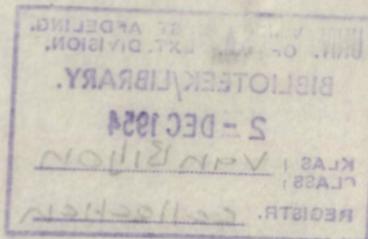


~~20520~~

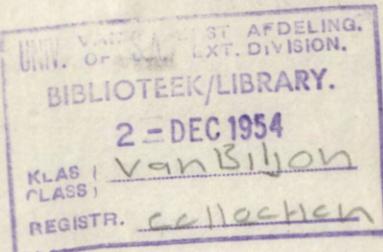
I N D E X

	Pages
Mr. Arthur Lennox Clark,	}
Rev. Johannes Jurgens Ross, Senr.	}
Mr. Johannes Jurgens Ross, Jnr.	}
	4811 - 4852
Chief Charles Ntsane Mopeli	}
Mr. Alexander Mabbola,	}
Chief Silas Koos Mota	}
	4853 - 4866



I N D E X

4825 - 4828	{	Mr. Alexander Mapoges, Copy of Stiles Book Notes Mr. Alexander Mapoges, Copy of Project Massane Model
4827 - 4828	{	Mr. Johannes Jantzen Ross, San Mr. Johannes Jantzen Ross, San Mr. Johannes Jantzen Ross, San
4825	{	Mr. Alfonsus Janus Gijssen,



Mr. Clark

NATIVE ECONOMIC COMMISSION

RYDAL MOUNT 19th FEBRUARY 1931 9 A.M.

SIXTYSEVENTH PUBLIC SITTING

PRESENT:

DR. J. E. Holloway, (Chairman),
Major Anderson, Mr. A. M. Mostert,
Dr. H. C. M. Fourie, Dr. A. W. Roberts,
Mr. F. A. W. Lucas, Senator P. W. LeRoux van Niekerk
Mr. G. Faye, (Secretary).

DR. ROBERTS: I wish to enter my protest against the Commission commencing hearing the evidence before the Natives are here. We are here to hear the evidence of the Natives and they are not here yet. Please note my protest, Mr. Reporter.

CHAIRMAN: I have no objection to the protest being noted, I only want to say that the Natives knew the time at which we were meeting. It has never been our practice to wait for anyone before commencing our proceedings. Dr. Roberts' protest is noted.

MR. ARTHUR LENNOX CLARK, Assistant Native Commission, Witziesheok,

The REV. JOHANNES JURGENS ROSS, SNR., Dutch Reformed Church,
Mr. JOHANNES JURGENS ROSS, JNR., Inspector of Native Education,

were called and examined:

CHAIRMAN: It would probably be best if Mr. Clark were to give his statement first and if Mr. Ross were to speak after him and the Commission would then be able to put

Mr. Clark

questions to all the witnesses jointly? - (Mr. Clark): I have prepared certain notes on which I would like to speak, dealing with the questions contained in the Questionnaire. Afterwards I shall be pleased to answer any queries and to elucidate any points that may be necessary.

Now, in regard to tribal and detribalised Natives, in my opinion the main factors leading to detribalisation are as follow:-

- (a) Tyranny of the chiefs and friction between the Native and his chief, sub-chief or headman,
- (b) Tribal friction and hardships suffered through the Native not having sufficient arable land.
- (c) Indigency, which necessitates the Native to seek new pastured, as through famine he drifts to the towns in search of employment, and when such is lucrative, his wife and family follow him and he never returns.
- (d) Town environment, social life and the advantages and facilities offered by such.
- (e) Evolution and civilisation are other factors. Through education the Native is able to obtain lucrative employment and to occupy positions of trust. This being so, he naturally follows the European mode of dress and living, thereby casting off the old tribal customs.

What can be considered to be a Native's tribal economic assets? Land to plough held under the communal system and free grazing for the stock. These are not much to lose, especially if the Native had no stock.

