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ROSTENDURG, THURSDAY, 28th AUGUST, 1930.

NATIVE ECONOMIC COMMISSION.

FIFTEENTH PUBLIC SITTING.

PRESENT:

Dr. J.E. Holloway (Chairman),
Mr. F.A.W. Lucas, K.C. Dr. H.C.M. Fourie.
Mr. A.M. Mostert.

Mr. C. Faye (Secretary).

- (1) MUTLE MOKHALTE.
- (2) CHIEF HERMAN SELON: (1) Zebelon Sekano. (2) Ismael Mokgethi.
- (3) CHIEF JOHANNES MAMOGALE: (1) David More; (2) Klaas Mahuma.
- (4) CHIEF FILIUS MOGALE: (1) Julius Mogale; (2) Frans Molotsi.
- (5) CHIEF SOLOMON MABI: (1) Pagiel Kgasee; (2) Abednego Sebo-koano.
- (6) CHIEF BETHUEL RAMOKOKA: (1) Cleopas Ramokoka; (2) L. Mokoka.
- (7) CHIEF OPENSE PILANE: (1) Seth Madisa; (2) Sebele Pilane;
(3) Rev. Stephanus Moloto, D.R.C.
- (8) CHIEF Z. SHONGOANE: (1) Tola Tshenge; (2) Lucas Morekise.
- (9) CHIEF BOTMAN NTUANE: (1) Kefas Ramoupi.
- (10) CHIEF KALAFI SEDUMEDI: (1) Philemon Matlapeng.
- (11) CHIEF SOLOMON MOSHOME: (1) Molatetlhabi Moshome;
(2) William Leseyane.
- (12) CHIEF SEFANYETSO SEFANYETSO: (1) Elias Sefanyetso.
- (13) CHIEF SHADRACH ZIVI.

CALLED AND EXAMINED:

THE CHAIRMAN: We shall be ready to hear what you chiefs wish to tell us ?- (Chief KALAFI SEDUMEDI): I extend greetings to the Commission on behalf of all of us who are here. We are very glad that you have come to see us and we thank you, especially for the rain which you have brought to us. We shall speak to the Commission and tell you what is in our hearts. (MUTLE MOKHALTE): I am greeting the big Chief who is here and those who are with him. I represent the Chief August Mokhalte, who is too ill to come here today. I have been instructed to speak about this Tribe and I shall

tell you what he has told me to say. Our tribe is complaining and there is great grievance about the children in connection with schools. The tribe has for long been complaining and asking that their children should no longer be under the Missionary Schools. All the schools should now be put under the Government. We are all children of the Government and we should be treated alike. It is wrong that some children should be treated rightly and others wrongly, and that is a great grievance with our tribe. We have put our grievances up to the Government, but we have not had any reply so far. I shall now go on to another subject, and tell you another complaint of the tribe. The tribe is complaining about the buying of farms. We understand that there are two divisions; the one is reserved for white and the other for native people. The tribe is complaining because, whenever they want to buy a farm not in a native reserve they are not able to buy and precedence is always given to the white man. In the white people's reserve the black man is never able to enter. That is a complaint which we have. Even in our own reserves we cannot always buy and even there preference is given to the white man, and it is therefore that we are asking the Government to give us an opportunity to buy farms for ourselves.

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There must not be a block between us, and they must not say "here a white man can buy and here a black man can buy." That is all I can speak about before this meeting.

(CHIEF HERMAN SELON): Greetings to this honourable Commission and its great Chief. There is not much to say. In the first place I want to support what the last witness said in connection with schools. We are also complaining about schools, we have the same complaint as the last speaker, and we say that we do not want any school which is under a white missionary. Since we have been on Groot Wagendrift

we have never had a Government School, although we have made application over and over again to the Government.

I shall now speak about farms. There are certain farms which we have applied to buy now almost three years ago. I have come to an agreement with the owners of the farm and I was going to buy, but the Government stopped me and they refused to allow me permission to buy this farm, that is the farm Blauklippen. First we were told that it was in the native reserve. The gentleman who told us so is the one who was here yesterday, but here is not here now, -Dr. Roberts. It was he who told us when he was here with the Commission. He told us that the farm is on our side of the native reserve. But later on we were told that it was not so, and that it was in the white people's reserve. The place where we are now is very narrow and very small. We have no place to plough, we have no grazing for our cattle, and the farm is too small altogether. When we want to lease and buy on the white people's farm we are afraid that the Government will arrest us and so the result is that we have to go and work for people on another farm, and that is not good. We want to lease the farm for ploughing for ourselves, but the farmers will not let us have it, and they say we must work for them for three months. If you want to lease from them and pay them money for it they say "No, the Government will arrest us." But if you want to hire land for grazing they ask you 6/- per head for big stock and there is no place on that farm of Groot Wagendrift.

(CHIEF JOHANNES MANOGALE): Greetings to this Commission. I am very thankful that I am given an opportunity to speak, but I have not got much to say and I shall not waste your time. To speak the honest truth my head is very weak. I have listened to the speeches which have been given in connection with the subjects which are on the paper. (The Commission's questionnaire).

I believed when first these papers were printed that the Government together with the Chairman of this Commission would tell us what they wanted to know, and that they would come and talk to us. I believed that they would come and speak to us and would explain to us what they wanted to do among the native people. We have only just received these papers during the last week, and we find that it is very difficult to come and give evidence here, and to speak to this Commission on our ways of living, and on what is in our hearts. I am just like a person coming into a church, and finding that the Minister is reading out of the bible, and not understanding what has been done or what is being done. I may perhaps read out of the bible myself and not understand it, and I feel like that now. Although the Chairman of this Commission has explained before, he read nothing out of that paper and he did not tell us anything about it. He spoke very briefly and he told us that the Government has appointed this Commission to come and find out the ways of living of the native people. Of course, that is very important to us. All the matters that may be brought before this Commission are written on this paper and I see there are fifteen or sixteen paragraphs, but we ourselves do not understand these things. We are unable to understand what is on this paper, and therefore we are unable to talk to the Commission about it. Even if I want to try I shall only make mistakes. These matters are very much higher than my understanding and it would have been much easier and better if the Chairman of the Commission had only asked us questions on these paragraphs. They could go over all these paragraphs and explain them to us. Perhaps that would have been better, and I shall be glad if it can be done now. If we ourselves have to try and make

explanations, or do what Mr. Emmett did yesterday, have a big list of writing before us, it would take us months and it would be a very difficult thing for us to do. Because Mr. Chairman we do not understand these things. They are higher than our intelligence. If a tribe wishes to speak about schools, I am afraid I shall mix up matters and speak about farms. I might mix up the matter of schools and the question of the buying of farms for the tribe, or the question of the people who want to secede from their own tribe. I might mix up the question of people who wish to stay in town and do not want to go back to their own homes. All these things are very important to us and we would like to speak to you about them. I should also like to speak to you about people who leave their own homes to go to the mines, or the others who go to do ordinary work in town. These are all things which I should like to speak about, but I would like you to ask me questions, so that I may say what is in my heart.

There is another matter which we would like to speak to you about, and that is about the people who squat on farms under the Land Act, and we should also like to speak to you and hear from you about those of our people who go to the towns and live among the whites. I would also like to speak to the Commission about matters affecting the complaints of the tribe, and so forth, and we want to speak to the Commission about people who go to church. Now matters affecting the education of the native people, which we all feel very deeply on; then there is the question of the tax which is paid by the native people to the Government, and there is the question of inter-marriage between our people, between one tribe and the other. And a very important point with us is that of men who have learned to work at a trade, blacksmith work and so forth. And these people are not allowed to carry on

their trade because they are told that the work which they want to do is the work of the white man. We are glad that the Commission has come to hear us about these matters, but we want them to ask questions. I should like to include the question of the laws under which the native people are living. I think this is a very important matter and I think these laws should be explained to us. And that is why I say that although we have a list on the paper of thirty subjects to be discussed it seems very difficult for us to do so. If I had the right to say so I would rather request that we should be allowed to go paragraph by paragraph. Then the Chairman of the Commission would perhaps explain each of these paragraphs to us so that we may be able to understand them and we may ask questions on that. I know that the Commission has to go back to the Government to give it a full report of what it has done, but I think that if the Commission would ask us questions and explain all these paragraphs it would mean that we should all be satisfied. We are not solicitors. If we were solicitors we should have understand everything that is written there. I know that you are my chiefs, and Mr. Chairman of the Commission you know the law and you have studied these things, and I know that you are here to hear our grievances and to explain your laws to us. There are professors among you, highly learned men, but we here, we have merely passed standard III and we have not got much knowledge. You my chiefs who are on this Commission, you have a much greater knowledge than we have ourselves and we look to you for guidance. We do not wish to waste your time, but I want to ask on behalf of all of us that we should be allowed to go through your agenda paragraph by paragraph, and that the Chairman should explain these matters to us. Perhaps

then our ears would be opened and our minds would also be opened, and we would be able to express our feelings before this Commission.

THE CHAIRMAN: While a man may not be very learned, he can always speak that which is within his heart. The Chief showed us that he knew very well what all these subjects were. We thought that the chiefs had somewhat in their hearts which they wanted to speak about, something on these subjects, but if that is not the case we shall ask them questions. We want to use the method which will help us best to find out what they think and what they want. If ^a the chief has anything to say he need not get up and make a speech. If he has anything to say he can do so now and afterwards we shall ask questions. We have observed that many people who belong to native tribes have gone to live in towns and they do not go back to their tribes. Are there of your people who do that?— Yes, there are.

Can any of you tell us why these people go away from you and do not come back?— (CHIEF SHADRACH ZIVI): Mr. Chairman and members of the Commission, I am pleased to be able to extend to you on behalf of myself and those with whom I am associated our most respectful greetings. We are honoured to see you here and shall be pleased to give you any information which may assist you in arriving at really helpful recommendations when you come to draft your report. Now, in the first place I should like to tell you what so far as I can see the real position is about the detribalised native. The position of the detribalised native is that of a bat. And a bat, Sir, is neither a bird nor a mouse. It is a bird when it flies, and it is a mouse when it sits. The detribalised native is neither white nor black. He does not want his own native laws; he wants to live among the Europeans, yet he is

not allowed in the society of a white man. He stands in between these two. That is where you have a class which we call the "Amalaitas", the Ninevites, and that class of man. There is a class of bee that explains the detribalised native better than I can. There is a class of bee among whom you do not find the Queen Bee. These bees never make honey. They only live on the flowers from which they suck the juice. And that, Sir, is also the position of the detribalised native. But our position, our difficulty in the country is not with the detribalised native, and I am sure you will excuse me for saying what I am going to say. Our difficulty is the white man. He allows these men to come to him, and when he finds that these people have gone wrong then he wants to send them back to us. This man has been mixing with a low class of white man. He has taken up the vices of the white man, but not his virtues. And now the white man wants to send him back to us, but we cry out aloud "keep him in the quarantine area", "keep him there until he is better". He was not as bad as he is when he left us. Education should not make our native detribalised, because the educated man is the one who uplifts his own people. But what do we find - we find that most of our educated people run into the towns, and what is the cause of it? They believe it is freedom to be lawless. But lawlessness is not freedom. We do not want, I am perfectly certain, the chiefs here and their counsellors do not want, the natives to be treated as they were treated twenty years ago. We want you to realise that we are making progress every day. My own personal conviction is, and I am convinced in my own mind that I am right, that the uplifting of our people does not come from the towns. It is the man who has been enlightened who has condescended

to come back to his own people, who will uplift them. As I said at the beginning, the position of a detribalised man was that of a bat - I am convinced in my own mind that the detribalised native is neither useful to the white man nor to his own people.

