make it slower ?- That is one thing I have mentioned.

Yes; are there any further points ?- That is, the enlargement of their locations.

And the chiefs' powers ?- Well I hardly think we can give them more power than we have given them now; anyhow, his influence is a great thing, especially when he is a chief who advances the interests of his nation.

Would you recommend increasing the locations yourself ?- Oh yes; I think they are over-populated now.

Are you speaking generally, or of this area only ?- No. Senthumula's is not over populated yet, but others are more thickly populated.

Senthumula's did not look like a very prosperous location ?- Oh yes; they get a lot of kaffir corn there and mealies; they have grazing there, too.  
If you



If you go to Ramahoop there is nothing at all to graze on. How the things live there I do not know.

THE CHAIRMAN: That is more or less a small location ?- Yes.

Ramahoop; where is that ?- It is right west from Zoutmekaar; it is on the other side of Bandolier. There is Matoch Location.

You have no great knowledge of Sibasa ?- No. I do not know anything about that, but the consequence is that many of these natives are clubbing together today and buying farms in the native segregated areas. I know a good many of our Christians do that in Ramahoop's location. They generally take the lead because they are a little more mentally advanced than the others; they generally take the lead and buy at Goedeplan up to Blaauwberg; they try to get farms and send their cattle up there because there is no grazing whatsoever in the locations.

MR. LUCAS: I would like to ask you one or two questions about the different conditions upon which natives live on land in this area; I am not talking about your own locations, but when they are on land belonging to Europeans ?- Yes.

We found rather a great variety in the Northern Transvaal, and wandering among the areas we have been to in the last week or ten days, this area here seems to be the only one where the wives are expected to work as part of the <sup>man's</sup> ~~XXXX~~ contract. Do you know anything about that ?- Oh, they do it generally I think here.

If a man contracts the woman is expected to work too ?- The man contracts to work thirty days and the wives two days in the week; or perhaps what they call

If you go to Ramahoop there is nothing at all to graze on. How the things live there I do not know.

THE CHAIRMAN: That is more or less a small location ?- Yes.

Ramahoop; where is that ?- It is right west from Zoutmekaar; it is on the other side of Bandolier. There is Matoch Location.

You have no great knowledge of Sibasa ?- No. I do not know anything about that, but the consequence is that many of these natives are clubbing together today and buying farms in the native segregated areas. I know a good many of our Christians do that in Ramahoop's location. They generally take the lead because they are a little more mentally advanced than the others; they generally take the lead and buy at Goedeplan up to Blaauwberg; they try to get farms and send their cattle up there because there is no grazing whatsoever in the locations.

MR. LUCAS: I would like to ask you one or two questions about the different conditions upon which natives live on land in this area; I am not talking about your own locations, but when they are on land belonging to Europeans ?- Yes.

We found rather a great variety in the Northern Transvaal, and wandering among the areas we have been to in the last week or ten days, this area here seems to be the only one where the wives are expected to work as part of the <sup>man's</sup> contract. Do you know anything about that ?- Oh, they do it generally I think here.

If a man contracts the woman is expected to work too ?- The man contracts to work thirty days and the wives two days in the week; or perhaps what they call



the Chief's work, at the time of reaping.

I am not talking about the chiefs, but the European part ?- It is the same name; that is to say, it is the working of the Council or Government; their small Government is the family, you see. Some have the condition that the wives only assist in the reaping, and when there is some general work on the farm, and some have the custom of giving them work two days a week.

THE CHAIRMAN: What sort of work do they usually do - help in the kitchen ?- Yes; washing, helping in the kitchen, and when there are mealies to be ~~zhikax~~ shelled or husked they do that too, and the reaping and so on; they give their assistance. Some are paid and some are not.

MR. LUCAS: Another thing, we have had complaints in this particular district - there again it is peculiar to this one - is that the native is paid a certain wage but is not given food ?- Oh, the farm hands, you mean?

Yes. In other districts we have been to so far they have been getting a wage and food, but in this neighbourhood it is just a wage or nothing. Do you know how that came about ?- No, I would not be able to say how that came about. Perhaps it is just a particular thing among particular people.

We are told it is general here - at least, that there is one exception ?- That is to say, outside of their ninety days.

THE CHAIRMAN: Outside and inside. They are engaged at ninety days and they have to find their own food ?- It is not general. Of course, if they have the hands they have to work the ninety days and when they are finished they do not want to let them go to the towns.