On the question of the advantages of tribal conditions a Native who is of good financial standing has a great deal more advantages under tribal conditions than the poor and indigent one. The rich Native has his large and small stock, his waggon, land and free grazing for his stock. He shears his sheep and goats, sells his clip and gets a certain amount of money. He can also ride transport. He can have

his lands scoffled and reaped for a mere song; he can hold 'matsima' for this purpose, which means the utilisation of a bag of kaffer corn. He is in a position to render practical assistance to his chief or headman, thereby getting into his good books. He is also in a position to hire herd boys and send his sons to school. He can have any disputes settled gratis merely by appealing to his headman or chief.

The poor man, on the other hand, if he possesses nothing, although having the same facilities, has to battle for a living for his wife and children.

One disadvantage, however, under the tribal conditions is that the Native is unable to plough as much as he would like to, owing to the scarcity of arable land. Another/advantage is that his plot of land, not being fenced, causes the Native a certain amount of inconvenience.

Regarding economic results and social aspects of detribalisation - effects on efficiency and earning capacity - it must be accepted that a Native, living under tribal conditions has facilities to live more cheaply than the detribalised one. Under tribal conditions, the Native's position is similar to that of a farmer. He has his ~~xxx~~ lands, his stock, his implements and, provided the season is favourable, he will reap sufficient to maintain his wife and family for a year. And, furthermore, he has his chief. The detribalised Native, on the other hand, has to pay for everything he gets.

The custom prevailing in the Witzieshoek Reserve, among the tribes of Paulus Mopeli and Koos Mota, in regard to marriage and passing of lobolo cattle, is as follows:-

The father of the bridegroom interviews the father

of the intended bride and asks for his daughter in marriage. If the father of the bridegroom is rich, up to and even more than 20 head of cattle may be paid as lobolo. When the contract is complete, the lobolo cattle are delivered wholly or in part, it depending entirely on the circumstances of the bridegroom's father. At all events, not less than 10 cattle are delivered, the balance to follow later.

A wedding feast is then usually held, and the bride delivered at a later date. It should be understood that a certain number of dowry cattle are taken up on the day the wedding feast is held. If the contract is successfully completed, then a beast is killed and beer dispensed. If the contract fails, a beast is not killed, but beer is dispensed and the dowry cattle go back with the owner. In some instances money is substituted for dowry cattle, but not to any appreciable extent. In such cases, £2 is taken to represent a beast.

Personally, I agree with the customary number of cattle demanded for lobolo. If the number were decreased, it might have the effect of lessening the value of the bride in the eyes of the bridegroom. Again, in my opinion, substantial 'bohali' necessarily creates a policy of thrift, the bridegroom being forced to go out and work to be in a position to purchase the dowry cattle if his father is indigent, or in poor circumstances.

On the land question, - types of tenure and contracts for the use of land and their effects upon production, settlement and migration - squatting and its effects on farming and on urban industries, - as far as the Witzieshoek Reserve is concerned, land is held under the communal or tribal system. In former times, when there was still land

There are very few cases of Natives migrating from here to urban areas. There are cases where Natives, who belong to the Mopeli and Mota tribes, who have been working on farms, who have now returned to the Reserve, and this sometimes is due to the Native having too much stock, the result being that the farmer will not have him any longer. Disputes with the farmer are also a cause of their return.

As far as the economic effects are concerned, as stated above, there is no more arable land available for allocation and, through Natives migrating into the Reserve, the question of producing land for landless Natives is becoming more acute. Further, as most of these incomers possess stock, this immigration will lead to the overstocking of the Reserve. It is also obvious that, through the Native leaving the farms to come into the Reserve, a scarcity of labour will be caused as far as the farming community is concerned.

Native agriculture, as far as the Reserve is concerned, is not in such a primitive stage as one may be led to believe. There are some who go in for the latest implements and plant the grain. Others, of the poorer class, have to resort to single furrow plows. Crops grown consist principally of kaffer corn, mealies, beans, peas, oats and a little wheat.

With the advent of the agricultural demonstrator, it is clearly apparent that the crops grown under this officer's supervision are better than the lands broadcasted, this being noticed especially where fertilizer has been used. At nearly all my periodical meetings, I have exhorted the Natives to make use of fertilizers and to plough and sow

Mr. Clark

6

their lands under the supervision of the agricultural demonstrator. The agricultural demonstrator has a few plots which he has to plough and sow and care for personally; when these have matured it will be a good object lesson to the tribe when compared with the lands which have not received much attention.

