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the Christian people as compared with the non-Christian people? - Among the Christian people, the mother will give birth to a child after two years, whereas the red blanket woman will take three years before her next child is born.

Do you think the difference between polygamy and monogamy has any influence on that? - I think so.

Are the children of the Christian Native better cared for than the children of the non-Christian Native? - They are better cared for in so far that the Christian mother will ask the advice of the missionary or his wife. If anything should go wrong, if there is any illness, they will go to the missionary and get his advice.

And do they seem to make use of the European facilities which exist? - Round the mission station the red Natives make use of the European medicines as well as the others.

With regard to the adults, what is the relative position between the Christian Natives and the red Natives in respect of mortality? - I think there is a bigger death rate among the Christian Natives. Nature makes the reds stronger than the Christians.

The reds who grow up are already survivors, whereas, among the Christians, a lot of the weaker ones are helped through? - Yes, I think so.

Take the Natives generally, in comparison with the Europeans do they grow to a similar age as Europeans do - on an average? - I think the old men among the reds are very rare nowadays.

What would you regard as old? - I should say over sixtyfive years.

It is infrequent to get a man of over sixtyfive years among the reds? - Among the reds I am not so sure, you see, one cannot say how old they are.

Well, take the Christians? - They die earlier

than sixtyfive and seventy. That is so, according to my registers.

Do you find that the red Natives shew any objections to education? - Yes, we have difficulty with that every day that they object, and I have to go out in many humiliating ways to beg them to send their children to school, but they do not do so. The Education Department stops the grant if there are not a certain amount of children ~~the~~ attending the school, and we have to go to the headmen and ask them to help us to get the children to go to school, and, if that does not help, we go to the magistrates and they send out constables and the constables persuade them, but after a while the attendance drops again and you get another threat from the Department of Education, and so it goes on.

Are there any other ways in which they shew their objection to education; have any other ways come to your notice? - Not so far perhaps that these uneducated people are opposing, but you have to keep on urging them to go to school. Of course, there is no real opposition, but they do not send the children.

Can you say that better agricultural methods are having an effect on the Native? - No, I do not think so. After some five or ten years of demonstration work, they are beginning to understand what it means to work their fields better and many of the reds are turning to better methods now. One does find that.

Have you an idea how the Native who has taken on the education of the Europeans regards that. Does he understand education as developing the mind, or does he look at it purely as a means of getting more money? - Well, it is hard to say. I think he is after getting more money and usually, when one hears a Native speaking of education, one hears him talking of getting more money. I do see this, that he wants to be economically better off than those who

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are not educated. That is what I observed.

What is the medium through which education is given to them? - Here it is English and Xosa.

Do they carry them to a certain extent in Xosa and then go on in English? - The Department a few years ago introduced a certain syllabus and now the lower standards are taught Xosa, the mother tongue, whereas formerly they were all English from the very start.

When do they start using English as a medium? - They start in Standard III.

Do you think that that is advisable? - Whether advisable or not, the Natives want it .

From the point of view of the educational advancement of the Natives, what would you recommend as the medium of instruction? - If they are going to understand what is taught, --- I do not know whether teacher understands what he is teaching sometimes, but I say that if they are to understand things, they should be explained to them in their mother tongue, at all events up to Standard XVI.

Do you not think that the tendency of educating them through a language which they hardly understand properly, must have a confusing effect on their education and on the work done? - It is mixing up things.

I mean as a medium of instruction? - You mean that a teacher is using two languages?

No, I am referring to the effects of the teacher using a language which the child does not fully understand? - It cannot have the same effect as if it were otherwise. If you use the mother tongue, of course the child will understand things better, but the trouble is that, in the Native language, the terms are not formed and that is the great difficulty with which they have to contend.

If education were to go on entirely through the other

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medium, these terms would not be formed and, therefore, the language would cease to be a medium of instruction, except in certain elementary things? - Yes, it would only have the value of a dialect. In our dialect in Europe, we have not got the terms such as we have in the language itself. I am a German. Take the German language. In low German you do not have the same terms as what you have in high German.

As a means of self-expression, would not the tendency be for him to go back and back if these terms were not formed? - I think so.