THE CHAIRMAN: The detribalised man gives up the right to work the lands in the reserves, and he gives up the right to hold cattle in the reserves? He goes into the town and there he works for the same wage as the man who has still got his lands and his cattle. Therefore, I think it is clear that he must be worse off than the man who can get the bulk of his food and who can still keep his cattle in the reserves. Can you explain to me why he gives up what he has in the reserve for an economic position which is no better than that of the man who keeps his rights in the reserves? - (CHIEF JOHANNES MANOGALE): From what I can notice the first thing is this. A person who has his own ground and who leaves it will never learn how to work with the ground in a proper way. He owns cattle and these cattle are only mixed up. He has not got the knowledge to use them; because if he has got cattle and he has got ground he is able to plough, and to get crops, which he can sell and get something for. If he owns cattle he is able to sell and then he can look after his own home; he can sell some cattle at a high price if he looks after them properly. There are people who have not got the sense to do this in a proper way, and then the best thing for them is to go to town and work for some money, and that money they usually use just to please themselves. If a man has a good knowledge of how to use his cattle and how to look after things in a proper way he will never leave his home and go away. If also he should try and take care and look after his land

in a proper way and cultivate his lands he will never dream of going away. I think those are the views which I can just explain at this stage.

(MUTLE MOKHALTE): We are now talking about people who leave their homes and go to town. People who leave their homes and go to town should stay there, because many of them are no good to the tribe, they are just as the previous speaker has said - they are bats. Those people today have no truth in them, they do not want to stay anywhere - they are like birds. The people who leave their homes and go to the towns and never come back to their tribes are those who do not want to be ruled. They do not want to obey their chiefs and they do not want to be ruled according to the laws under which their tribes have lived and flourished for so many years. They want to be free, as they say. When they are in the towns they are their own masters and they do just as they please. Whether they are better off I do not know. Like all the children^{who} have left their homes they are no more following their old customs. That is what they call freedom, liberty, because they want to be their own masters. Perhaps in the towns they are their own masters, I do not know. All the boys and girls who are in the towns simply live to please themselves. They say they will never go home again because they are afraid that they will be punished and reprimanded if they have done anything wrong. At their own homes they are not allowed to do as they like, but now where they are in the towns, when a boy meets a girl they will go and hire a room and they will live there as man and wife. They do not marry, but they simply live as man and wife, and we find that very many of the young people of today are doing that. They hire rooms and they take

wives to themselves, but tomorrow, when they are tired, they just leave that wife and they go away, and then they take another one. Then when that young boy returns home and we reprimand him about his ways, he does not like it, and he goes back to the town from where he has come, because he is no longer used to these things in the kraal. He wants to go back to his mode of living which he has been following in the town and he can no longer wishes to follow his own native customs. It is as a result of these ways, my Chiefs, that we find our stads are beginning to have less people staying there, because all the young people are going to the towns, where they can do as they please and live as they please. It is on account of the ways of these young people, of their wish for freedom and liberty, that our stads are now beginning to be scattered. And what I am saying now is not merely my own complaint, it is the complaint which is general among all the tribes. It is a complaint common to all of us, that our daughters go into the towns and when they return some of them are pregnant. They have a child and they go away again, leaving the child with the tribe to be cared for, and when they come back again they are again in the same condition.

(CHIEF FILIUS MOGALK): In connection with this speech about people leaving their chiefs and going into the towns, there are two special features which are very sad indeed. There are numbers of people who go away from their farms in that way and trek to the towns. And those farms have to be paid for. The farm tax has to be paid by those who remain on the farms, but those who are left behind are unable properly to till the ground. The chiefs and their counsellors make the people who have remained at home work on those lands, and do the best they can. Later on, when the man who has gone to the town finds that he is crippled or ill and is unable to

work any more he drifts back to the home where he was born. When he returns he claims the lands which he left behind. He claims his ground and he claims all the rights which he had in that tribe before he left. When the chief speaks to him and tells him that it is a long time since he has been living with his tribe and that he has not been helping in the paying of the farm tax, that he has not been working his ground, and that he has not done his duty by his tribe, he only goes and makes a case against the Chief in the court. The man who has worked his lands, who has improved them, who has looked after them, gets no further consideration. The man who has been away simply comes and claims them and he finds them in good condition, and that is all he cares for. To us that is a painful thing. In the second place, we often find that as time goes on we want to add to our ground. The chief and his council will let these people who have gone to the towns know "you must subscribe, you must help us to buy more ground", but they do not do so. But when these people return they will say "My father also paid and I have an inheritance here." It is a very difficult question. Another troublesome question is in respect of the people who are on farms of the white people. Like those who have gone to the towns they do not obey the chiefs, they lose all their respect for their old customs, and they do not help to contribute towards the paying for the new farms. Even if the chiefs sends to them, so long as they and the white farmer are still on good terms they will merely say "I have nothing to do with the native laws, I am living here on the farm of my master, and he is the only one I obey." But then, when bad times come and they have to leave the farms, and they want to return home, they will say "I am a Makwena", or whatever it is, and they say "we want our rights", and they claim them. Well, they will get their rights just the same

as those who have paid their dues. That, Mr. Chairman, is a very painful thing to us, and we shall be pleased if this Commission can help us. The Chiefs in their Councils should have the power of dealing with these matters. Even in the stads, in our homes, there are people who live there with their wives and they simply refuse to obey the laws of the tribe. They have forgotten their old customs. They say to the chief that he and his council have made the laws, that they do not agree with the law, and they will turn the tribe upside down,- and so they will, and other people who do not agree with them will be compelled to follow them. We have these laws of the chief and the council, but our headmen are not able to make those people observe these laws, and then later on it may be said that it is the chief who is not handling his tribe in a proper manner, whereas the real cause of the trouble is not with the chief, but with somebody who is causing difficulty, who is making mischief among the tribe. We say that matters like this should be dealt with and the chiefs should be given the power to deal with them.

(CHIEF Z. SHONGQANE): Greetings to you, Chairman of this Commission, Members and Fellow Chiefs; I am pleased that I am still able to say a few words to you. I want to speak on this question of people not agreeing with their chiefs and I am in entire agreement with what the last speaker has said. But I wish to say this, that all this comes from the white people themselves, because in the olden times such things did not happen. It is only since the white people have come into this country that we have seen these things come about. It was then that our people who were staying in their own villages began to break away from their chiefs. In the olden days if they should want to break away, they did not know where to go to, but now the white people

live everywhere and these natives know where to go. They have seen that the white people want them, they know that the white people will help them, and although we do not illtreat them they go away from us, and they go to live among you white people. It is since the white people have come here among us that we have found our children leaving our homes and going to the towns, and now they remain there, simply because the white people allow them to stay. And that is what we want to ask the white people - what is the reason that our children should go among you, what is the reason that our tribes are beginning to be divided in this way? I think I feel that the white people have something which they give to our children so that they must leave their homes, and it is that which the ^{white} people give our children which makes them break away from their parents. Because in the olden days they did not have coffee, and sugar, and bread, and tea, and all these nice things which our children get in the towns. It shows that they give them these nice things in town so that they shall keep away from us. In those olden days of which I speak we did not wear any nice clothes. We only used to wear a sort of rein and skins. We used to kill animals, any animal that we could, in order to make clothes; but there was no trouble in those days about the native people leaving their chiefs. As I have said, since the white people came among us the trouble has started, and things are no longer as they used to be. The people do not obey their chiefs, and they do not follow their old customs. All this has been shown to us and it proves to us that although we are the owners of our stads and our lands the reason why our children leave us and go to the farms and to the towns is because of the nice things which you white people give them. In the olden days there was no tax which we had to pay, as we are doing today. If

a chief in those days wanted something done he would go to his followers and say "Do this for me, and I shall give you a goat". And the thing was done, but today we cannot do that. The tribe today is divided owing to these new things which have come in. It shows that since you people have come you have been pressing us down. Then these people who leave their chiefs and go to the white people's farms say "we shall pay less taxes". Those who are under their chiefs pay £1.10.0. per year, and it is for that reason that many have left their chiefs. I should like to explain shortly what to my mind is the reason why so many people leave their own ground. A person who is born in a native stad is born having only one chief, the chief is the father and the mother, and the report is sent to the missionary and that is his second chief, and the missionary will talk to the chief, but the chief is still the master. When that boy becomes 18 years of age then the report is given to the Government, and then he is under four rulers. And I believe that these four rulers are the rulers who will try to rule a person in the proper way and show him the right course to follow. These people when they go into the towns go there because they say that they want to please themselves. In our own stads in the olden times when I was still a little child there were concerts, games and dancing, and we were happy, but then the ministers stood up and they were against it. They said that dancing was heathenish and they protested, until in the end the chiefs themselves supported the minister and forbade dancing. Well, I say that dancing and singing are very nice things, and they remain in the hearts of the people. When people come here to the towns they go to concerts and to amusements. They go into a church and afterwards they

dance. A boy and girl will dance together just as they please here in the towns. There is no one who will preach to them and tell them that dancing is a sin. I do not know that anybody ever worries. I do not think so. I have mentioned several causes which make people go into the towns just for the sake of pleasing themselves. Now the time will come when the young boy wants to be a man and he will want to join his own lodge, according to his tribe. He must be in a regiment, the regiment of his tribe, and every regiment in a tribe is expected to serve that tribe. When the tribe calls upon a regiment to do something it must be done. It may be for instance that a fence has to be erected to divide the property of two different tribes. The chief would call on a certain regiment to go and put up that fence. Now this person who is in town knows that when he is in town the chief cannot send for him to do work for the tribe. Furthermore, when he is in town he is relieved from the minister, and he is free to go to concerts and to dances. He is also free, so far as the chief is concerned, and he cannot be called upon to do any fencing work. So he goes off. The Government will tax the people who are at home, but when the native is in the town he finds that he has only got to pay £1, so there too he is more free than he would be in his own stad. Now you see how easy it is for these people, because they can do as they please. And this can be looked into by the Government and they will see that the people in the stads have to pay £1.10.0, and they have to borrow money. When a missionary says to a person "what you are doing is a sin", he is causing that person to want to go away. Is the missionary wrong? Is the chief wrong? when he asks members of his tribe to work for him? Is the Government wrong in asking these people in the stads to pay £1.10.0. ? I say all these are most