I am influencing the Natives to go in for gardens round their homesteads. This is being done, and it is surprising to see how well the crops look in these gardens, as compared with those in the lands. The difference is that the garden has received more attention than the land, being close at hand. These gardens have to be enclosed, otherwise the owner cannot claim damage for trespass, this being an established custom.

Each school has its own vegetable garden which is looked after by the school children. This will have the effect of teaching the children agriculture, and I commend the principle. In my opinion, the agricultural demonstrator is going to do a lot of good in the Reserve, the amount of fallow ploughing which was done last year being the result of his work.

Regarding administration in rural Native areas, The Witzieshoek Native Reserve is in charge of the Assistant Native Commission. He has a staff of one European and one Native clerk. The Assistant Native Commissioner has the powers of a magistrate. The Police are controlled by a sergeant, two European constables and two Native constables. A daily court is held.

Both chiefs in Witzieshoek have been given civil jurisdiction under the Native Administration. The Local Government consists of a Native Reserve Board, of which the

7
Mr. Clark

Assistant Native Commissioner is Chairman, the Rev. Ross, Vice-chairman, and six Native members, and the powers of the Board are defined by Ordinance No.6 of 1907.

The extent of the Witzieshoek Native Reserve is 50,000 morgen, and the population is estimated at 10,000. Personally, I do not think the Reserve is capable of holding any more Natives, and some Natives complain that they have not sufficient arable land. If all the lands were ploughed and sown under modern and scientific conditions, there would be a greater yield.

There are small plantations of wattle and poplar in the Reserve. The Natives favour the poplar tree, as it is used for building purposes. Willow trees may be seen along the river banks, and on the slopes of Qua Qua Mountain sugar-bush and 'cheche' shrub is to be seen.

Communal land tenure, as practised here, deters, to some extent, the more economical use of land. If the lands were fenced and fertilizer used, the result would be a better yield. After the lands are reaped, the stock is allowed to graze off the mealie stalks and trample down the ground and make it hard. If the holderings were fenced, the owner could cut down the mealie stalks and use them for fodder in the winter. It is customary not to allow this to be done. The land does not benefit by the manure dropped thereon, as it is picked up by women and used for fuel.

In relation to concentration of residential plots and economical grouping of arable and grazing lands, if the residential plots were grouped more, land would be available for grazing purposes. On the other hand, since the Natives are going in for fenced plots round their homes and since

Mr. Clark

these plots serve a beneficial purpose, I would not suggest any alteration of the system as practised here. The lands are more or less grouped with the exception of those on the mountain sides. Here, the soil being more or less poor, the better is chosen for arable purposes. If these lands were not ploughed, there would be more grazing facilities.

In my opinion, more grazing ground should be preserved for winter feeding and this could only effectively be done by a certain area being fenced. It is customary for the greater portion of stock to graze in the mountain, to be brought down during the winter to graze in the fields. The houses or rondavels generally are well constructed, being built with sods and thatched with reeds. Poplar poles are used for rafters, of which there is an ample supply. Reeds are also plentiful.

The Basuto is a cleanly nation and their habitations are kept clean. There is no sanitary system.

Now regarding mortality among adults and children, it is not possible to give statistics, as deaths are not recorded. As Witzieshoek is a healthy part, I should say the mortality among adults and children would be about the same as in healthy areas.

Nothing is done to combat the evils of overstocking. The Natives go in for horses, cattle, sheep, goats and pigs. There are also a few donkeys and mules. The following is an extract from the last Agricultural Census:-

7790 cattle,	1798 horses,	2 mules,	42 donkeys
215 pigs	7351 wool sheep	859 other sheep	
10616 Angora goats;	439 other goats,		

and in 1926:-

Cattle 8029, Horses 1759, Sheep 6602, goats 7.
There were 2320 bags of mealies reaped and 2246 bags of kaffer corn.

The horses are of a very poor type.

the animals being trained when very young they are stunted. The majority of the cattle is scrub cattle of a very poor type and some are an inferior type of Afrikander breed. What is required in Witzieshoek is a good type of Afrikander beast. The Native counts his riches from the number of cattle he possesses.

The Natives do not irrigate their lands, - the water supply is plentiful. Most of the drinking water is obtained from fountains, of which there are plenty.

