THE REVD. JOHN JAS. XABA (CALLED AND EXAMINED)

CHAIRMAN: I understand that you wish to make a statement to the Commission?--There are some points on which I should like to say a few words, and if necessary you can put me through the mill afterwards. On the question of detribalisation I should like to make a few comments, particularly in regard to sub-section 4 of your agenda, on the subject of native customs, more especially in regard to loboloa. It shoul not be "lobolo", it should be "ikazi"; that is the technical word here in these areas. "Lobolo" is an importation. The only remarks I want to make on that is that lobolo, as it is called here, is the kernel of marriage among the Natives. It ~~ix~~ has an economic function. The man who pays lobolo is like the man who, while he was travelling in olden times, put a stone on a tree as this meant luck. He knows that he will get something. And the one who receives the lobolo, he also knows that it will give him something. What I mean is this, a young man who lobolos for his wife knows that, should he, after his marriage, get into trouble, he has somewhere to go to and he knows where to go to - he can go to his wife's people. And the woman whose ikazi has been paid, should she get into trouble, she also knows that she can go to her relations because they have had a share in the cattle that have been given for her. Of course, that is the general idea of lobolo and, even among the civilised Natives, the custom is so embedded in their ideas that one cannot root itnout - it is indispensible.

According to European ideas, the young man brings the engagement ring. The parents say, "Yes, that is good enough, that is the present which you are giving, but we want something that is binding,"which means that this young man will be taken up, will be incorporated in the

family. An engagement ring is given, but ikazi must also be given as proof that the marriage is consecrated.

Now, you have another question in regard to civilised Natives. There are a few civilised Natives who go in for this custom. I am open to correction, but among the civilised people the custom seems to be somewhat different. The father will say "If you give me £25 or £50 or simply give me money for buying my daughter's wedding dress, that will be enough". That seems to be the general idea there and, generally speaking, it is hoped that the custom will be allowed to go on and that it will not be tampered with in the expectation that, as civilisation advances and as people understand civilised ways better, the custom will die a natural death. So far, it still prevails, but it is generally and gradually changing. When I came here to this Commission, I met someone, a semi-civilised man, and he said to me "Please do not kill us, do not kill this lobolo custom, it is our bank". That is the idea which prevails. I just want to say a few words to do away with the idea that the paying of ikazi is bartering, that it is selling the woman in exchange for something. That is not in the Native mind and the payment of ikazi is not looked upon as something by which a wife is bought.

I now want to say a few words in regard to Item No.5, Agriculture, but I do not think that I need delay the Commission, as a lot has been said on this. I want to say a few words though, on behalf of the people whom I represent, and they believe that they owe a debt of deep gratitude to those who have introduced the present scheme. Things are going ahead, although there are some people, especially those who are backward, who do not realise what is being done. They say "Here we are, what

we are today, and we have become so without using scientific method. Why should we not go on and keep our old methods." But, on the whole, the new the scientific methods are gaining ground, more especially by the creation of the demonstrators who go about among the people,and the work which they are doing is of the greatest value and is really killing the spirit of saying "We have been doing this for centuries and we are not going to make any changes".

Which is the more numerous group, that of those who are following the old customs, or those who listen to what the demonstrators say?- That entirely depends upon the district in which you are.

Now, you come from Tsolo, that is in the heart of the agricultural school, which group prevails there?- The majority there are those who are still looking on.

Even in Tsolo ?- In the district. There you find that the majority are still looking on.

Are there any districts in which the reverse is the case?- I have very little knowledge of that, but I believe that, in districts like Fingoland and in other parts, it is the other way round.

DR. ROBERTS: Is their attitude that of looking on and watching what is going to happen. The man who have not taken on good farming methods, do you mean that they are watching results?- Yes, and, as time goes on they see the results.

They are not opposing?- No, they are not opposing. Well, may I go on now to deal with rural Native areas. I shall, first of all, say a few words about administration. I hope I am not digressing, but this will give us an opportunity of thanking the men who are never thanked. I understand this question about administration to mean

those who administer and not those who legislate and I am glad of having the opportunity of asking that this may be put on record. I believe I am voicing the feelings of all when I say that we are grateful for the work of our Administrator.

DR. ROBERTS: And of the Legislators?- That will come later on. Why we say that we are grateful is because these gentlemen are really between two fires. They have the Legislature at the back of them and, in front of them, they have the things which have to be administered. They are in between two fires, very hot fires, and the way in which they have gone over the coals is remarkable. Those who have seen sixtyfour summers cannot help looking back to the time of Captain Blythe, Sir Henry Elliott, the Stamfords, the Learys and the Brownlees, and when I mention those names I want to include the other officials and last, but not least, the one who is among us here today, Mr. Welsh. The way in which they have steered the ship, the way in which they have kept the reins, and the way in which they have kept the whole of thsi Native country intact in spite of all these troubles at the back of them, in spite of all the impact, in spite of all these troubles, is something remarkable. And it is so remarkable that the present Administrator never gets old. The more work he gets, the younger he becomes. It speaks volumes for their work and their energy. Well, these people are never thanked and I should like to put this with great emphasis on the Commission's report that we Natives are very grateful for what they have done. If the Administrators were Legislators, and the Legislators were the Administrators --- well, we should see then. I do not know whether we should prefer it.