Native Chiefs.

important points which I can notice are driving people away from your tribe. I do not know whether it is necessary for me to go further and explain what a man who leaves his tribe loses when he goes to the towns. ^{Chief Olanse Pilane} I feel very sorry for these people who go away from their own tribes. When Chief Zivi spoke he likened such people to a bat. We ourselves can see what the position is. If one has to be compared with a thing like that then we ask what must we take such a man for? Although a person of that description may leave at ease and have everything that his heart desires and enjoy comforts, the day may come when he may have to go back to his tribe. Sometimes a person like that while going about will meet with an accident and lose his arm or his leg. When he has lost his arm the man whom he is working under, he may be on a mine or somewhere else, will tell him that he no longer has anything to do for him, he must leave the mine as there is nothing more for him to do. It is then when that day arrives that he remembers that he is a member of a tribe. It is then that he realises that all that is left for him is to take his blankets and return to his old home where he was born. When I bring such a person in front of the Native Commissioner and ask that he shall be exempt from tax, I always have tears in my eyes because I know that he is my father's follower; he is one of us, and it is my duty to help him, and I also feel very sorry for the Government that is ruling him, because the day when he was still in good health and strong it was the Government which took him away from me, and it was the Government which was the cause of his not paying me the 10/- per year. And I have no word to say to him. He is only an ordinary man without me, and all these things have nothing to do with me. To day when he is in danger, when he is distressed and ill, I must help him.

Perhaps that person may be unable to arrive at a place where I am. He may be sick, and I have often had people of that description when they die away from their homes they are simply tied up in a bag, which is sewn up and they are thrown into a hole. It is a very bad sight to see people buried in that way. Our Ministers have taught us that a person when he is died should be buried in a coffin. Although we see that coffin very often it always touches our heart, because we know that inside that coffin there is a dead man or woman. And when you see a person sewn up in a bag and taken to the grave it is terrible to us, and we feel it very much to realise that that person has lived away from his own people and that through that he was lost. I am asking you my Chiefs who are here to see to it that that sort of thing shall come to an end. Everything which is done under the Government must be done by force, and I know that if the Government can force everybody to do the right thing by his tribe and to respect that tribe and give to that tribe that which it is entitled to, everything will be well. It will be easy to know which tribe a person belongs to and then if people are made to respect their tribes it will make for greater satisfaction among us all.

I want to say this, that there are many people who leave their chiefs and their stads because of the fees which they have to pay. But these fees are just fees.

(CHIEF Z. SHONGANE): All these things which we complain of have happened since the white people have come here. Before the white people came there were no such things as what we complain of now. Today when our young boys and girls go into the towns the white people let them roam. We find that young men enter into marriages with young girls without the consent of their fathers. And I say

it is the white people who have caused this spilling of our tribes. Because in the olden days there were no girls who went out to work, it was only the men who went out to work. The men used to go out on contract for guns and ammunition, but now since you white people have come in you have ruined our tribe in this manner.

(CHIEF OPENSE PILANE): These subjects which we have been discussing are very great and important. I have a hope that the questions which were put before the last Commission which was here will be answered today. I am referring to the Commission which was here in 1925. The day that discussion was raised about the 10/-, which was paid by the people who are staying in the stads, is what I am referring to. In the stads they are paying £1.10.0, and it is the 10/- which they object to. That Commission explained to us that all natives who are on white people's ground will not pay 10/-. I asked a question, if they are not made to pay the 10/- a day, when they get old or crippled ~~and~~ I asked where they would have to go to. I understood that the 10/- was going to be used to native grounds. That shows me clearly that the Government was giving permission for people to go away from their own grounds but that the Government at the same time would help us to collect that 10/- from the people who left their own grounds. ~~am~~ Nothing has been done in that respect.

(PAGIEL KEASOE): Greetings to the Commission and the Chiefs who are here. I also greet the members of the tribes, who have come to have speech with this Commission. I want to address the Commission on these subjects which have been spoken about by other chiefs, the question of natives who stay away in towns. My chief has already explained that he wants the old men to adhere to their old customs. I am only a boy, and I can only speak

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slightly about the questions of customs. Before I speak about the people who stay away in towns and refuse to return to their homes I want to say that we, the tribes of the Transvaal, are very fond of our chieftainships. If I may say this, you have seen the bees and you have seen their queen and you have seen how the bees love their queen. We the Bechuanas of the Transvaal we like our chiefs in the same way, and we keep around our chiefs in just the same way as the bees do. I shall answer the question which has been put to us about the people who want to stay in the towns. The question put to us was, what is the trouble, why do these people leave their homes and go away? In answering this question I say this, that these people stay away at work and do not return to their ~~km~~ als on account of the white people who take them away from us. We natives in the Transvaal like our chiefs and our stads, but the white people came in and said "we shall bring in our ways." We like our laws, but the white people said "you must not try and give judgment in such and such a case. Today when a person has done something wrong I can bring him before my chief and my council, and they will try him. But there are lots of natives who today simply say " I am not going to be tried by a kaffir". That man will run away, and he will say "I am going to get a man to defend me, and I shall be tried by a white man in town." So they go and get a solicitor, and when the case comes before the Government court the court will decide that what the chief has done is wrong, and the chief should not have tried that case, because he has no jurisdiction, and then the Government will punish the chief very severely. The man who has brought the other man before the chief may also be

punished. That is the first step which the white people took and that is one of the steps which has driven us away from our villages. I do not know if you have ever been among the native stads. I am going to speak about that now. In our stads there are no Amalaitas and there are no wrongdoers. All our people who have been out to work in the towns have come back after having learned the ways of the people in the towns. Before they went, if they fought, they fought with their fists, but they did not fight with knives, but in the towns they have learned to fight with knives. They have learned a lot of other things in the town, too; they have learned that they get comfort in the towns, they have seen that it is good to stay in the towns, because there they can kill people and get off scot free. It pleases many of these people to be among the rough gangs. We are now surprised that the white people who are wise should allow our children to go among the rough gangs, in front of them. These people are unable to do these kind of things in our stads, because they are afraid that we shall reprimand and punish them, and that is one of the causes why they do not stay in the stads but leave as soon as they can and go back to the towns where they have learned all these evil things. There is another thing which I wish to speak about. In our stads when a person marries it is his father or his mother who finds a wife for him. My father and my mother got me a wife. The woman will be my wife and I shall be her husband. Today we are only hearing from the towns of what is going on there. We hear that in the towns there are marriages that can be solemnised for six months. Now these bad people who like to stay in town please themselves, because they can marry in the towns and they stay a few months with a woman and then they can leave that woman and take another one. That is a

very bad thing. But that is one of the causes why so many of these young men stay in town, and why so many of them do not come back to their stads. It is not because these natives do not want their own rule or their own chief, but it is because the white people say "the rule under which you live is not a good one." I shall now go on to deal with other points. When I was a boy and grew up and became a bit wise I found that our chiefs could make rain when they asked for rain. I found that the tribe liked their chief because the chief had doctors and they could make rain. Today while we are wanting rain we hear that we are not allowed to make it. The white Government says "these doctors are not doctors at all; they are witch doctors". They say that our doctors cannot make rain. Well, it shows this to us, that now that they have stopped our doctors from making rain it only rains in the towns and nowhere else. That shows that the rain doctors are the ones who are staying in the towns now. It is for these reasons that many people run away from their stads and go to the towns, where there is plenty to eat, and there is plenty of rain there, because there are plenty of witch doctors there. We in our stads can no more have our witch doctors. They are afraid of making rain, because the white Government will send them to gaol. I shall just go as far as that in explaining the reasons which make people stay in town and refuse to go back to their stads.

(CHIEF KALAPI SEDUMEDI): Greetings to the Commission. I am speaking on behalf of my tribe, and I greet the Commission and the chiefs of the other tribes. This is a Government meeting and I shall speak very shortly. We were told yesterday and this morning that if we wanted to say something we must do so but we must not repeat what others

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have said, because it will be written down many times. I support what the last speaker has been saying on the question of people who go away and stay in the towns and do not come back. What he has said is true, and that is why we complain to the Government. My complaint is about the way in which we are treated in the Rustenburg District. I want to speak about the people who work for the white people as daily labourers. They all complain to me that they have to work hard and that the wage which they get is very small. These are complaints which are made by a lot of the people who work for the whites. A man may have a house and family, he has to feed them, and still he will be working for £1.10.0. per month. I am not speaking about detribalization now. The last speaker finished that. The complaint which I want to raise is that the people who are working under the white people are not paid properly and I want to ask this Commission to see that that is changed, because today we are suffering.

My second complaint is this: in 1925 the Government made us a promise in connection with the tax which we pay. The Government reduced the tax which we paid, but they told us at the same time that some of the money which we paid would be for our own use in our stads. Well, we are complaining now because we have not seen that money and it is five years now since that promise was made. Nothing has been done with that money for us, and we are now thinking that the Government has taken the money and that it is no longer ours, and that is a very bad thing.

Then I want to speak about the native schools - we are asking the Government to make a law so that children who are eight or nine years of age must be compelled to go to school. Because it is not we who are the fathers but it is the Government who are the fathers.

The next thing ~~fix~~ is about the farms which a tribe hires from the Government and from others. ~~we~~ we do not have a good living on these farms because our grounds are very small, and we cannot do anything on them, and then there is also this, these Government farms have no power, nor have the Company farms, on which many of our people live, ~~have~~ any water. Still we have to pay very heavily in rents. That is a common complaint in this district. We hire these farms and pay high rents, but there is no water for our land or for our cattle, and these are matters which we hope the Government will see to, because they are very urgent. That is all I have to say.

THE CHAIRMAN: Are there any others of you who wish to add anything to what the chiefs have said about the natives who go to the towns and do not come back? - (CHIEF HERMAN SELON): No, we have said all we want to say on that point.

We understand that there is continual trouble and dissatisfaction about the Blantyre boys in this district. Now, what is your feeling about these boys? Do you think they should be here, or do you consider that they should not be here? - (CHIEF OPENSE PILANE): No, we do not want them to be here, because what they do here is just the same as what we have been saying about people who leave their homes and go to the towns. These people from Nyasaland bring ruin among the tribes in this country. A person who is staying here can hire land to plough. He has to pay the Government a tax for this district and he has to pay for his dog. He has many expenses, which have already been put before this Commission. But these natives from Blantyre come over long distances. They come here hungry and thin. But when they are here they do not have to pay anything and they have no expenses at all. They are satisfied to work for ten

shillings or one pound per month. The people who are here and who have a lot of expenses here, are born in this country. They have to work hard in order to pay all their expenses which they have to incur. Well I find that we do not want these people here at all. Today there is no law that can rule them. If we go into matters like marriage we find that our daughters get married to them without anybody's consent. It is very difficult to explain about marriages, because we are not yet discussing that question.