So of course they say, "we will pay you so much a month", to keep them away from the towns. Of course, I do not know of the conditions on the farms about here. There may be communities where they have agreed to do so.

MR. LUCAS: Have you any views on the ninety days; have you seen any of the effects of it, so that you can express an opinion as to its ~~xxx~~ economic value, -the ninety days' system? - They are paid - well, in that case they have ninety days to work and they have the grazing and everything free on the farm nearly. Especially when a man has five or six donkeys, or fifty head of cattle, it means very much to him. Then again sometimes they have their dip free, too, and the greater advantage still is in connection with the breeding of their cattle; the breeding of their cattle is raised because they come in contact with the bulls of the farmer, too. That is a great thing and they get better prices for their oxen later on. I think they are paid well in that way.

You think, from the native's point of view, that is a good thing? - Yes. They have an aversion to going and working, I must say, knowing the native as I do. They would rather work for themselves and pay very much more, because their independent feeling is with them. But I, as a Missionary, see it has a great advantage for them and very much better for them because they have the conditions for good grazing for their cattle, donkeys, sheep and goats; and that is their money as it were with which to get wives. They have plenty of corn; there is plenty of food and milk; their children are better bred than in the cities, and all that. There are a lot of advantages in that. It is far better for them and healthier too.

MR. LUCAS: I understood you to say that there were plenty



plenty of openings for natives in this district if they wanted to work ?- Oh yes. Farmers always want to take on hands; there is a continual run on my station, too, because they are educated there; they want educated labour,- who speak Dutch or English.

Are they prepared to pay more for that ?- Yes.

Are they mostly newcomers ?- Oh yes.

What sort of wage would a native from your station get ?- A native girl £1, £1.5.0, and some 15/- - small girls; it all depends on their ability. The general run about here is £1.10.0. a month.

Yes; but your boys, because they are educated ?- No, others too.

Your boys and others who can act as interpreters get more ?- For unskilled labour they pay £1.10.0.

You say employers are very keen to have your boys because they are educated ?- Not so much the boys as the girls. The women do washing, ironing and cooking. They want clean people you see. They are well dressed, clean~~xx~~ and know how to work with water.

Have you seen any signs in this district of large numbers of natives being turned off farms because the owners thought fit to move them ?- I have seen it in several instances.

What happens to these natives ?- They go to locations or spread to other farms where there are not so many, where they get more or less the same conditions, but where there is an extension scheme.

The locations I gather from you are overcrowded ?- Yes, but still they go there. They do not like locations. They must be hard-pressed before they will go to locations.

Why ?- I can only say what they say.

Yes ?- They say that the chiefs are hard on them, and it is over-crowded.

And there is no land; not sufficient land. Do you think those are sound reasons ?- Well, I think so. I think sometimes the chiefs are fairly hard on them.

That is on the newcomers ?- Not only them.

On any of them ?- Yes. You see, they are keen money-makers, these chiefs. They have always some excuse to make a collection - if not for a dip, for buying a farm, which never comes; or some other purpose. Of course, they have not people to check them and no regular secretary to look after the money, and sometimes it goes. The Molitse people, however, have gone so far as to say any collection made there has to go to the Native Commissioner; they pay to him and not to the chief; and he has to look after the money, because the tribe do not trust him any more.

It is satisfactory to find they trust the Native Commissioner?- They do, yes, as regards money.

Have you in recent years had any movement of a large number of natives from this district to another - migration ?- No, I do not know; not very large numbers, but some of the locations have been moving to Ramahoop and the new part. We have schools there. But they do not consider they have left their location at all; it is not in their minds; they still consider themselves as one with their tribes, and so on. It is a place, as they call it, for their cattle to graze. They live there with their wives and children, and we have three or four schools for them.

About what number went there, do you know ?- There are several farms there.

Would it be a matter of hundreds ?- If you take



the aggregate, I think it would be over 100.

Now, in the Potgietersrust District there is an idea of apprenticing piccanins to the farmers for three years, with the intention of training them in better agricultural methods, which it is hoped when they come back to their kraals they will make use of to improve conditions in such kraals; have you seen any effect on agriculture in the location due to natives having gone to work for Europeans; do they make changes as a result of the experience they have got with Europeans? - There are several cases in which I have noticed it. I cannot put it down as a general rule, because as I told you many of our natives do not like to work on the farm; they go where they can get better wages - that is to say, to the mines and towns. They get a span of mules and drive them - sanitary carts, and so on; that is their work. But there are several natives under my jurisdiction in my area where I find they have certainly improved their agricultural manners by working among white people.