Have you any experience of Natives trying to trade in the reserves? - They sell such things lately as tobacco, and, if a man grows tobacco, he sells it by 3d or 1d worth, and there is always bartering too.

A man who simply sells the produce of other people to his own people - is that sort of thing going on? - No, that is not done much.

Do you think it should be encouraged? - I have spoken about this point to a number of the Natives and they themselves seem to feel that they are not able to do it. Those to whom I spoke about it, expressed themselves in that way.

Is there no desire among them to learn to do it? - Yes, but they say that they require capital for that and they have not got the necessary capital and, to keep the proper supply and to keep it floating, the trader has to have everything in stock, and that is the difficulty with the Native, he cannot do that.

Do you think that the primary education given to the Natives now under the Department Syllabus is satisfactory for their own needs? - I, myself, could not say definitely, but in our circles we feel that it is not quite what is wanted. When I say our circles, I mean missionary circles.

In what way is it not quite what is wanted? - It

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leaves too much to be desired in regard to his environment - it does not take into consideration the conditions under which the Native is living. We white people were taught within our environment, we know everything that we are speaking about, whereas the Native is taught things which are thousands of miles away from him, things of which he has no idea and of which he cannot form any idea.

DR. ROBERTS: I think you are assuming from what the Chairman asked you that the red Native has an objection to education. Do you think so? - Well, all I can say is that I experience it every day.

In what way do you experience it? - I have to run after the children, I have to beg to parents to send them to school and then they send them for a day or a week and then they go back again and do not come to school.

That is not any objection on their part, that is their stupidity, of not understanding things? - That may be.

Because many of the red Natives send their children to institutions and they have great difficulty in finding the fees? - Yes, that is so, I know that.

That cannot be construed as an objection to education? - No.

Would you not rather say that the Native sees the value of education and wishes to have it? - Well, whether he wishes to have it I cannot say, but he sees the value of it every day. As I have said, the Natives see the advantages of education, but they themselves, as uneducated ~~kwamen~~, have resisted the influence of education. And then again, not going along with educated people, makes it all the more difficult for them.

Then you said that the Native takes education in order to see what he can make out of it. You thought that that was the case? - Yes, in most cases.

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Do you really think so? - Yes.

Do you not think that a good many people, very well known men from their own people, could be taken as instances that that is not so - that they took up education as a means of doing good? - When the Native has come to be educated, he can make use of it, but I do not know that it is an incentive to him to be educated so that he may do good.

Do you think that most of the people go out to be educated with the object of making something out of it? - Yes, I think so. They want education so that they shall be able to get a better salary.

Then, with regard to what changes you would make. What change would you make in the lower standard. You say that the standard of education today does not exactly suit the environment? - It is not for me to say what changes should be made. I only wanted to bring some knowledge to the Commission, but the ways and means are left to the Commission to work out and to give definite evidence on that would want a lot of time to prepare. I can only tell you the facts as I see them.

SENATOR VAN NIEKERK: Do you mean that the education today is not practical enough? - We sometimes use terms which we do not know the effect of. The word practical is a very general term.

DR. ROBERTS: Would you give a different education to the Native to what you would give to the European? - Do you mean different altogether from the European education?

Yes? - I should say that, in regard to education, we should have to go on a different basis for the Native. We have to make our education general. We should teach those people practical things and so on. We should take it altogether. The last witness told you about teaching housewifery. I should teach them that. The Natives tell me this, that the Native

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girls who come from the schools do not know how to sweep and how to cook, whereas the girl who has been with a white woman, is taught everything. But these girls who come from the institutions do not know anything about domestic duties.

Do you say that, at the institutions, they are taught how not to sweep and how not to make a bed? - I did not say that. Not having been in those colleges or in those girls institutions, I do not know what they are taught.

Why should they be taught to sweep - these girls are taught to be teachers? - Well, they should learn that and they should be able to teach their children too - they should be able to teach them the need to keep their rooms clean and how to keep them clean.

That is for the homes to teach? - No.

CHAIRMAN: Is there a feeling now that they have got to a stage beyond sweeping? - Of course, there is.

MR. MOSTERT: What is the standard of your schools? - Up to Standard VI.

Do you consider they should be taught through their own language up to that standard, instead of through a foreign language? - I want the ideal policy.