Then on the question of the education of Natives, I may say there are eight schools in the Witzieshoek Reserve, controlled by the Board. The majority of the teachers are paid by the Provincial Administration. During December 1930 there were 1,042 children attending school - 322 of these being boys and 720 girls. After passing the fifth standard here, some of the pupils are sent away, most of them going to Stofberg. The results of Native education are that more Natives are employed in positions of trust, viz:- in offices, as policemen, as teachers, as timekeepers on the mines, etc.

I just want to add a few points to my notes. First of all, in regard to the tribe's economic assets, so far as this reserve is concerned, I can only say that, in my opinion, those assets consist only of the land which they have to plough and the grazing for their stock under the communal system. That is my answer on that point in regard to the tribal and de-tribalised Natives. There is, in my opinion, a big difference between the conditions of the Natives who are well off and the poor Natives living under conditions of poverty, either in the reserve or elsewhere. In regard to land tenure, in my statement, I am only shewing the disadvantages under the tribal conditions as I find them here. I just want to make

that point clear. On another point I raised, I want to say that there are two distinct tribes here. King Paulus Mopeli's tribe is a direct offshoot of the tribe of Mosesh. Paulus was Mosesh's brother. The other tribe used in the early days to live close to Harrismith and I understand that, through an arrangement made with Mopeli and with the sanction of the Volksraad and in consideration of services rendered to the Free State Government, Mopeli was allowed a piece of land in this reserve. The tribes are really distinct, although they are offshoots from the Basutos.

In regard to lobolo, I may just say that we do not use the term lobolo here, we speak of 'mohadi' here.

I may perhaps just add a few words to what I say about mohadi. Ten head of cattle is looked upon, under Native custom, as payment for the head of the girl, "her head". In some instances where the father of the bridegroom is a very poor man, even two or three head can be accepted, but it is customary not to ask take more than ten head and, if ten head are given then you can be sure that the contract will be completed. If you take ten, then the contract will go through, but in some instances two or three head are tendered and they are accepted if the bridegroom is a poor man, but when ten are taken, it does not matter what number may be agreed upon under the contract, they may have agreed on sixteen, but if ten are proffered, the balance can be given afterwards.

On the question of land, again, I want to add this, that land can be taken away from the owner if the owner allows it to lie dormant for three years. In that case, that land will be allocated to another person, who perhaps has not got sufficient land or possibly none at all. Squatting is not applicable here. In this regard, I may say that I am only dealing with the Native reserves here. May I just add that, to my knowledge, each married Native here has his land. It

Mr. Clark

may not be a large piece, but it is nevertheless his land.

I do not mean to convey in my notes that there is not sufficient land at present. I do think that there is sufficient arable land and grazing land for the Native population, but the question arises sooner or later, when there is a congestion, that you will have difficulty in regard to that matter, because there is always difficulty in getting more land for the Natives. And apart from that, if land is situated a long way from the reserves, you will not have a contented people because the splitting up of families is not looked upon by the Native with any great favour. He does not like it at all.

On the question of migration, I want to say that, in my notes I deal with inter-rural areas - that is migration from farms to reserves. It is impossible to say how many members of this tribe are away at work and have been away for years working in the towns or on the farms. Natives who have the right to return to Witzieshœk, are members of the tribe and a certain number have already applied and have been allowed to return to the reserve. So far, we must have admitted about 200 of such Natives, but there is no doubt that there will be many more applications of a similar kind and, if these men applying in that way should have come from these areas, we shall have to grant their application. That is rather an important point in relation to the other questions of congestion which have been raised.

In my notes, I also deal with the position of Natives having too much stock on farms. When a Native has too much stock, it leads to disputes with the farmers. That is often a cause of friction between a farmer and his employees. I think there is no doubt that if a farmer has a Native family on his farm and that Native has an abundance of stock, the usual thing is to tell that Native to get a move on and, if

Mr. Clark

the Native cannot go to an adjoining farm and if he thinks he has a right to return to the reserve, he wastes no time in coming to us.