You mentioned the question of their preferring to go to the mines rather than to the <sup>farm</sup> ~~mines~~ as due to the higher wages? - Yes.

Is that the main reason? - I think that is the main reason. Then of course at the back of the native mind is always this, if he goes to town and comes back he can talk about the things he has seen; he has "seen the world", "been a big man", and all that; they sit round the fire and talk about these things, and the others who have remained at home listen with open mouths to them and say "he is the wonder of the world."

So it is not only just the mental thing, it is the glamour of the town ?- Yes, the glamour of the town and of the city; that is the great thing, and perhaps a little immoral life, which they can more easily get today without being detected. I am afraid that in many cases it is like that, but not in the majority of cases I am glad to say. To have the piccanins apprenticed and to train them for agricultural work it must be stipulated that they must be trained; not only work and so on; they must be taught.

That is the way it was put to us. We have not yet got a copy of the agreement, because it was not quite in its final form, but it is an agreement between the Farmers' Association and the Chiefs, with the support I think of the Native Commissioner ?- That is quite a good idea. I will support it wholeheartedly, because I know it will do them good. Their agricultural customs are very, very primitive and inefficient.

Can you mention some whom you consider keep them back ?- They do not get the grain out of the country; they always want bigger lands, let them lie fallow for some time, and go on to other lands again. They get small crops because they do not plough deep enough, and then the soil does not contain the water; when the rainfall is very poor the water is not contained in the soil. There is one thing: deep ploughing and weeding or cultivating after rain keep the rain in the soil. That is a thing they never think about. If they do it once it is quite sufficient.

Do not they listen to you when you talk to them about it ?- They know very much better about these things than I do - at least as regards themselves, you



see.

I should think that the demonstrators would serve a very useful purpose, ~~for~~ with the education they have got ?- Of course, it opens their eyes a little bit, especially those of the young people. The demonstrators going about helps; it makes the young people enthusiastic about it, especially. If these demonstrators are successful, it will open their eyes.

Have you anybody on your station who has the experience and who is charged with the duty of explaining to them how to improve their agriculture ?- No. The demonstrator is only here; he does not come to our place.

I mean on your own staff ?- A good many of my boys as a rule come from farmers and I must say that they are about the best boys I have there. They are well trained, very useful, and they plough deeply; they get more out of the ground, and you can at once see that they are those who have been adopting civilised manners. Some of them do not want to listen; the same as any other nation, you get the lazy class, the brutal class, the thieving class, and so on.

There is very little you can say about any other nation that you cannot say about them ?- Exactly.

One of the things they complain about is the want of housing material - for instance, thatching grass. Is that due to bad grazing or over-grazing ?- They can all get it from the farmers.

In the locations they are complaining ?- The surrounding farms generally sell to them. I believe they can get it anywhere. If they cut 100 bundles

they can have 50, and give 50 to the farmers. I must say, there is a difficulty, because they thatch their houses now, not with grass any more, but these stalks of the kaffir-corn, because they are thin enough in Ramahoop. Nearly all the houses are covered with that.

Is it satisfactory ?- A little of the rain comes through.

Of course, it means a loss of cattle-feed ?- Yes, there is that, too.

And for the building of their houses do they have any difficulty in getting wood ?- Well, now that the Government Forestries are here they can easily get it, I think.

There was a complaint at the Location here that the price had gone up a lot ?- Yes, that is true. Of course, a native does not want to buy food; he does not want to buy building materials; he does not want to buy any of those kind of things for his house. They had it free formerly. They have a great aversion to buying food.

In the towns they spend money freely on food ?- Oh yes, but not in the locations.

Do you know whether there is much of this: natives from the towns sending food to their families ? I tell you why I ask that. Many natives in Johannesburg often ask us to order from the shopkeeper bags of mealies and mealie meal to be railed to the nearest station ?- Sometimes they do; of course in times of drought, but of course this year they will not do it. Instead of sending the money for help they send the kaffir corn or mealies to their families. They do that to help their families.



Can you say anything about the mortality among the young children at your station; is it high or low ?- The mortality is very high. They have no sense of bringing up babies; they do it anyhow. It is their custom of course, but they do it wrongly. It is always a case of the survival of the fittest. That is all.

Forty years ago, when you first came along here, when there was not much European influence, and they could live according to their own customs, was mortality high then ?- I am afraid I should have to guess as to that. I did not form any impression.