Would you begin with mother tongue teaching first? - Yes, of course I would.

Up to what standard? - Before I came here, I was working in a German colony in East Africa, which is now Tanganyika Territory. There we taught the children through the home language and the German language was only used later. The German language was only used as you use French here. The Natives were taught their Native language there.

Up to what standard were they taught through the Native language? - Up to the time when they went to the seminary, right through.

And from that they were only taught German? - In the seminaries, yes.

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Do you think that that is the right and proper thing to do here? - No.

Up to what standard would you teach them in their mother tongue only? - I would rather not outline a policy.

MR. LUCAS: In your statement you make a reference to the need of mission work in locations. Have you any experience of locations? - I did not speak of mission work there, it is industrial work.

Could you tell us in a little more detail what you have in your mind? - I founded an industrial school and I see at other mission centres there are industrial schools too. But what I observe is that these people go to the towns. Now, they have been in missionary institutions up to 20 or 21 years, and they do not know town life, and then they suddenly go to the towns and there they go down. We want to teach the people in the locations to uplift them.

Is the reason why they go from the mission stations to the towns that they cannot get work in the reserves? - Yes. The young men want to earn £1 or more so as to buy the lobolo cattle, and so far as the girls are concerned, they want to earn money to buy dresses.

In this statement of yours, you speak about pig stealing. Is that in a very poor district? - No.

How has that come about; because, in most of the districts, the evidence is conclusive that the Natives are very law-abiding? - Yes, but these are young boys. These boys in the locations have their feasts on Saturdays and Sundays and their dances and, for these feasts, they steal pigs and anything they can get, and they are armed with sticks and assegais, and they go about in numbers and, while some of them go and keep guard, the others steal the pig.

Is this a recent development? - I do not know, I only know that it is getting worse and worse.

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How long has it been going on? - I should say that I really took notice of it about five years ago, when I became alarmed at the extent of this business.

In which district is this, in your district? - Yes.

Do you know of it anywhere else? - The Natives tell me that it is going all round the country in Tembuland.

How would you suggest dealing with it? - I should say that these boys should be taken to a reformatory.

What factors would have led to it, it is a new development. There must be some cause, what do you think is the cause of it, would it be the lack of organised games, anything to fill their time? - They steal the pigs and they use the meat at their recreations, at their feasts.

You say that, as far as you noticed, it started five years ago. Do you know what started it; Of course, they have always liked meat, but what started them on this particular line? - I think that pig stealing is more frequent than it was in former years. Formerly there were no pigs, at least, not in such numbers, but lately people have been breeding more and now the pigs are running about, apart from the other stock, and these boys can more easily take them. Perhaps they are not so valuable in the eyes of the boys,

Yes, but what you are speaking of is the actual taking of them and dealing with them when they are guilty, but what I am thinking of, is trying to stop the practise altogether. Have you any suggestions for that? - I can only say that the people who have pigs should put them in a proper sty. That is what I would do to stop it.

You think the temptation is created through the pigs running about? - It may be that possibly they look upon this as a sort of sport - the idea of having done something.

That is coming back generally to the games idea, something to occupy their time? - Yes, to exercise their time,

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their leisure.

Do you come into touch with these boys at all?-
With these red boys, no.

Is it possible for you to develop any system of sports among them?- I could only do it at the mission. But they have their own pastimes, these red boys and girls. On Saturdays and Sundays, that is their time for recreation. It goes on from Saturday sundown to Sunday sundown, and for these occasions they prepare beer and meat. The older people nowadays are invited to these dances.

Do you know of any other districts where this pig stealing is going on?- I know of it in the Umtata district and the Engcobo district and I heard at a missionary conference, from a Native minister, who also complained of it very seriously.

Where did he come from?- I think from Elliotdale.

DR. FOURIE: About this medium question. In German East you said they were taught through the mother tongue medium up to Standard VI?- Yes, but, of course, there was a different classification there. I said they were taught through the mother tongue medium throughout the school.

You are not in favour of doing it here?- No.

Why are you not?- Because the Native life is too much interwoven with the European life.

And you think that some of the terms are lacking in some of the subjects?- Yes, I think so.