CHAIRMAN: Do you want the Legislators to

administer the Transkei so that they, for a change, might be in between the two fires?- Yes. I should like to put stress on that so that they might hear it. It is not always smooth sailing, but, on the whole it is remarkable to see how they stand and what they have done. So much so, that every officer who comes from the Government hears this from all the Natives, we are satisfied with our Administrators. As to the Legislators, well, we will not go into that at all.

Then I come to Section 4, Obstacle to More Economical Use of Land: It is a very difficult thing if anyone wants to improve his lands, because it is communal tenure and you cannot even sow your seed at anytime you like to. There is a ploughing season and there is a planting season and then there is a harvesting season and, if you want to put in your seed at different times, it is destroyed because the cattle can go wherever they like. That is one of the great obstacles.

Now, in the second place, the Council has kindly promised to help those who want to enclose their lands, but the question is, where is the money to come from. An attempt is being made in my district to try and get the lands enclosed and also to separate the ploughing and the grazing grounds. We are doing our best and we hope that something may result from our efforts.

Now, I should like to say a few words on the question of inter-racial relations. I remember 1882 and I was here in Umtata. I was a pupil at St. Johns College and European children used to attend the boys schools. I was a pupil teacher and we used to teach both the European and the Native children. If they did not know their lessons we punished them wholesale, Natives and Europeans alike. Well, we sent to town and we used to see them with their mothers and the children raised their hats because we were

their teachers and they were told "Do not do that, they are Natives". That was the reason why the Umtata European Boys School was started, in fact our warden told us that there was a complaint among the parents that we Natives were teaching their children.

Now, the point which I want to make is this - it is really the duty of the European mothers to teach their children not to take up that attitude. I shall go back to the days when I was at Lovedale. We were at a very big school there and it had a most wonderful effect. I will say that there is fault on our side too, on the Native side, because going to school with the European child does not mean that socially you are on a level with that European, but there are some who forget that owing to the fact of their, as it were, having been raised up in that way, they think that they are on a level. That is our mistake too. But the effect of our being mixed up with European boys was certainly most wonderful.

Not long ago, about two or three years ago, one of those who was at school with me, Mr. Augustus Welsh, came here. Simply because he had known us in the olden days, when he passed through Cala, he travelled all over, he wanted to see a Native boy with whom he had been at school, and he took a lot of trouble to find that boy. And, therefore, I say that the teaching must begin in the home and it must be continued in the schools. I do not advocate mixed schools, but what I do think is that, if at these public schools, the teachers and lecturers put before their pupils this, that although a Native may be called a 'skepsel' or a beast, he is a just beast and he belongs to the country. Just as the Minister of Native Affairs told us the other day - Europeans and Natives have to live here - it does

not matter what happens, they must live here and living here together, they must live side by side in friendship.

Of course, it is only a mere idea of mine that, if this were fostered by the families and in the schools and in the churches from the pulpits, the brotherhood of humanity is there, then racial feeling would die.

MR. LUCAS: Is the influence at Tsolo College more marked close to the College than it is, say, twenty miles away?- It is strong now, in the Tsolo district. For this reason. The first students when the school was started, came from the Mission St. Cuthberts, in the Tsolo district, and when they had finished their course, they were sent out as demonstrators to other parts.

What I meant was this, do the Natives who are on land near the College, but who have not been to the College, do they seem reddier to adopt the new methods than those who are twenty or thirty miles away?- Yes, that is so.

Can you see that?- Yes, one can.

And have you seen any spread of the improvement from near to those a little farther away?- It is feasible, - yet it could be seen.

They copy one another?- Yes.

Even though a demonstrator may not have been to a particular part of a district, those people copy the others who are nearer to Tsolo?- Yes, that is so. When they see the way in which the other people do their planting and put in in rows, they do it with their hands.

You see them copying one another now?- Yes, one certainly sees that.

SENATOR VAN NIEKERK: Did you say that it was more difficult for a Native to progress in an unsurveyed district than in a surveyed district?- Yes.

You say that his lands cannot be fenced?- No, in an unsurveyed district they cannot be fenced.

The other men would not allow a man to fence his lands?- It could not be done unless one got special permission given by the headman.

And a man cannot start sowing whenever he likes?- No.

And he could not leave his mealies on the land as long as he wanted to?- No, he could not.

Now, if he wanted to go in for winter ploughing, would the other Natives object to his doing so?- They would object in an indirect way. They do not object direct, but they would let their cattle go in and destroy your winter crop.

The Natives in your locality, are they all in favour of having their plots surveyed?- I will not say they are in favour. They are not in favour, but they know that in other places survey has taken place and they realise that it is sure to come to their district as well.

There would not be too much objection?- There might be passive resistence to a survey.

DR. ROBERTS: You are not in favour of mixed schools, now?- No, I am not in favour of them.

Do you remember how many Europeans there were in your class?- If I remember, I think there must have been about one quarter.

Do you think that the bringing together of the two races had a good influence?- A very good influence.

The bulk of those Europeans who were turned out, were they very friendly towards the Natives?- As far as I can remember, yes.

And do you know of any bad effects which these mixed classes might have had?- No, I do not.

Were there any bad effects?- Not that I know of.