Of course, one of the things that is said about that is that in the towns of course the class of food they can afford on the wages they get is wholly unsuitable for young children ?- Yes.

Of course here it is more treatment in the case of the birth of the child than anything else ?- And then again, when the child is small: of course they feed the child really on their milk, but when it has to be taken away from the mother and the mother's milk is no good, of course a child like that they do not know how to feed.

They give it lumps of mealie meal porridge ?- Yes. Of course they over-feed them too sometimes. Of course, they bring children into the world like donkeys. For instance, they would never touch a thing like that; they never use their hands; they just have it naturally; they never touch it. Of course, the child is born naturally. If anything goes wrong, it means death to the mother or the child.

Is there much mortality among the mothers at birth ?- Not so largely; not so many as one would imagine there would be.

That of course is a serious problem among Europeans; it is relatively high among Europeans ?- Yes.

It is one of the things they are very much concerned about ?- Yes, but they make use now of the nursing homes, & the barbarians of course never send their women to hospital, but some of the women in my location do go. There are one or two now who have gone from my station and several have been coming here to the doctor; but as to the others, I think they never make use of it; they perhaps come and get a little medicine or something.

Now the next heading we have got is on the question of stock. Has there been any change in the quality of the stock generally, I mean in your time ?- Yes, although the natives themselves do not like their stock to be changed; they say it is a hardier race; it is a better race for them. They do not mind if they get a little less from the butcher. Anyhow, the stock increases quickly; it is a hardier race, and of course they have more to buy wives with. As a rule they do not like the bulls of the white people among them.

But there has been a change you say ?- Oh yes.

Has that improved the type ?- Yes, there is a slight change, not much.

Not much ?- No, not much. I know even among civilised natives a good many of them have made fairly good advance as regards that - with pigs, cattle, goats, and everything, and they always try to get a good bull from the farmers; they give them two or three cows



and they are very prosperous, too.

Are they going in more for other stock now; are pigs more popular ?- No; they keep one or two pigs, but they are not going in for piggeries at all: but they send away cream. There was a big question here; I had better not enter into it.

You might tell us, because I personally know nothing about it ?- They go in for creameries; they have their own separators - a good many of them - and they bring <sup>it</sup> ~~xxxx~~ to the lorries and send it away to the creamery. The creamery tells me that they take it up for a third-grade cream. I wonder!

Is this from the location ?- No, everywhere; from the private farms and from the location as well, if they can get a few pennies for it.

Are there any individual natives owning land ?- No, not here; there is only one here, at Bandolier. I know that is the only one. They are buying in the segregated area now continually. Perhaps two or three combined. There are two cases I know of where they did it individually; but they always buy in groups.

And this cream that you are speaking about; is that produced by natives owning the land or working for Europeans ?- Working on the farms, and some in the location. Those who have a fairly large quantity of cattle like to utilise the milk. They cannot use it all, so they put it into a separator and send it on to the creamery. It is not on a very large scale as yet, but the thing is coming; you can see there is a lead. There are a fairly large number of them doing it.

Things develop rapidly in South Africa ?- Yes.

As far as the over-stocking is concerned, you

mentioned the size of the locations. One of the questions involved in that is over-stocking. Have you any suggestions as to how to meet that, apart from extending the location, because that only just put off the evil day, does it not? - Well, I think there are two ~~ix~~ ways in which they could do it: by extending the locations and by better cultivation. That is so far as I can see. There may be others. But better cultivation of the land and better use of the land there and then extending the locations, I think would meet the difficulty.

I take it from what you said, a native with instruction is more capable? - The young race coming on would certainly take it on, I think, especially in the schools. I believe your demonstrator here tries to get into contact with the schools always and to give instruction to the young people and to school children, because that would help. There are a few among them who always form the exception, but as a rule they will not take to it; at least I do not think so.

So far as your station is concerned, you I think told us that education goes to Standard V, is it? - VII; we had standard V, but now we have standard VI; that is to say, we have to pay for our fourth teacher, otherwise we would not have him. So they are paying for it locally.

Do you get children into that from adjoining farms? - We have two from the adjoining farms, from the primary school. They may come from some distant stations, but I have a goodly number from Mashonaland, too.

Where do they board? - There is no difficulty



about that. There is no boarding establishment. The people are only too glad to have the assistance of these boys and girls; they board them free for the services they render. In the meantime, they are in school, you see.