Is the language not flexible enough to form these terms?- I think it is. The only thing is that we white people, we do not articulate these terms as the Natives express themselves. We sometimes have proper names, Christian names, and if a Native speaks a name, if we ~~metzenmaken~~ ridicule these expressions, the Natives will shrink away from using them. They are very much afraid of being ridiculed. It is not a

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South African speciality to ridicule Native expressions. I may say that I have observed the same thing in Central Africa too. The Native will express things in his own special way and he is ridiculed by the whites and he feels it.

My point is this, is it impossible to form Native terms using Native roots. The bible is translated into the Native language? - It cannot be done through legislation, it must be done through practice. If a Native works in technical institutions, it will be he himself who will develop the expressions, just as we are developing our technical expression, so the Native himself will do it in the same way.

The point is that it can be done? - I am sure it can be done.

MR. LUCAS: Is the Native sensitive to ridicule? - Yes, very much so, I think more so than an European.

Have you noticed any change in the attitude of the Natives to the Europeans while you have been in this district? - Yes, there are these movements, like the Wellington movement and the Ethisopian movement, which draw the Natives away from the white people.

MR. TENNYSON MTYWAKU MAKIWANE called and examined:

CHAIRMAN: You have prepared a statement? - Yes. I want to say, first of all, that I am secretary of the Agricultural Central Show of the Transkeian Territories, Secretary to the Conference of Delegates of the Co-Operative Credit Society of the Transkeian Territories, and Secretary of the Transkeian Native Reference Library, and I am a clerk in the Agricultural Department of the Transkeian Territories General Council.

The headings on which I wish to speak are,

- 1) Native Agriculture, Rural Industries, Banking and Co-Operative Systems,
- (2) Native Education, and (3) Inter-racial Relations.

In regard to Native agriculture, in the Transkeian Territories the Bunga has made the following provision for the agricultural education of the Native people. It has an agricultural department under a Director of Agriculture. This department controls three schools of Agriculture, one at Tsolo, opened in 1913, one at Teko, opened in 1922 and one at Flagstaff, opened in August of this year; sheep farms at Mbuto in the Tsolo district, and at the schools of agriculture and three experimental farms. Twelve annual agricultural shows, a yearly demonstration caravan, a bi-monthly agricultural journal, "Umcebisi wo-Mlimi no-Mfuyi", nine wattle plantations, soil erosion works, stock dams, fencing of blocks of lands, ~~numerous~~ ~~numerous~~ on the £ for £ grant system, 38 farmers' associations and 25 co-operative credit societies. A central agricultural show for the whole of the Transkeian Territories and a conference of Co-Operative Credit Societies are also being held for the first time this year.

The foundations of agricultural education in the Transkeian Territories would appear to be well and truly laid, and I know that what has been done so far is highly appreciated by the Native public. More could be done if the farmers were able to get seed, implements, improve stock, etc., of the quality that is required, and as soon as they require them. To supply this need, co-operative credit societies have been formed and an attempt is being made by the authorities to place these societies on a sound basis, that is, by assisting them with the preparation of their contributions and sets of accounting books, but otherwise they are managed by the Natives themselves. The difficulty which these societies are meeting is the insufficiency of funds from which to make advances to the members as soon as the loans are required. Loans are generally made to the members only who have to be backed by

two other members as sureties. In this way the societies make sure that the loans are returned on due date, and so far the reports of the societies indicate that the loans are always returned promptly. All the members of the societies together are responsible for the funds placed with the society.

I would, therefore, recommend that the Government, out of the Native Development Fund, or the General Fund, should place the societies in a position to finance the members who want to buy proper agricultural equipment as regularly and promptly as suitable applications are received. This would mean the establishment of a fund which could be drawn on for the making of advances to the societies on an agreed basis.

In regard to the establishment of industries in the Native reserves, the average extent of lands in the Transkei is four morgen of arable land per family and it is obvious that, if the people are to maintain themselves by means of agriculture, these small holdings can only do so by the application of the most modern methods of intensive cultivation. Even then, I find, from the reports published in the 1930 Bunga Blue Book, that in seven surveyed districts out of the nineteen comprising the Transkeian system, excluding Pondoland, £5,505.10.- was collected in local taxes, in addition to the poll tax of £1 per adult male, in the year 1928/9, from 11011 hut owners who are married but own no land.