(CHIEF KALAPI SEDUMEDI): We all wish that these Blantyre boys should go back to their homes, as we feel that they are a danger to this country. They teach our children to stab people with knives, and they teach them practices which we are very much afraid of.

(CHIEF FILIUS MOGALE): I support Chief Ofense Filane. These Blantyre boys should be sent back to their homes. Our people tell us that wherever these Nyasaland boys go they go about in groups, just to fight the people of this country, and that is why we say that they should be returned to their homes.

(CHIEF Z. SHONGOME): I support what has been said on this point, because I am staying right in the Bush-veld and I am seeing the danger which these people are. They killed a certain woman the other day, they tore her up to pieces and then they ate her. They tried to arrest them but the police could not get them. Only four of them were arrested, and the rest of them had gone. That is why I support what the chiefs have said and I ask that these men should be returned to the country they came from. They have only brought ruin here.

(CHIEF SIKPENYETSO SEFANYETSO): I also support the other speakers, but there is nothing that I can say that has

not already been said. We do not like staying together with a tribe like the Nyasaland boys, a tribe which does not even refrain from doing harm in other people's stads. Wherever they go there will always be trouble and injury will be done to somebody.

THE CHAIRMAN: I want to ask Chief Pilane how many people and how many families he has on his reserve ?- (CHIEF PILANE): Last year when we took a census there were 20,000 people.

That is on the Saulspoort Farm and the Witfontein Farm ?- Yes.

And how many cattle ?- There were 9159 big stock, 1856 sheep, and 5571 goats. That is for Saulspoort. In regard to mealies, we reaped 6767 bags. It was not a very good year then and we did not have good rains.

What did you get in kaffir corn ?- Kaffir corn, 8158 bags. Then I have the figures here from Witfontein. There are 4,000 people there. Big Stock 4098 head, sheep 215, and goats 240. In mealies we reaped 6063 bags, and kaffir corn 6122. The area for Saulspoort block is 11,422 morgen, and Witfontein is 6279 morgen.

I am very glad that you can give me figures for these locations, because in many reserves to which we have been the chiefs simply say "we do not know", and where they do know how much cattle they have got and how much they reap it shows to me that they are more advanced, and that is our general experience. Do not you think that you have more cattle on your farms than there is food for ?- Yes, there are more cattle there than we have food for.

When the European has more cattle than he has food for he sells some of them. Why do not you sell some of your cattle to see that there shall be enough food for the others ?- Well, there are so many owners there that really

there are not too many cattle there.

Do not you realise that if there is not food enough the cattle will simply die in a dry year and it will mean that you will have nothing left at all ?- If we have to sell them it will mean that we shall have nothing left, because the prices which one is getting now are very poor. But the point is this, there are a large number of people there and I am quite sure that most of them have got very little. Everybody has a few, and so you cannot say that for the large number of people that there are there, that there are too many cattle. Of these people that I have mentioned, the great majority are not in the Stad. The number I am quoting is only of native people who are at home, and the others are still outside, at work.

But do not you realise that at present you are only keeping cattle to die when the dry years come ?- No, I do not think so.

If you sell some of the cattle, you will have the money with which to buy land or anything else which you wish to buy and you will have room so that the other cattle will not die when the dry years come again ?- Does that mean that some of these people must be left without any cattle? There are quite a large number of people and these cattle that we have there are only just enough for the number of people.

I think that those people who realise that their cattle will die must sell them before they die from drought ?- Then the price is not good. Although they want to sell they would have to sell at a very low price, and that does not pay them.

What is better, to sell at what we shall call a low price, or to have your animals die from starvation ?- Yes, of course it is better to sell at a low price.

Do you think it would be a good thing if the Government brought in a law fixing the number of cattle which may be

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in each reserve ?- I have not thought over that yet.

Will you give us your opinion about these points which I have just asked about, Chief Zivi ?- (CHIEF ZIVI): Personally as regards the last question, I should not at present like to see a law passed forcing the people to have a certain number of cattle in any stad. They should be very glad if the people could be educated to understand that they should not over-stock their commonage; and I believe the people would be educated if all over the country we had agricultural demonstrators. We are specially in need of that in this district.

You moved into this district from the Cape, did you not ?- Yes.

Did you buy land here ?- Yes.

Why did you move into this district particularly; did you have any particular reasons ? Were the prices lower, or what was it which suggested this district to you above others ?- I can only state that this district is a very good district. It was the kindness of the Native Affairs Department which made me come here. I knew nothing about it, and then this district was suggested to me by the officials of the Native Affairs Department when I told them that I was going to move. I wanted to come into the Transvaal because there was more room for expansion here. I was driven away from the Cape owing to congestion, and I was directed to this district by the officials of the Head Office of the Native Affairs Department and I must say that I have no words to thank them enough for their very good advice.

When you say that it is a good district do you mean that there is good soil or good grazing ?- Both are good.

Before you came here did you also find out in what way the natives here farm ?- Well, I happen to know because

I had some friends here and they told me. I had some friends farming in the district. I happen to have been a teacher before and some of my the chiefs here were my own pupils and in that way I knew what was going on.

Did you come here because you thought that the natives here farmed better than they do in other districts ?- No, Sir.

Do they farm better here in this district than where you come from ?- No, they do not farm better but the country is better.

Which district do you come from ?- Kingwilliamstown is my home.

Do they farm better than the other natives in the Transvaal Reserves ?- That I could not say.

Have you got any over-stocking on your own lands ?- No, not yet.

Do you keep donkeys on your farm ?- I do at present.

Why do you do so ?- Well, I have to at the present for agricultural purposes, until I am able to get cattle.

Do you use the donkeys at all for ploughing ?- Yes.

But are the donkeys used for ploughing generally by the natives in this district ?- Yes, they have to use them.

Do they have to use them for ploughing ?- Yes.

You realise I suppose that over-stocking is very bad not only for the white people but also for the native people ?- Yes.

Now, the natives attach a great deal of importance to the owning of stock. How can you get them to understand that if one has more cattle on the ground than there is food for that it is very bad for them ?- I believe personally that if we had more agricultural demonstrators they would understand. They would teach the people to understand that if

they are over-stocked they are damaging their commonage. They would understand if they had teachers to show them.

I see that, but it is a very slow method. In the meantime the country is being trodden out. Is there not a quicker method by which one can make them understand? - I do not know if there is a quicker way of doing it.

What the Commission sees everywhere is that the lands of the natives are getting worse and worse because they are being trodden down by the cattle. The Government does not want the lands of the natives to go on deteriorating and depreciating in value, until eventually they will be worth very little. Cannot the natives understand this themselves and cannot the chiefs make them understand it? - Well, I do not know. It does not seem as if they are able to understand it. At this stage of their development they do not seem to realise that that is going on.

It seems to us that it will be very bad in the interests of the native people if by the time they have learned to farm they have not got any good land left? - Yes, I agree that it is very bad, and I think it would be an exceedingly good idea if one or two chiefs in this district could be given an opportunity of visiting one or two of these European agricultural colleges and if they could take with them one or two of their counsellors, so that they might be able to see what is being done there. They would be able to learn a great deal and then they would be able to teach their own followers. But if you were to go today to the counsellors here and also to the chiefs themselves and tell them that they were ruining the country by over-stocking, they would not believe it. But if they went to one or two of these farms and saw the condition of the cattle and also the crops they would be better able to understand all you are telling them.

With regard to the agricultural demonstrators -

With regard to the agricultural demonstrator, we were told yesterday that many people took no notice of what he told them ?- Well, I believe that ~~is~~ so at present, but it was the same at the Cape, and they have taken great notice of these demobstrators at the Cape since.

Do you know this demonstrator here and do you know anything about his work ?- I cannot say that I have met him yet. I believe he just moves round about the town.

Do you think that the people are simply opposed to him because it is something new and because they do not understand what it all means ?- Yes, I think so.

I should like any one of the other chiefs to tell me what they would think if the Government were to introduce a law under which it was said you may keep so many head of cattle on your reserve, and no more ? That is for the people in the reserve ?- (CHIEF OPENSE PILANE): I think such a law would be too much advanced for us. From what I can notice at the place where I am staying, from the time when the settlers, ~~from~~ the Northam Estate people, started, I have found that there is a great difference. This is what I want to say. Before they came there was not a seed that is called Hickory King, and there was no White Pearl. Today the people are beginning to use those seeds and they are cultivating their lands and putting those seeds in. During the last year Mr. Hardwicke sold a lot of seed in the stad and when the women came they used to buy that seed quickly and they used to finish it. Then I began to notice that the people were beginning to understand what is the good thing to do for the land. Again, if one goes to Saulspoort with a number of young oxen, one will see that the people there are in a hurry to buy those young oxen, but if on the other hand one goes with a lot of heifers, one generally finds that people do not take much notice of them and do not like buying them. During this

year the people have ploughed a lot more than they used to do in other years, and all this is what they have learned on these settlers' farms. Most of them have double-furrow ploughs today, and those who have not got them yet are doing their best to get enough money to buy them. One finds today that they want to sell their cattle so that they may be able to buy these better implements, not merely ploughs, but other implements as well. That is the sort of thing which we see happening today. When you go to a storekeeper and you see the mealies that have been sold to him you will notice at once that there are two different kinds of seeds. You will notice for instance that there is another kind of mealie that does not seem to be a very good seed. If you find out about these mealies you will see this, that it has been ploughed very late, after ploughing time has passed, and these mealies were ^{caught} ~~caused~~ by the wind and the result was that they did not mature. The best mealies today the people are not in a hurry to sell, because they feel that later on they will be able to get a better price. I am now thinking that it would be a good thing if the Government could have a place where we could sell our grain, especially our mealies. That is the only way in which people will think more of ploughing than of possessing cattle. Now I hope that the Government will perhaps see to this and make the people get rid of the cattle before the time when they die of drought arrives. Although there are many cattle at Saulspoort, in the district of Rustenburg, especially towards our place, there are plenty of grazing grounds. We have been given to understand, and we feel very sorry when we were told that the Government has given instructions to the farmers that they must send away all the cattle from their farms belonging to natives, because we know that the people

from whom we have leased those grounds are all on good terms with us. Even today they wish that we should be able to come and stay on their farms. And it is a great difficulty that we should have to have these cattle removed from those farms. I am asking the Government to help us by getting us places where we can sell our ground and not be in a hurry to cause us to lose our cattle. I believe that if the Government would make a plan for us how to sell our grain everyone would soon be able to understand the position. If this Commission here would go in to the whole position they would find that many people have gone away to find places where they can plough. And this is all the outcome of what we have seen from being done by the settlers. If the settlers had not arrived, I am afraid that the position would have been very much worse than it is today.