On the question of farmers' difficulties in regard to labour, I do think that, even at the present time, some farmers have difficulty in getting labour and I do not think that that difficulty is caused through the scarcity of labour; but you know what some farmers are. We are not all built the same. Some of them, perhaps, have tempers and cannot, perhaps, get on as well with their Natives as others can. In other words, there are some farmers who have a very good name with their employees, while others again have a very bad name and I do think that it is the man who has a bad name who suffers in connection with Native labour.

On this question of agricultural demonstrators, I may add that the agricultural demonstrator here is a Native and his work is being supervised by the Natal Extension Officer who has to come here each month to have a look and see what work is being done by his Native assistant here.

In regard to a Board, our powers really are to maintain all roads and we have to fence the reserve. Education also comes under our control, although most of the teachers today are being subsidised by the Provincial Administration. That is to say, the salaries of the teachers are being paid by the Provincial Administration. We have a large dipping tank here for large stock and also a dipping tank for small stock. We have two tanks here for sheep and I think that I may claim that we have been rather fortunate because, during the last five years, we have not had a single case of scab, and we have only been obliged on one occasion to dip the horses. Mange broke out here in the reserve and it is now being treated by the owners washing these animals themselves instead of their having to come in for dipping. The horses

Mr. Clark

are hand-dressed. On this point of there being more girls than boys in the schools, I may say that there are 322 boys and 722 girls. The reason for that is that the boys cannot find time to go to school because they have to stay and herd the cattle for their parents.

DS. ROSS: Ek is jammer dat ek nie tyd gehad het nie om iets op te skryf, maar die Kommandant het my sy verklaring voorgelees en ek kan dit heelmaal onderskryf. In die eerste plaas-- die Voor sitter het hier loffelik gepraat van Witzies Hoek, wat, soos hy se, een van die beste reserves is wat hy gesien het; ek is nie bekend niem et die ander reserves; die enigste plek waar ek was is Thaba 'nchu, maar ek persoonlik is nie tevrede nie met die vordering wat die volk hier maak. Ek meen dit sou baje beter kan wees; die volk hier win nie genoeg grond nie vir hulle eie gebruik-- dit is een van die dinge wat ek se waar verbetering gemaak behoor te word; ek wil dit bewys deur te se dat vir die laaste drie jaar het die winkelier hier graan van buite af moet laat inkom; die winkelier het op die manier duisende sakke graan van buite af moet laat inkom om die volk te voorsien met voedsel; die produksie hier is nie genoeg gewees nie; die volk win nie genoeg kos nie vir hulle eie onderhoud en dit lyk ver hy heelmaal verkeerd onder die kondiesies wat hier bestaan. As die jaar goed is en daar is volop reen dan win hul miskien genoeg, of miskien net 'n klein bietjie oor buite te verkoop; maar dit is nog nie genoeg nie om voor siening te maak vir die maäre jare wat kom.

VOORSLITER: Het hulle verlde jaar genoeg gehad vir hulle eie gebruik?--Nee, hulle het nie genoeg gehad nie en hier die jaar is ek bang dat dit nog minder sal wees; dit is hoekom se ek dat ek nie tevrede is nie met wat hier gedaan word.

Wat is die rede?--Die rede is die droogte en die slechte

bewerking van die gronde.

Is dit so met al die naturelle?--Nee, daar is enkele progressieve naturelle wat hulle grond tamelijk goed bewerk en wat goed en diep ploeg;

Gebruik hulle kuns mis oor die algemeen?--Nee, nie almal nie, maar daar is progressieve naturelle wat kunsmis gebruik; maar dit is maar min; die meeste van hún werk nie behoorlik nie en die lande word verwaarloos en die enigste rede waarom hul nog iets kry is in die feit die produkte opkom dan is die vroue en die kinders daar en hulle skrap en skoffel so'n bietjie en dan kry hulle tenminste nog iets, maar dit is nie omdat die grond behoorlik bewerk word nie. Dan wil ek nog iets se--- die reserve is heelmaal groot genoeg vandag vir die teenwoerdige bevolking; ek beweer dat vir die teenwoordige bevolking is daar genoeg land, as dit net alleen behoorlik bewerk word. Maar, natuurlik, indien dit nie behoorlik bewerk word, dan sal daar nie genoeg land wees nie. Al hul maar net 'n bietjie skrap en nie uit die land kry wat die land kan oplewer, dan sal hulle nooit genoeg land he. Maar die vra is "hoe kan ons daar die toestand verbeter?" Wel, ons het gehoor wat die demonstrators nou doen; daar was 'n gekleurde man hier gewees wat rond gekom het; hy was 'n demonstrator gewees, maar hy het niks goed gedoen nie, en ek meen hy was 'n mislukking gewees.