In the unsurveyed districts, to meet the growing demand, lands have encroached on the pasturage to such an extent that, in parts of some districts there is almost no commonage and, in others, a similar position will soon be reached. Therefore, it follows that something must be done to help the surplus population to support life by the introduction of assisted industries. I assume that the policy of the Government is to encourage the Native to regard the

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Native Territories as his permanent home, and as far as possible to find employment in those Territories.

I, therefore, suggest two kinds of industries which should be encouraged in the Native areas, (1) Those that will be introduced with the assistance of European capital and direction, but employing Native labour, both skilled and unskilled, without limit. The Colour Bar Act should, therefore, not apply at all to the Native Territories and the European population of the Native areas should be regarded, as indeed it regards itself, as being there for the benefit, development and education of the Native population. The industries that should fall under this head, are the leather industry, which can make use of the hides produced on the spot and sell the products in the form of boots, saddles, etc., to the people on the spot. Another industry that would, I believe, find no difficulty in selling its products, is the blanket industry, and this also could be established with the help of European capital and direction. (2) Rural industries that could be started in the Native Territories by the Natives themselves, with assistance from the Native Development Fund or other funds. I would suggest the following industries, basket industry, egg, bacon and dairy industries.

The Government could assist by providing funds from the Native Development Fund or other funds for the employment, to begin with, of an European lecturer, assisted by a Native interpreter, who would be provided with a car and demonstration lorry and be required to attend meetings in the Crown locations and advise the Natives on the formation of egg circles and bacon and dairy industries. When a sufficient number of eggs is being produced, a central depot could be built where the eggs could be collected for dispatch

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to the markets in South Africa and overseas. I believe that, with a little propaganda and proper advice, my people are ready to start these industries at once. I have sounded progressive Native opinion in several districts and I have found that the people are almost ready to begin, but they do not know how to go about it.

The agricultural demonstrators are doing a certain amount of work on these lines by means of propaganda, but to work the propositions on the basis of an industry, would require a special officer with special training.

In regard to the sale of Native products, there is a general complaint that the Native farmers cannot get a price in accordance with the quality of their goods, whether grain or wool, and that it does not pay them to grow better quality produce. To meet this difficulty, the Natives are organizing co-operative sales, but there is one kind of produce which they cannot sell unless the Government helps them, and that is cattle.

The restrictions on cattle movements have existed for 20 years, since the outbreak of East Coast fever in 1911. Notwithstanding the fact that the whole area is fully tanked and that dipping operations are efficiently supervised, free movements to the markets are not allowed from the Territories, with the result that the country is greatly overstocked with cattle. The inability to sell their cattle at reasonable prices is a sore point with Native people, and they think that something should be done at once to relieve the position.

Regarding Native education in the rural areas, a study of the syllabus of the schools shews that provision is made for the teaching in the schools of hygiene, nature study, gardening, woodwork, needlework and domestic subjects. Through lack of land, Natives are being forced more and more

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to close the settlements and it would appear that the time has arrived to erect sanitary houses in the surveyed Crown locations and to arrange to keep them scrupulously clean. The Government should also consider the employment of Native girls as nurses, who would live in the locations and work under the supervision of a district surgeon. These nurses should also be required to teach hygiene in the schools and their areas.

Although the majority of Native schools have school gardens, the teaching of the subject, except in a few instances, is not productive of good results, due to the teachers and school inspectors having no special knowledge of agriculture. The schools should be grouped together and placed under a qualified agricultural demonstrator for the purposes of gardening, such demonstrator to be under the control of the school inspector.

Industrial and agricultural schools for boys and girls should also be established by the Government in the Native reserves, so as to give the Native youth the best training possible for the work they are going to do when they leave school.

In regard to inter-racial relations and administration, as far as the Transkeian Territories are concerned, I consider the relations existing between Europeans and Natives to be excellent, notwithstanding occasional disturbances caused by irresponsible agitators of the Wellington type, whose sole aim is to make money by any means and then clear out of the country as soon as possible. The Natives in the Territories are very well satisfied with European leadership and guidance, as shewn by their readiness in adopting the Council system, which, by the recent amalgamation of the Transkeian Territories General Council and the Pondoland General Council, now brings the whole of the Transkeian Territories under the rule of one

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General Council. The people have readily taken to the new agricultural teaching, the organization of agricultural shows and the formation of farmers associations and co-operative credit societies, in all of which they have followed the lead of, or have been assisted by European officials.