Do all these cattle graze on your own lands, or do some of them graze with the farmers ?- The cattle go home in the evenings, but during the day they go for grazing on the white people's farms. Some of our cattle graze on the white people's farms every day, but the water is on our farms.

Do you have to pay the white people for allowing your cattle to graze there ?- Yes, we have to pay them. We pay them 3/- for every beast.

Do you pay them 3/- per year, or per month ?- We pay them 3/- per year, but there is no water.

Do you know how many head of cattle graze on the white people's farms ?- No, I do not know.

But are there very many of your people who send their cattle to graze on these farms ?- Yes, there are very many of my people's cattle.

Would half of them go to graze on other people's farms ?- Yes, I think it is more than half.

It is a large proportion of the cattle belonging to our cattle which go to graze on the white people's farms.

THE COMMISSION AT THIS STAGE ADJOURNED
FOR LUNCH.

ON RESUMING AT 2.15 p.m.

(MR. JACOBUS KHUNON): Greetings to this Commission. Seeing all you people here makes me feel that the Government knows what the position is in regard to ourselves. Although one has to do everything the Government has ordered, I can see that the Government wants to know what the position of the black people is; before ordering us what to do I see that they want to know our wishes and our wants. If our tribe could see what I see now I feel sure that it would draw them nearer to the Government. We begin to realise that the Government has some interest in us and in our lives.

TREATMENT OF NATIVES BY POLICE: I want to speak about the way in which the Police treat the natives when they arrest them, about the way in which they treat us when we are on the road or in our stads. The Government knows that we have our own stads and every tribe has its own laws and rules. I am not going to say that I am against the police for doing their duty when they are sent out, but I want to mention that whenever the police come to our stad they act just as though the stad belonged to them and to nobody else. Very often when the police come to a stad they will simply call you from the Council and they say "I want to talk to you". My tribe is not a tribe which despises the Government, and for that reason when we are called we go to the police. If one did not go it would be reported to the Government, and the Government would be told that the chief had not treated the police in

the way in which they should be treated. The police are always obeyed, but when they come to us they seem to think that we are always telling lies, and that sort of thing is very painful to us. I often see the white police in the streets swearing at native women. These women do not like that, and their husbands do not like it, and that sort of thing may lead to a lot of trouble. I say that the way in which the Police are acting is quite in conflict with the spirit in which the Government is acting and in conflict with the work which the Government is carrying on. Last week I found that a white constable was complaining and saying that the people did not treat him properly. I asked him what he was doing and he said he was making enquiries about a certain person. I told that policeman: "I know you white people; when you come among us and you do not treat us as people. You come among us and you speak to us and our women without any respect. You speak to us in a way which even the magistrate would not do. If you go on doing that sort of thing I am afraid that the day will come when there will be bloodshed, and then you will realise that you must behave properly." It was very painful to me to have to say what the police do in our stads, because they know very well that our people are law-abiding. When our people see the police they bow down, because they look upon the police as the Government.

Again, when the police go out on patrol they see our people working on the lands. When working they have their jackets off and their jackets are a little way off from where they are working. Their tax receipts are in the pockets of their jackets. The police go up and they arrest

our people for not having their tax receipts and they do not give them an opportunity of getting their papers out of their jackets. They are brought to the charge office and charged, and found guilty. I know what happend one day. At Marikana a native was inspanning his oxen and one ox broke loose and broke away. The boy ran after the ox and while running he took off his jacket. The tax receipt was in the jacket. While he was chasing the ox, there was a policeman in front, and that policeman stopped him to produce his tax receipt. The boy told the policeman that the tax receipt was in his jacket, but the policeman did not believe him and that boy was taken to the charge office and sentenced, although what he said was quite true. When the police go to a stad they know that there are reliable men in that stad and they should consult those men and not carry on in the way they are doing today.

One other difficulty I cannot understand is that if I have a pass and no tax receipt I get arrested for the tax receipt, but when I have a tax receipt and no pass I am arrested for not having a pass. We do not know what we can do, and how we can show ourselves that as loyal subjects of the Government.

NATIVES WORKING FOR EUROPEANS. I want to deal with the question of our people who work for the white people. I think that our chiefs who are present here and all the people know that this matter affects all our people and their lives. If we cannot discuss this matter properly we shall be killing ourselves, because this is the only opportunity we have. And even the white people, if they visit us, must give us enough time so that we can speak for ourselves. Otherwise we shall be placing a burden on our children to be borne. Perhaps they will be able to overcome the difficulties from which we are suffering. When the Anglo-Boer war started

we native people were very glad because we thought when the war came that we might get our freedom. But that same thing we are still seeking today. I am now particularly referring to our people who work on the farms and who are hired by the Dutch people on the farms. I think that everyone knows that the people I am speaking of, the Dutch people, are the sources of our livelihood. Everything we use for our livelihood has to come from the Dutch people all over the country. But our difficulty is this, that our people who are working for them get no wages; they get nothing at all. They get nothing to enable them to make a living. Most of them, being married men, work for £1.10.0, and some of them for £1.15.0. The people who get more money are paid £2.0.0. Even the accommodation which the Dutch people supply for our people on the farms is most unsatisfactory, and not decent for our people to live in. The natives have to sleep in tobacco sheds, in open places, which in winter are cold and draughty. Sometimes these sheds are open during summer and winter. And even though they live under those conditions they are not paid good wages, and it is that sort of thing which we are complaining about. That is the reason why in many cases our children refuse to work on the farms and run to Johannesburg. You will understand how difficult things are for us there. It is impossible for a man to stay, not get a decent wage, and then pay taxes to the Government. We have to maintain ourselves as well and we have to buy clothes. There are quite a number of taxes which we have to pay, and how are we to do that? There are quite a number of our young people who do not want to go to Johannesburg or to the big towns, but conditions force them to go. They cannot afford to stay on the farms, because the wages are too small, and the treatment

is bad, and it is all those things which drive them away. There are many cases where these young men work for their mothers who are widows. They want to stay with their mothers and they do not want to go to Johannesburg. They get permission from their mothers to go and work on a neighbouring farm. But that little boy cannot earn enough money to help his mother, and he sees the example and other boys who have gone to the towns to work. He sees that these other boys bring something back to help their mothers, and so he realises that he is wasting his time, and in the end he also goes away. The work that our people do helps the Dutch people to advance. Our people work very hard, and for a very low wage, and the profit goes into the pockets of the white people on the farms. I think the Government should help us here and should see to it that things are improved and that better wages are paid. I do not believe that all the people want to go to Johannesburg and Pretoria. There are very many of us who want to remain on the farms and do their work there. I have a son myself who does not want to go to the town. He would far prefer to work on a farm, and to do manual labour there. I tried to convince him and make him go to school, but he will not, and he says "All I want to learn is how to plough." And now he has engaged himself on a farm just so as to learn how to cultivate the land, and he hopes in the long run to be able to work on the lands properly.

(REUBEN MOKHATLE):

THE DETRIBALIZATION OF NATIVES: I want to speak about the reasons why our chieftainship is now going ^{down} ~~new~~ and deteriorating. The Government has told us that they have given the chiefs more power. Well, we were very pleased to hear it, but we have not yet seen it. A chief may try his followers in his stad. A chief and his counsellors will try

and sentence a man to a fine, or whatever it may be, but that man will leave his chief and go away without saying anything. People will think that he is going to get his fine, but instead of going to fetch his fine, he will go to the white people, to the solicitors. He goes without a letter from the chief to say that he is appealing against the judgment. The chief in the stad thinks he is going to get the fine, but instead of the fact the chief gets a summons telling him that he must go to court. The chief will be tried and he will be questioned, but nothing will be asked about how he tried the case. Well, the chief will lose that case and he will have to pay that man. Well, that man will laugh and go away glad. And the other people will see that and they will say "we are simply wasting our time and we shall know what to do in future." If a person acts like that he should be told to go back to his chief and get a letter from his chief giving him permission to appeal, and the result will be that many people will be afraid. That is why I say "which is the power which was given to the chief?" He has not got full jurisdiction to deal with his followers. I am not against a person having the right to appeal. My complaint is against the white people because they should know that he cannot appeal without having the authority to do so. I contend that when a man comes with an appeal from a chief, he should be sent back to that chief first of all to get a letter giving him the authority to do so. In that way the power and the authority of the chief would be upheld. When I say all this I do not mean to convey that there is any injustice being done. Sometimes we find that a chief has given a wrong judgment, and in a case like that of course a man is entitled to appeal. But I say this, that when a man comes to appeal he should be sent back to get a statement

from the chief, and it is then that they should say "You have not got a proper judgment." "Let the chief have more jurisdiction. I do not mean that the chief should be able to do as he likes, but I mean that the Government should support him when he is right, and he should be upheld in the manner of a chief.

(DAVID MORE):

RE TESTS AGAINST NYASALAND NATIVES: I have a complaint to make, and I want to tell the Commission what it is. I am not complaining only on my own behalf, or on behalf only of my Tribe - the Balwene - but generally on behalf of all the black people. My complaint is this, the Government has given us a whipping. If the Government did not know that they have given me a hiding, then why do they ask me what I am crying for? What do they ask me if I have any complaints? From the beginning we have always been the children of the Government. All the people of the Transvaal are the children of the Government and they are always obedient to the Government, and have always been so up till now. Well, the Government is now comparing us with the people from Nyasaland. Our work has been taken away from us and people from far away, from Blantyre and such places, are now put into our work. In the past the Government did not make distinctions in regard to labour. When we came to offer our services in the labour market we were treated all alike. The price of mealies on the market was the same whether it belonged to the white or to the black, and the same applies to the cattle on the market. Today things are not like that. When we go to the market, the black people go on one side and the white people on the other. These things bring us down. What we object to is that the treatment meted out to the white man and the natives is not the

same. We want the Government to look into that and to change it.

NATIVE EDUCATION: I have another complaint. Our children who are residing in towns are given a very much better education than our children who are in the stads. If you go into the towns you will find that the schools there are better supported by the Government than those in the stads. Well, we do not say that the Government must not help them, but we want the Government also to look after us, because we are their children just as well as the others. The accommodation given to the children in the towns is good, and it is not so in the stads. The teachers in the stads have to teach our children but the treatment which the teachers in the stads get as compared with those in the towns is not the same. The teachers in the stads do not get enough money to support themselves, whereas those in the towns get very much better pay. If we could get a good price for our grain you, Mr. Chairman, would not tell us that we must sell our cattle. If we have good cattle and if we could sell them, we should be able to buy farms. We are unable to use manure because we have nothing on which to take the manure to our lands. The Government should also lend the natives money, and if they lend them money they will be able to hire people to carry the manure on to the lands. After the rinderpest had killed off the cattle the Government went and helped the white people, and they gave them cattle to put them on their feet again. But they did not help us. Yet we are their children and we want help.