And do you find you get many boys or girls from the adjoining farms ?- No. There is one farm just south of us; they have a goodly number of natives there, and there are about three or four in our school there, but not so many. That is the difficulty they always find. They are glad to have work. Sometimes they finish their work and come to school and then go again to work. Sometimes they are kept out for a week or so, and then for a couple of weeks they go again. If he has a Christian father I have often seen him take the place of the boy so as to allow him to go to school. But the heathens do not see the use or necessity of a school at all.

That substitution shows very considerable keenness ?- Yes, they are very keen to have their boys and girls educated; in fact, they go to the last extent of self-sacrifice they can sometimes in order to keep their children at school, very much more than I have seen amongst white people. There are some natives who see their people remaining behind, and they even also are very keen, but as a general rule they do not care about education at all. You take the general run, they do not care about education at all.

Do you train any to become teachers there ?- No. We send our teachers to Stockdale or to Lemana, and some to Middelburg.

That girl that you spoke to yesterday ?- She was from Kilnerton. Some of the teachers ~~came from~~ <sup>22 50</sup> Assension

College, those who are close to the Institute at Pietersburg, and those who are close here would go here, because the expenses would be too much by train every holiday for going home. So they prefer to attend the local colleges.

What sort of training do you give those children; is it purely academic, or do you give them occupational training? - Oh no, they have to do manual labour, too, two hours a day.

What sort of labour? - I do not know about Lemana and Ascension College; it may be the same, but I know at Kilnerton they do some manual labour.

I am speaking of your station? - Oh no, they get manual labour, plaiting mats and baskets, and they have a garden there.

They provide their school material from the sales of growing produce? - Yes, and the making of mats and baskets.

And then these boys and girls who go through the school at your station, what occupations do they mainly go in for? - Well, the great inclination is teaching; but they have had so many failures of late that they are not going in for it so much. I have put them on another line. Some will be orderlies. I want them to be trained as orderlies and nurses in the Elim Institute; the girls to be nurses and the boys orderlies. A few of them are preparing themselves in Standard VI, and when they have passed that they usually go over to Elim.

They get a training at Elim now as nurses? - Yes.

Is that a simpler course than the course in towns for European nurses? - I am not sure, but I think so.



In Johannesburg itself at the Bridgeman Hospital they are now training native nurses - exactly the same training as the European nurses ?- At Brixton?

A little beyond Brixton ?- I believe at Brixton there is a native hospital, too.

Yes; but three this last year have qualified on the same course as European nurses ?- Yes, some of them. I met a native nurse who is fully qualified. She is Matron at the Gordon Memorial in Zululand, close to Helpmakaar. She was fully qualified and she is Matron there at the Hospital. She has two or three nurses under her. You see, the natives' power lies in his memory. His memory is very strong, but his thinking powers are very weak.

THE CHAIRMAN: Do you think they are lower than the white man's ?- Oh, by far; we would not doubt that. His memory is good; they would make good advocates.

They argue well ?- No, I mean their memories are so good. You see, having no books and manuscripts to fill, and all that, they have to store it up in their heads. They know the colours of their grandfathers' cattle and forebears' cattle, and they have to stow that way in their memory. I find it so with my boys at school; their memories are good, but they do not think. They are very bad engineers; where they have to think out a plan to do anything, they are lost.

There are a lot of people working with natives who hold the opposite view. It is just a question of training them and that they have average ability ?- I have my doubts.

You spoke about a spirit of unrest being about. What factors are tending to cause that and is anything

being done to try to remove it in this district ?- No. I know there is a spirit of dissatisfaction and unrest among the young people.

I do not say rebellious, I do not say disobedient - I do not go so far as that; it is just mental unrest ?- Yes, I think it is something mental with them: that they are not fairly treated and justly treated; the white man keeps them under. Whether they have been sucking in these things from Kadalie and others I do not know. Of course, they have their papers and they read them. There are some few subscribers at the Station; the others read for them, and they have their debating societies and they debate these matters. So of course anything amongst the natives spreads very quickly. I do not know of any factors counteracting it.

MR. LUCAS: In the larger towns you have societies like the Joint Councils of Europeans and Natives trying to assist in things like that ?- Yes, to speak out openly and meet each other on a fairly good platform; but we have nothing of that here. I am afraid I have not heard of anything. Of course, I do not know much about other stations.

Do the natives do much trading here; when they grow crops do they trade all the crops in your neighbourhood ?- Oh yes, with the coolie establishments and other stores. They are continually bringing their crops there. Having no ready money they use the crops for that purpose.

I see they do not go in to get money for them;