The joint council movement in which some of the leading Europeans are making an attempt to acquaint themselves with the Native point of view, is taking root in the Territories, and there is a strong branch in Umtata. I think it is all to the good that meetings like these, between Europeans and Natives, official and unofficial, should be encouraged, so as to increase the opportunities of consultation between two races and to give the leaders of each race the opportunity to learn each others point of view in an atmosphere of friendly discussion, co-operation and mutual goodwill.

DR. ROBERTS: Where do you expect to get the money from for these various purposes which you have outlined? - I have my eyes on the Native Development Fund and also on the large revenue of the country, because the richer man should help the poorer in his needs.

SENATOR VAN NIEKERK: In regard to your credit society and the loans which you want, what security would your society be able to give? - It would be the security of all the members of the society. The Natives in the rural areas cannot offer security in the form of immovable property because their land is not their own in the rural areas, but these men constitute quite adequate security altogether.

MAJOR ANDERSON: Can you tell us the limit of individual advances? - Just now we have advances of as much as £50 to an individual. That was a rich man who just wanted the money for the time being because, just the same as with Europeans, his money was invested in movable property.

SENATOR VAN NIEKERK: What interest do you charge? -

That is one of the questions that is coming for discussion at the Conference. So far we are charging the borrower 20%, but that is really for small loans and we pay the depositor 15% and that is generally the rule with these co-operative societies in the Transkei. That, of course, is for the members of the society themselves and it has been fixed by them at that rate.

CHAIRMAN: Are the lenders also members of the Society? - Yes, they are members in so far that only members can get advances from the Society.

Yes, quite so. But can non-members lend money to the Society? - No, a person has to be a member before he can lend money and before he can get interest on his money at the rate of 15%.

DR. ROBERTS: And it is an unlimited liability? - Yes, it is an unlimited responsibility.

MR. MOSTERT: Your co-operative organization, does not that deal with the produce of the people? - Not in all cases. It is not so long ago since it was started and it has not been fully developed to the extent of dealing with all the products.

But is it your object to do that? - Some of the farmers associations have started to do with produce on the lines you suggest and now it is a question whether it will be taken up by all the farmers associations or the credit societies. It generally happens that the members of the one are also members of the other.

SENATOR VAN NIEKERK: What is the limit of the amount which you can lend? - We really have not laid down any limit, but before making any advance we consider the general standard of the man who asks for the loan.

For how long do you lend the money? - We lend it for three months and then we renew it for another three months

and then he has to pay it back; because, although a man is a member, he has to provide two other securities as well.

MR. MOSTERT: HAVE you had any losses on loans that you have made? - No, none at all. I am acquainted with the position generally in the Territories and the reports which I have seen are that the loans are repaid promptly and so far no losses have been incurred.

MAJOR ANDERSON: Do you have the accounts of these societies audited? - Yes, we have them audited by auditors who have been got by the Society.

What are these auditors, are they Europeans or Native? - Sometimes they are Europeans and sometimes they are Natives. This whole question is coming up again at the Conference. We consider that this would make it possible to start a Land Bank for the Natives right away, without waiting until this matter has been placed on a more secure footing than it is at present.

DR. ROBERTS: In regard to this question of the colour bar in the Territories, which you dealt with in your opening remarks, it is not the proclaimed policy of the Government to give more and more opportunities for appointments to various posts in the Territories to Natives? - I do not know, because the Acts of the Union as promulgated apply to the Territories. As a matter of fact, the instance was quoted by one of the councillors in evidence before this Commission that labourers in the goods sheds at Butterworth were dismissed in order to make room for Europeans. I want to say a few words on the question of cattle. In my remarks I referred to the reports of the General Council as to what could be done so as to facilitate the sale of the cattle. I do not want to go into that at great length but I want to endorse what is said in regard to the primitive people and I think that, in respect of that phase, something should be done to

improve the position.