(EPHRAIM RANOUPI): I want to talk about the education of the tribes. There is no education in our stads. We have only darkness in our stad, and we want a school. We want a school such as they have in the towns of the white

of the white people, a school which has been built by the Government. The Government is providing the schooling for a certain section, but we who are the Government's children do not get the same opportunities. I want to say this about the papers which have been sent to us in regard to the inquiries of this Commission. These papers are in English and in Afrikaans, and they should have been in our own language as well, so that we should be able to understand them.

(STEPHANUS MALOTO): I am asking for a Government school. I am one of the ministers who is assisting the white ministers at Saulspoort. I am not against the work which has been done by the missionaries, because I am one of the first people who came under their education. And so I am not saying that they are not doing good work, and that they do not teach us properly. I am an old man and the missionaries have for many years been trying to uplift us and to raise us. But this is what we want, we want that in one district there should be one Government school to assist the missionaries. There are many things which the missionaries are doing and some which they have already done. But the Government should help them and they should establish at least one school in each district. By having a school like that they will draw the other smaller schools to come in. Many of our people are unable to have their children educated, although they wish very much to do so. But they have no means of having it done. I am one of those people and it is for that reason that we ask for a Government school, to help those people who have no means. In that way too they would help the children who have lost their parents. I think there is such a school in the Free State. They have a

school there where they are taught to use their hands, and where they are taught trades. Well, here, after we die, our children will not receive any education. That is a very sore point with us among our tribes and also among our missionaries, because we see that we are working for nothing. Our missionaries have always spoken to us about the benefits of education and about the necessity of our doing everything to advance ourselves. Today we find that we cannot advance, and unless the Government steps in to help us we shall be going backward. I hope the Government will listen to us.

(CLEOPAS RANOKOMA): The other speakers have already said that there is to be said, but I want to make a complaint about the LACK OF WATER on the farm where my chief and myself are staying. There is no water there for people or for cattle. The cattle die during the year, and so do the people, on account of drought. I want the Commission to see if the Government can do something for us. In the olden days there were complaints because there were no fences, but now the lands have been fenced in by the white people, and the result is that the animals cannot go to the water to drink. There is no water on the farm where my chief and myself are living. There is no water on Skilpads Nest, which also belongs to the chief and his tribe. There is the farm Nooitgedacht, and there is no water there either. That farm also belongs to the chief. There is another farm also belonging to the chief, but there is no water there either, nor has Rooikraal got any water. We want boreholes, and if the Government could help us in boring we would be able to live altogether with our stock. The little places where our fathers used to live have been taken away from us and given to the white people, and the

places we have now have no water and are just stone, and that is why we ask the Government to come to our assistance and do something for us.

(ABEDNBO SHBOKOANO): Greetings to the Commission, and to all my chiefs here. The complaint which I wish to place before you gentlemen is also in connection with schooling. We have paid £1.10.0. to the Government, and the Government promised us that of that £1.10.0. they would take 10/- with which they would build schools. They have not kept their promise. We look upon the Government as our father and we are still expecting them to build schools in our stads. And while we are waiting we find there are also sorts of serious things happening. The Government have allowed us to teach our children as far as standard VI in our native schools. But on the 26th of August the Inspector of Education was in our stad and on his arrival there he told us that there must be no more standard VI in the school. He said "You have not got good accommodation, in the first place, and in the second place you should have only one school". He told us that there should not be two schools in this kraal. I think we have already made our complaints in connection with education generally. But this is another matter and we are now asking the Government where is that 10/- which you have promised us that you would use for the building of schools, so that our children will be able to advance?" We hope that the Government will still see to it that that promise is carried out. We are now told that standard VI is to be cut out. We ask that the Government shall hear our prayer.

Now I shall deal with the question of water. We are complaining that we have not got any water at Mabi's Kraal.

There is no drinking water there and we have already told the Government about this, but nothing has been done. We have also spoken about this 10/- of ours which the Government have got. With this 10/- they could supply us with bore-holes in our stad, and it would certainly help us to get a better state of affairs and we should be able to water our cattle and also to have drinking water for ourselves. We ask the Government to accept our prayer and to help us in our difficulties. There is something else I want to mention about Mabi's Kreal. There is a farm called Davidskuil. We pay yearly £2 for that farm for ploughing. After reaping, when our cattle go on to this farm, they are seized if they eat the mealie-stumps or mealie-stalks. They are taken to the pound and it costs us a lot of money to get them back. That is a serious complaint with us. We have spent a lot of money on this farm and yet our cattle are not allowed to go there for grazing.

(SERELE PILANE): I want to speak a little about the farms which are far out of the towns. The first thing I want to mention is that I support the last speakers in regard to this 10/- tax. The Government promised us that they would do these things for us, but they have not kept their promise. We are paying the Government £1 as tax and they say "your wives have to pay 10/-." I say this because only the married men have to pay £1.10.0., but one who is not married only pays £1. He is the only person who belongs to the Government, whereas the one who is married does not belong to the Government, but to his wife. The Government has promised us that when we pay this 10/- it will bore water first in the stad, and then it will no longer be necessary for our wives to carry water on their heads for long distances. Today our wives have to go out long distances

to bring the water home, and we do not like this. The Government told us that this 10/- will also be used for the building of schools and for the payment of the teachers, and they also promised us that our roads would be made. And they told us that in order to get the use of this money in each stad we should have to have a council and the members of that Council would talk to the Commissioner. Members will have the right to speak to the Commissioner and say "we want to repair a road, or we want to do something else". Now my chief has made several applications that we should be helped and get this money, because it is urgently needed. But we are told that the money is not yet available. But the Government has told us that there are £2,000; but we are only asking for £1,000 to start the work with. We are still waiting, but we do not see anything.

Now, since you are the messengers of the Government we ask you to take these words to the Government. We ask you to tell the Government that we are asking for this money and that we need it to do our work with. It is not only the Bagathi Tribe which says this. All the others say the same, and we all ask you to tell the Government of our difficulties. Now, I come to the farms outside the town. We live on Government farms, our people live on Government farms and also on farms which belong to companies, the European Investment Company farms, and other farms belonging to rich men. Now, I shall first deal with the position of the people living on farms belonging to the Government. During 1925, on the 5th of August, Dr. Roberts and Mr. van Niekerk were here. On that day we spoke about Government farms, and Dr. Roberts told us that the Government is prepared to give us about 200 farms on which we native people would have to live. There was a map of these farms and we were shown a

red line. We have seen nothing in connection with the 200 farms that we were promised. We have only got a few Government farms in our district of Rustenburg. On these farms some of us have gone to plough. We do not complain about being on these farms. We have to pay £1.10.0. per year for being on these farms for grazing our cattle and for ploughing. For that we are only allowed to graze ten head of cattle. If there are any extra cattle then we have to pay an extra 2/- per head per year. But the only difficulty we have is in connection with water. There is no water there. And on account of there being no water there, we are obliged to go a long distance, to the adjoining farms, to get our water. If you go and hire a company farms, you have to pay 3/- per head for a year. On the other hand, if you go to a private farm belonging to a white man it means that you have to pay 6d. per head per year, and that is why we say that our expenditure is very great.

If we compare ourselves with white people on Government farms we find that we are in a much worse position. If there are only two men on that farm and those two men are white, the Government is always prepared and willing to bore water for them, and then they can put up pumps for themselves. But, so far as we are concerned, we may perhaps be twenty men, or more, but nothing is ever thought of us and nothing is ever done for us. And that is why I say that in comparison with the white people we are much worse off and our expenditure is very great. We are putting all this before you and we hope that you will place our position before the Government and tell them about our difficulties and about our grievances.

We still have another complaint to make in regard to the same Government farms. The Government do not allow us to hire these farms by contract, although it is our intention later on to buy these farms. But we are told that the law

does not allow us to hire these farms by contract. When we are on these farms we are always afraid of making anything for ourselves; we are afraid of building houses, or of making dams, because we have not got any firm standing. We have no security of tenure and we do not know whether we can remain there. There is no contract.

And again, such a farm has no one to look after it. There should be someone there, there should be a foreman, but the only foreman really is the Native Commissioner. When a man goes to the Native Commissioner and says "Tell me where I can go to live," the Native Commissioner will tell him about a farm which is already occupied by other people. The Native Commissioner will not say "go and see, and then afterwards you can pay". Well, the man will go and see and he will notice that a lot of people have gone on to that farm and the result will be that there will be no room for our cattle, which we need to plough with, and in the second place it will mean that it will not be all people belonging to one tribe living there. We shall see that if the Government desires to look after us something different will have to be done. We say that we have been promised by the Government that we should be given 200 farms, and our contention is that these farms should be divided according to the tribe, so that we shall be able to live in harmony with each other. Because we say this, if the tribes go and mix up on one farm a lot of trouble will follow. We ask you please, my fathers, to accept what we have told you and to report to the Government.

There is a farm at Northam where there are English people and at another place there are Dutch people. These people do not speak the same language. These people are advanced people, but because these people belong to that tribe and the others to a different tribe, therefore there is

agreement between them and they live at peace with each other. I have not mentioned these people because I hate them, but because I wish the Government not to be impatient if I give them a little advice; I am only a little servant. On the farm where I live there are many people belonging to a number of different tribes. Then there is another adjoining Government farm where there are two white people. These two people are enough to live on that farm, but they are in the native reserve. And I think they will have to be told that there is another farm to which they should remove. It is only because there are white people there that we are so overcrowded. It is for that reason that the white people who are in the native reserve should be moved. Those are the farms which the Government promised us and we now ask that those promises should be fulfilled, so that we native people may live in greater comfort, so that we may keep our cattle and have all the water that we need. Now we hear that the Government have decided that we must move our cattle from these farms which we are told are white people's farms. Why should that be so? Some of our people on these farms use double-furrow ploughs, and they know that they will get 200 bags of mealies if they use up to date methods. The other people with single-furrow ploughs get 100 bags of mealies. We know that we shall be able to do something good if good prices can be obtained for our grain and our cattle. But we ask the Government to help us, and to get us a place where we can sell our products and our cattle.

(MR. JULIUS MOALE): We are all looking towards you. The Government has asked the reason why OUR PEOPLE REMAIN IN TOWNS: The chiefs must ask themselves what is the cause of it? If a chief's tribe scatters it is the

chief who should know the cause of it, because he is at the head of his people. There is one thing I want to say. The missionary gives judgment in cases of native people before the chief has done so. That is wrong. It should be the other way round.

We want schools to be built among the tribes. We say that the missionaries have taken the place of the witch doctors and the time has come now when the missionaries should help the tribes.

(TOIA TSENGE): The complaint I have is this. We have been told that we have to pay for a yearly pass, and while we are paying tax, before the year is over, the Government sends out police to arrest us. I am not against the Government sending out the police to arrest us, but we say let the Government send out the police at the end of the year and not before. Then we shall say that the Government has treated us well.

Another thing is this, also about the tax. We are paying 10/- to the Government per year. This is a general complaint among the tribe. The Government is keeping 10/- for the chiefs, and as the Government is keeping it for the chiefs, we say let this money which is paid as tax and also the 10/- be paid together. The Government must come to the chiefs and give them a receipt to show that they are keeping the 10/- for them. Then the chiefs will know where they are. Every chief should know how much the Government is keeping for them. At present he knows nothing. He does not know how much money there is for him. He must know whether the money which he wants to use for a school or for something else is sufficient. We hope that the Government will listen to our complaints and if they will do something to deal

with our complaints we shall have no more grievances. We pay 10/- for tax; during the same year as we pay the 10/- the Government sends the police to arrest the people. These police find that you have not paid for you dog yet. Then the Government will fine that man 10/-, and together with the receipt for the dog he will have to pay £1. Well, that is a serious complaint with us. We are children of this country and we feel the Government should not treat us likethat. I understand that in the towns the people pay 2/6d. in dog tax. Yet we cannot hunt with the dogs which we own. If we do hunt anything with them the Government have us arrested. We only use these dogs when we are at our cattle posts. These dogs know us and if any danger approaches, the boys at the posts will know of that danger by the dogs giving the alarm. Our request to the Government is that since the Government has reduced the general tax from £2, it should also reduce the dog tax.

(PAGIEL KASOE): I wish to say a few words about THE STORES IN OUR STADS. There are white people's stores in our stads, where we buy goods with our grain. Now we have a serious complaint and it is this. If I go with 1/- in cash and I bring a bag of grain, the storekeeper will tell me that the bag of grain is worth 1/-. Myself and my father will go into the store where we want to buy. After I have given my grain the storekeeper will go to the scale and give me 1/- worth of sugar. Well, the storekeeper has told me that the grain which I have sold him is worth 1/-. That being so I tell him that he must give me 1/- worth of sugar for it. But I do not get 1/- worth of sugar for it. The storekeeper will tell me that he is going to give me less sugar because I have paid with grain. At the same time when he took the grain out he told me it was worth 1/-, yet when

I ask him for 1/- worth of goods he says "No - he is going to give me less." If I ask him "why do you give me less?" he tells me "you are bartering, you are not paying me in cash." I think it is wrong. When I look at the grain I see the grain comes from the ground, and so does the sugar. Well, I do not know whether the sugar is also called "handel" by the white people. This has given a lot of trouble, and we always quarrel about it with the storekeeper. The storekeeper says that his sugar is not sold to me as barter, yet when I come with my grain I am obliged to barter it with him, and he will not give me cash. The storekeepers in our stads refuse to pay us in cash when we bring them our grain.

Cannot you insist upon cash? - They say they will not give us cash for our grain. They tell us they will sell us goods which they have in their store, in exchange for our grain, but at the same time they do not give us full value. It is for that reason that we find ourselves in difficulty. We do not understand this bartering with our grain and we want the Commission to see whether they can help us. When I go to the storekeeper my grain is weighed. If I have a bag of grain, a big bag, it is weighed and the storekeeper says it is worth 15/-. I do not fix the price myself. But when I want to buy grain, I always have to pay more. I do not understand this. I asked the storekeeper why I have to pay him more than what I get from him, and he tells me that I have to pay the transport from the town. It does not seem to be right, and I hope the Commission will see what they can do, because we do not understand this. We at Saulspoort and at Mabi's Kraal are like children in one family. But when we go from one place to another we have to carry a pass. Even if I have my tax receipt I have to waste my time in getting a pass before I can go. I want to go to

go to my mother's house; the first thing I have to do is get a pass, and if I have not got one I may be arrested.

THE CHAIRMAN: When a store is started in your reserve, does not the storekeeper before starting his store have to get permission from the chief ?- Yes.

Well, the chief can make the condition that the storekeeper must give cash when it is wanted ?- Yes, I suppose he can make that condition.

You get a much better price if you put your grain into bags and if you sell it in bags than if you take it in small baskets ?- Yes, I suppose so.

(SMITH MADISA): My complaint is about our cattle being seized and being impounded. I have made an agreement with the owner of a farm for grazing, and the cattle of the farmer with whom I made the agreement are on the same farm. But when my cattle go through the fence on to a farm next to that one on which I have leased grazing they are seized and put into the pound. But the cattle belonging to the owner of the farm are not seized.

THE CHAIRMAN: Who seizes the cattle ?- They are seized by the man who has the adjoining farm; if they go through the fence they are seized.

They are not seized by the man whom you have hired the ground from ?- No, by the other man. When a native goes to a white man for ^a lease for grazing the white man gives you certain places where you are allowed to graze. But the cattle of the white man are on the same farm. There is no fence between the two places. They tell you when they lease you the land "there is your line, and you must keep on one side of that line." If your cattle cross that line they seize them. We have a serious grievance there,

because our cattle are actually seized and put in the pound. On the other hand, the cattle of the owner can go freely all over the place.

I do not quite understand you . Do you mean that the cattle when straying on the farm where you have leased the grazing are impounded ?- No, it is not the same farm. The owner on the adjoining farm will seize your cattle if you are a native, but not if you are a white man. He knows the cattle by the brands. The cattle of the white man is not seized. There is a clear distinction made, and that is what we object to. It is very painful to us that the baas to whom you came to get grazing does not help you when your cattle are seized. When these cattle are driven to the pound you will find a very high fee fixed against you. The native will be charged from 2/6d. to 3/- for one beast. Yet that beast has done no damage to the land at all. All it has done is to go over the boundary. We are bringing these points up because we want the Government to deal with them. What we want the Government to deal with here is that these high fees should not be fixed in the pound when the cattle have done no damage at all. If the papers from the pound-master had to come before the Government the fees which the native would have to pay would not be so heavy, and we think that the Government should help us there by saying that before a pound fee is fixed the matter should be referred to the Native Commissioner. We ourselves have gone to the Native Commissioner on many occasion, but so far we have not got any satisfaction.

(FRANS MOLOTSI): I want to speak on the question OF THE NATIVE PEOPLE WHO LIVE IN THE TOWNS. Our chiefs were not able to explain the reason why these people went to stay in towns. When our natives first left the stads

they took a pass to go and look for work. On their arrival in the towns they were taken on by the white people as residents of the place where they had gone. Our contention is that these natives should have not been engaged without trek passes.

Then I want to say something about the marriages which we see here. People come from very far. They come here and they take our sisters, and they call us "Swager" (brother-in-law). We object to people like that calling us brother-in-law; they have no right to call us that. They have taken our sisters and they have left their own wives somewhere else, and we do not like this sort of thing. That is why I come to you here and I ask you to stop this.

The other marriage which I wanted to talk about is this one which the Government allows us. It is one on which our homes were built, it is the system under which a man can marry as many wives as he wishes. Sometime ago a Commissioner came here and told us "The Government will now allow you to marry many wives". We were glad, but he did not explain to us whether it was only the heathens who could enter into such marriages, and whether the Christians as well could enter into such marriages. So we are now putting this matter to the Commission. We want to know whether we can all marry more than one wife. Those who are married in a church, and those who are married in the office - can we all have more than one wife? If we can be allowed to marry many wives we shall be better satisfied. The Government must now tell the missionaries what the real position is, because there are many people here and among the other tribes who are prepared to enter into such marriages. Let the Government tell the missionaries, and the missionaries must tell us when we go to church on Sundays. That is a

serious matter with us. If the Government does not tell the missionaries I am afraid that the missionaries and ourselves will not agree on these matters.

(REVD. DANIEL MOSUMI): I am a parson of the Wesleyan Church, and I am going to speak on the question of DENOMINATIONAL COMPETITION IN EDUCATION. In the first place, I must say that on this matter I do not represent my Church, nor do I represent any tribe, but I represent a bigger body, the Transvaal African Teachers' Association. I am a member of that body. We have been given instructions that when the Native Economic Commission comes to a district we must try and get members to present the views of the T.A.T.A. on education. At the present moment we have missionary education, that is to say, education superintended by the missionaries, and as a result of that we find that there is more denominationalism in education than there should be. So much so, that a teacher who was trained at a certain institution and passed his examination and has shown that he knows his work, when he happens to be employed by a different church he will not be able to get on as a teacher unless he gets instructions from the missionary. The Commission must understand that I do not mean that there should be no religious knowledge imparted into the children. That I quite agree with, and I stand for it. But this sort of denominationalism clouds the minds of the little ones, it strains their minds. I happened to send my child to a certain school, there to receive its education. Not for church membership. But when that child returned she ~~xx~~ will know more about the particular church than about education. There is this competition which goes on in primary education, and Mr. Chairman I fear it goes higher than that. At present the standard of education in the Transvaal is the third year. We welcome this step very

much, but just a few years ago secondary education was introduced by certain churches. I remember one church which has two secondary schools, and a little over two years ago our church wanted to plunge into that, and wanted to establish a secondary school; but fortunately they soon found out that it did not work, and the only way by which to run secondary education to the satisfaction of the Transvaal people would be if the Government were to centralise secondary education, such education to be undenominational; then everybody would go there knowing that they would get secondary education and not to learn the laws of a particular church. That has been dealt with in various documents which have been published this year, and I believe that the Commission will get further evidence on that point at other places. It is the opinion of the Transvaal African Teachers' Association that secondary education should be centralised. That is all I have to say.

(CHIEF ISHAKACH ZIVI): I just want to add a few words, but before doing so I would be very glad if the Rev. Mr. Penzhorn had something to say at this meeting, particularly on this subject of education. I should like to support what the last speaker has said to stress this, that both the Government and the Missionaries should remember where we come from. After all, we only come from heathenism, and it is owing to the great efforts of the missionaries that we are where we are, and what we are. People who come from one tribe to another in the olden days came with no other object but to fight and to conquer, and that is just exactly what is happening to the Christian religion today. No-one believes that Christ is not alive. People are quarrelling over denominationalism, and as a result they are retarding the educational progress of our children. I would go further

than what the last speaker has done, and I would say that there should not be missionary schools amongst every tribe, and I should lay it down that there should be a tribal school superintended by missionaries. We would not like to do away with the missionaries, but we should like them to superintend what we call the tribal schools. We should have the same trouble in our stads which they have had at Mabi's Kraal, where the Inspector of Education said that there were two schools where there should be one. And the very reason for the presence of two schools was denominationalism. I think we are going in the wrong direction today. Our religion is different from that of others. It is different from that of the Mohammedans. We say we are right and the Mohammedans say they are right.