On the question of education I would put it that as much as we appreciate purely book education, at the same time we should like to see more industrial schools established. The difference just now between the Native point of view and the European point of view is that the European seems to want us to choose between two classes, either purely industrial education with no book education at all, or only book education with no industrial education at all. Well, the position is that we want both kinds. You get Native children leaving the schools after standards I, II and III, and those children have learned nothing at all that is going to be useful to them in their future life.

In that regard, as an instance of an industrial school, I would refer you again to the Blue Book, page 33, annexures and report of Recess Committee. The Council passed a resolution approving of the establishment of an industrial school on the condition that the Government should help to establish the buildings. I think the Government should take up this matter and help to provide the schools. These schools should then educate up to Standard III, and they would do a great deal of good work if the education could be continued after that in the industrial direction. Girls today have been educated to Standard III and then they leave the schools. They have been taught a very great deal more than their primitive sisters, but the only thing they can do today is to go to the towns to work there for what they need. Now, my idea is that, if they could go to the schools and be taught useful things in addition to a certain amount of book learning, things such as pig raising, dairy work and so on, these girls would be able to remain in the country and provide for themselves.

Then on the question of health, I recommend the

establishment of a district nursing assistant. That would help a lot. I am a country-bred man and I have lived a lot with the country primitive people as private secretary to the Native chief. The suggestion is to provide, on the side of nursing, the same facilities that exist on the side of agriculture, by having girls to work there as trained nurses and attend to the requirements of people so far as hygiene and such things are concerned. I have got experience of Native locations where closer settlement has taken place and there, of course, you get very undesirable conditions through people fouling the land and so on. And, if these Native nurses could advise people, I certainly do feel that it would tend to improve health conditions very considerably.

You can see these things for yourselves, especially on the Tembuland side, where congestion is much greater than it is here.

Then, on the question of inter-racial relations, I want to say that, so far as the Territories are concerned, the spirit seems to be just right, you have a spirit of goodwill and co-operation between the Europeans and the Natives here. We have a branch of the joint Council which is working very smoothly and sympathetically and which seems to act in accordance with the wishes of the people. And then again you find that the Administration is trying to help us as much as possible. There is no limit placed on the development of the Native Territories. I have twice attended the annual Conference at Pretoria and I have sometimes thought that it might be a good thing if the Annual Conference were held in the Territories, in the Transkei, so that the Natives from the other parts of the country could come and see our agricultural institutions and the other things that I have mentioned and then go back and apply these things and work

them generally. Not that I want to cast any reflections on the Administrators of the other Provinces, but I think that so far as these agricultural facilities are concerned which we have in the Transkei, more has been done here in the Territories, more has been provided than in any other place that I know of.

DR. ROBERTS: You could get a building here easier than in Pretoria? - Yes, indeed one could.

CHAIRMAN: You are the Secretary of the Co-Operative Society here? - Yes, I am.

There are about 25 of these societies? - Yes.

Is there any possibility of getting such details as the capital and the membership of these societies? - Yes, I think that after this Conference which we are having here, we shall tabulate all this information and I think I can promise you to supply you with all that information as soon as it has been secured, because I have been appointed Secretary of the Conference.

MAJOR ANDERSON: When is that Conference to be held? - On the 26th of this month.

CHAIRMAN: What is the capital of your Society? - At the present moment it stands at between £400 and £500.

And for what purposes do you make loans? - To enable members to buy fertilizers, agricultural implements, and anything productive like that.

Is this the position, that a member asks for a loan and informs you of what he wants to do with the money and you have to approve of it? - Yes.

The money must always be spent for productive purposes? - Yes, but we depend on a security to make sure that he uses the money for these purposes.

How long has your Society been in existence? - Just a little over a year now.

DR. ROBERTS: I understood that one of your credit societies had a capital of £2,000? - Yes, the one at Qumbu.

CHAIRMAN: Is that the biggest? - Yes, about the biggest.

Have you made any profits yet? - Yes, we have.

And have you laid down what you will do with that, is that added to the capital? - It goes to make a reserve fund so that we can use it for anything we may need later on. Just now it is very small.

Still, when you have done that and you have established a good reserve fund, will you then distribute a certain amount among the members? - We shall not distribute the capital. We shall accumulate it as a reserve.