MR. LUCAS: I want to ask you what your reasons are for wanting an undenominational school?— (CHIEF OPENSE PILANE): I want it for this reason. The missionaries have quite a lot of work to do. Now, we have had the missionaries with us for very many years. If we think that it is now seventy years that the missionaries have been here in Rustenburg, and yet the people who have to be missionaries or ministers have to leave their own country and go far away in order to do missionary work among the people of other countries, it is now high time that the missionaries should sit down and open a tribal school, and we say that today most of the tribes are most anxious to have tribal schools. In Bechuanaland, where I come from, the church is the Dutch Reformed Church, and all the time there was only one teacher of that Dutch Reformed Church. It is now seven years since they have started a tribal school, and we can say that the progress there is very great. Now, my contention is that if that progress elsewhere is so very good why should not it

be the same here as there. We have got many teachers who are Bakgathos, and we can say that there is a great desire among the people to learn. Today they learn as far as Standard VI, and then they go to other places to learn there. We see that there are many people who go out to get land and work that land. It is easy to do that. When I was in the town I saw twenty coloured people getting into the train to go to school. The Chairman of the Board of the School is the Magistrate, and the Principal of the School is the Vice-Chairman. The Minister of the Church also has a seat on the Board. The missionary is looking after the church affairs. Now, from what I can see, our church at Saulspoort when comparing it with that at Mochedi is very backward. The school there is progressing nicely. I heard several speakers talk about Madi's Kraal. Well, I am close by there and from what I can judge I should say that the education at Madi's Kraal is better than at Saulspoort. But the only trouble is that the churches are not agreeing with each other, they are not pulling together, they are fighting each other.

THE CHAIRMAN: Do you say that at Madi's Kraal they are fighting and that therefore it is better there?— The schools at Madi's Kraal have competition and that is why they have shown more progress there than at Saulspoort.

I thought you wanted private schools where there is no competition?— Yes, that is what we wish to have.

Yes, but then I do not understand you, because you say the schools where there is no competition is the better school?— I am comparing these. Where there are two missionary schools there are always bigger mistakes than when there is one, but above all I wish to have a tribal school, and such a school would be a Government school.

MR. LUCAS: Is Machudis better than Saulspoort?—

Yes, very much better; there is only one church there.

Are there any storekeepers in your reserve who are natives ?- Yes, there are.

How many are there ?- There are three.

How long have they been trading ?- Three years.

And do you know whether they are making a profit ?- I do not think they make much profit.

But they have kept going for three years; and do you know if they are likely to be kept going for another three years ?- Well, of course it is very difficult to say that they will go on, because these people have no capital.

Has one of them just left - one of these native storekeepers ?- No, none of them have left.

Was not there one who made a lot of money and then left ?- No, there is not one of them.

Do these native storekeepers barter in the same way as the other shops, or do they pay cash ?- They only follow what the other shopkeepers do. I can explain that the only reason why they are keeping on is because they are far from the big stores and the people come to them from nearby, and they buy from them. But it is only in that way that they have been able to keep going all this time, but I understand that they have no capital and it is therefore difficult to say how long they will keep going.

THE CHAIRMAN: Do your people plough the land in the winter-time ?- Yes, we have started our ploughing already.

Do they have to come to you and wait for you before they start ploughing ?- No, that sort of thing has been stopped.

They plough whenever they like ?- Yes. It is only when the time for reaping comes that we have to fix a time.

Does the chief fix a time for reaping ?- Yes.

Why does he do that ?- Well, that is because if I allow anyone to reap whenever he likes, after he finishes reaping he puts the cattle on to the land, and he spoils the crops of the adjoining land.

Does not that mean that you have to make everyone wait until the last of the crops are ripe ?- We consider it best to do it the way we are doing. We tell them that the time is right when they can start reaping.

Would it not be easier, instead of fixing a time when they must start reaping, to fix the time when they can let the cattle among the stalks ?- I did not take much notice of that. The way we are working is quite all right, and the tribe is quite satisfied with it.

MR. LUCAS: Mr. Stegmann yesterday said that you and he have prepared a budget of how much it costs to live ?- Yes, I have got that here.

How did you fix the figure of £20 for food ?- We fixed it on what one family has to use in grain. The grain will cost that amount.

How much grain did you fix ?- About 20 bags of grain.

It would be about £1 per day ?- Yes.

Is that what you have to buy ?- When we buy kaffir corn in the stad we always fix one price.

Who fixes it ?- It is a price which was fixed long ago, and when we sell among ourselves we must pay that amount.

Do you have to pay £1 per bag when you go to the shop ?- No.

Then why do you fix £1 among yourselves when you do not have to pay that in the shops ?- That is because the people of my stad do not always send the grain to the

stores. They send the grain very seldom to the storekeepers.

THE CHAIRMAN: How much do you pay to the storekeepers when you buy from them?— When we buy from the storekeepers we pay 8/- for a bag of mabele.

Why do you charge 20/- when you make up your budget?— Well, I put that down according to my own judgment, and I reckoned how our people in the stad are generally living. I look at all the circumstances and I fix that amount. I took into consideration the general living conditions of the Kik tribe. At the time when kaffir corn is sold at £1.10.0., in the stad we still sell it at £1.0.0, if we sell among ourselves; even if the price is low we still sell for the same price.

MR. LUCAS: But does anyone buy then at that price?— Yes, one buys from the other.

Well, it sounds very funny to me?— Yes, it does.

THE CHAIRMAN: When it is 8/- in the store and £1 in the stad, would they not buy rather from the store?— Yes, if there is grain at the store and it is cheaper there, the people go there to buy. But we are thinking of the times when grain is scarce.

MR. LUCAS: How do you fix the £10 for clothes?— Well, today we have to use many clothes. We simply put down that £10, but £10 is very little. That is only for a person who does not use a great deal of clothing.

How many in the family is this budget for?— That budget is for about six people in the family.

And the £3 for grazing, for how many cattle is that?— That is for thirty head of cattle.

That is 2/- each?— No, 3/- each.

THE CHAIRMAN: I want to ask a few questions from the representative of Chief August T. Mokhatle. You said this morning that you did not want missionary

schools ?- (MUTLE MOKHATLE): That is so.

Who were the first people to bring schools amongst you ?- The missionaries were.

Were the missionary schools good for the children at the time of old Mokhatle ? Are you a son of old Mokhatle ?- No, I am a grandson.

Well, were the missionary schools good in the times of your grandfather ?- These schools, during my grandfather's time, were all right, because there was no better education in those days.

I want to know what change has come over, why do not you consider them good enough now ?- Well, there is a great difference. In the days of our fathers things were entirely different, for instance our father's customs we have now left altogether. When this new Government started we asked for schools. We asked that our children should be taught the European language so that they should be able to understand their masters, who are the white people. There was a meeting called at Wolhutterskop, asking for this education, and the Government allowed us that the children should be taught the white man's language, according to the request of the chief and his people. During the days of my grandfather the black man was not taught the European languages. We have now advanced from that, and we have now reached the stage that our children are being taught European languages. It is only today that our present chiefs have applied to the Government that the children should be taught European languages, and we are all very pleased about it.

Do not the missionaries teach European languages ?- No, the missionaries do not teach the children European languages.

It I was in a number of missionary schools where the children are taught European languages ?- I do not deny that. But you can see how old I am, and these schools started when I was a child. I have never seen teaching like that in this country. Today I am nearly seventy years old. But there is not a single child that can come from these schools and be a teacher and teach the children English. If there is any teacher here who has to teach European languages, then I am sure he must have come from other schools or other tribes. But there is not a single child belonging to our tribe who can stand in front of us and interpret for us, because they do not understand English. If you find that there is such a child then all I can say is that he must have come from very far and he must have been educated elsewhere. That is why the tribes are complaining that the children are not given good education, because today we have to get interpreters who come from other tribes and teachers also who come from other parts. We have nothing against the missionaries; we are not fighting them, and we are grateful for what they have done. The tribe is only asking that their children should be in Government schools and should be taught properly. The tribes have different churches, but the children should be taught in undenominational schools. Our tribe is asking now that our children should be taught by the Government, but that does not mean that we are fighting the churches. Now today when we come here to see you we know that you belong to different nations, and each of you belongs to his own church. But when you come to the education of your children, there should be no difference, there should be no question of religion; it should be all the same. That is why your servants who are present here are

asking that the Government should open its hands and its heart, and do something for our children. That is a humble request, but at the same time we want to make it clear that we do not fight our missionaries and we do not despise them. On the contrary, we are grateful to them for all they have done for us.

Do you think like this; the white man goes to a Government school, and the white man gets a great deal more than the black man does? If the black man goes to a Government school he will learn just as much as a white man; is that the way in which you think?— We know quite well that we can never go to the schools where the white people go. We only want schools in our stads where we can have better education; because we are still children. We cannot be given bread because it will choke us. We should only be given milk, because that is a thing which we can swallow.

Do you think the Government schools are all better than the missionary schools?— All of us say that the Government schools are better than the missionary schools.

Why do you think the Government schools are better than the missionary schools?— I will take my son from here and send him to a school which is under the Government. That child will have a higher education than the child who is taught in the missionary school.

What Government school were you thinking of now?— There is a school at Pietersburg, where Mr. Palmer was the Principal. That was a Government school.

Next Do you know where that school is? Is it in the village or outside?— It is outside, it is in a stad.

Do you know the name of the place?— No, I do not

Native chiefs.

not know the name.

Near which stad is it ? Is it grassydw ?- I do not know the name.

Do you know that that is a mission school ?- It is a Government school. The other school is Kilnerton.

Do you know that that is also a Mission School? You said this morning that the Government should allow natives to buy farms in the European area. Do you remember saying that ?- Yes, I do.

Do you want the Government to allow the white men to buy farms in the native area ?- The point I raised this morning was that the Government had drawn a line, and they allowed the white people to go and buy in our native reserves. That is what we do not want.

But the white people are not allowed to buy land in native reserves ?- Yes, they are allowed.

Are you sure of that ?- Yes, we have been given to understand that that sort of thing has been going on.

So you want the natives in return to be allowed to buy land in the areas that are set aside for the white people ?- No; but we say that the white men should not be allowed to buy land in the native areas; but if they are allowed to do so, then we should be allowed to buy land in the area which is set aside for the use of the white man. That is all.

(THE COMMISSION ADJOURNED AT 6 p.m., UNTIL TUESDAY, SEPTEMBER 16th, 1930, WHEN MEMBERS WILL MEET AGAIN AT NEWCASTLE).

I N D E X.

Mr. O.J.T. Schumann.)
Mr. J.N. Crook.) pp. 1160 to 1173.
Mr. Johannes van Schalkwijk.)
Mr. H.G. Forsdick.)

Mr. J. Griessel, pp. 1173 to 1179½

Mr. Angus Wood, pp. 1180 to 1193.

Mr. H.H. Hudson, pp. 1194 to 1200.

Native Witnesses. pp. 1201 to 1235.

Mr. W.J. Wentzel, pp. 1235 to 1256.