SENATOR VAN NIEKERK: Do the members pay an entrance fee? - Yes, they pay 2/6d entrance fee.

Do they pay that yearly? - No, they only pay that amount when they join and there is no annual subscription. A man can put aside anything he wants and pay that into the society and get their interest on that. Some members have £50 in the bank.

That is the money they have lent to the Society? - Yes.

Who decide on what is to be done with the capital? - The members themselves.

And who are your members, are they clerks, interpreters, schoolmasters? - No, as a rule they are farmers and, of course, you have clerks who are also farmers on their own allotments.

MAJOR ANDERSON: Are the regulations of all the societies the same? - That is a matter which is going to come before the Conference next week, but at the present moment they have different rules.

Are you going to get a representative of the Co-operative Department in Pretoria to attend your Conference. You know that there is a co-operative division of the Agricultural

Department in Pretoria and they probably could give you valuable advice? - I did not know about this, but I shall look into it.

You might consider about asking an Official to attend your Conference? - Yes, I shall certainly bring the information before the Chairman.

SENATOR VAN NIEKERK: Are you the permanent Secretary, or is it just a side line with you? - I am appointed just for the year.

Yes, but you arennot permanently employed as Secretary of the Society? - No, it is not ^{an} all-time job, I am a clerk in the Department of Agriculture.

So the Co-operative Society is a side line? - Yes, it is not a departmental thing at all.

CHAIRMAN: You do it in your spare time? - Yes.

SENATOR VAN NIEKERK: What do they pay you? - It is only an honorary position.

What control have you over the issuing of cheques, can you sign them? - No, the Chairman, who is the Treasurer, signs them and I countersign with him.

CHAIRMAN: What membership have you got? - We have about ninety just now, but the big one at Qumbu has about 500 to 600 members.

What are the smallest loans that you have made? - About £4 to £5.

And do you know what the average size of a loan would be? - I should say about £10.

SENATOR VAN NIEKERK: And how does your money come in, does it come in mostly in small amounts? - Yes, mostly in small amounts. Each member, on coming in, pays at least £1. They lend that to the Society and on that they are paid interest at the rate of 15% a year.

MR. MOSTERT: Now, your funds accrue from your members? - Yes, that is the position.

That is to say that the members invest money into the

co-operative society? - Yes.

You only borrow from your members and not from anyone else? - No.

MAJOR ANDERSON: But you have members who are only members for the purpose of lending money to the Society? - Yes. I have a case in point here of a man who has invested £50, but he borrowed money up to the extent of £20. After he has lent money, he is free to borrow again if he wants to and some of our members exercise that right.

SENATOR VAN NIEKERK: Do you say that your capital is insufficient? - Yes, very much so. It will take a long time for our £500 to go round our ninety members.

Have you got more applications than you have money for? - Yes, very many more.

Is all your money out? - We never allow it to lie idle. We have meetings every ~~month~~ month, and at these meetings we decide to make the loans, and so on.

MR. MOSTERT: To keep the Society alive - the difference is the difference in the interest which you pay to your members if they lend you money and what you get when they borrow money from you. That is to say, if anybody lends you money you pay him 15%, and you get 20% if they borrow from you? - Yes.

MAJOR ANDERSON: Are these co-operative societies registered officially? - No, they have not been registered yet, but the Conference, among other matters, is to discuss the question of registration.

They call themselves co-operative societies, but they are not really co-operative societies, are they? - They call themselves co-operative credit societies.

SENATOR VAN NIEKERK: Can you already see any effect of this movement, or is it too soon? - It is very soon yet, but all the same I can see some effect, because members come to us to borrow money in order to be able to buy agricultural

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implements and they also come to borrow money to buy good seed and fertilizers. They are making a practise of getting good seed from the agricultural colleges and I think the seed used by our members is very good and much superior to any other that is used.

Can you see a tendency on their part to save money in order to enable them to deposit money with your Society? - No, not yet. The practise so far is to pay in their £1 and not anything more just now. Still, that is going ahead and we are looking forward to the day when our members will be depositing money regularly.

THE COMMISSION ADJOURNED AT 5 p.m. until 9.30 a.m.
on MONDAY the 17th NOVEMBER.