Waarom was hy 'n mislukking gewees?-- Hy het nie sy plig gedoen nie en hy het hom sleg gedra.

MR. CLARK: Yes, he was disgraced.

DS. ROSS: Hy was ontslaan. Maar ek meen dit is verkeerd om naturelle of kleurlinge aan te stel as demonstrators; in my opinie moet die demonstrators witmanne wees. Ek meen nou nie bepaald nie, dat 'n man wat hier in so 'n belangrike kapasiteit kom 'n man moet wees wat van 'n kollege kom; nie 'n man met groot boek-kennis; maar ek meen hy moet 'n praktiese boer

boer wees, 'n man wat weet wat gedaan behoor te word op boere-plase; dit is die soort van man wat in my opinie hier behoor te wees om as demonstrateur op te tree. En dan is daar nog 'n punt van groot belang; ek meen dat in verband met die uitbreiding van die idee van demonstrateurs, daar hier op die grens van Witzieshoek 'n soort van proef plaas moet wees. Daar is baje wan die proef stasies gewees wat mislukkings was gewees ~~phi~~ onder ons blanke boere, maar hier is die posiesie anders, en ek meen die naturel het so'n proef plaas net so nodig, indien nie meer nie, as ons eie blanke bevolking; as daar hier 'n proef plaas sou kan wees waar die volk behoorlik sou kan gewys word wat hulle moet doen, as daar goeie vee sou aangehou word, en as die volk daar sou kan kom om goeie hengste te kry vir hulle merries en goeie bulle vir hulle koeie, en as daar op die plaas iemand met praktiese ondervinding sou kan~~k~~ wees, iemand wat hul sou kan wys en sou kan lei, dan sou dit uitstekende gevolge het. Ek twyfel daar nie aan nie, maar die uitwerking sou uitstekend wees. Ek se dit---wat help dit as die demonstrateur hier net eenmaal in die maand kom om die mense te help en te wys wat hulle moet doen? Die mense kry daar maar min voordeel uit. Maar as daar 'n proef plaas sou wees, dan sou die mense altyd in staat wees om in aanraking te kom met die persoon wat daar is en hulle sou altyd raad en advies kan geniet. Ek hoop die Kommissie sal dit in ernstige oeweging neem en sal aanbevelings maak om hier 'n proef stasie op die grens opgerig te kry. Ek meen dit sal aan alles beantwoord.

Nou met betrekking tot private erve waar sommige van die mees progressieve naturelle nou begin vir in te gaan--- dit is 'n baje goeie teken en dit is net in die laaste tien of twaalf jaar dat hulle begin het iets in daar die opsig te doen en dat hulle die idee begin te kry om private lande

te kry. Daar is nou baje wat begin te voel dat dit die beste is om grond te he wat aan hul self toebehoor. In die verlede het hulle hulle lande nooit omhein; hul plant die lande en dikwils kom die beeste en trap alles plat; natuurlik verloor hulle baje op die manier; en om die rede staan ek voor individuele besitting en nie voor gemeenskappelike besitting nie. Boondien, as hulle individuele besitting het, dan kry die persoon 'n gevoel van selfstandigheid. En dit is altyd goed, viral onder 'n nasie soos ons hier mee te doen het. Hy voel dan hy is daar vas en niemand anders het iets daarmee te doen. Niemand anders het iets te se oor sy eiendom. Dit is in my opinie een van die groot stappe wat sal help om die volk op te hef, want ek voel, die teenwoordige toestand van gemeenskappelike besit is een van die moeilikhede wat in die pad staan, wat 'n struikelblok is om die volk op te hef. Die sosiale posisiesie en die deur mekaar woom van die volk is wat in die pad staan. Wel, dit is 'n moeilike probleem om onder daar die omstandighede die volk op te hef. Maar as hulle eenmaal so ver kan kom dat elke hoof 'n stuk grond sal het wat aan homself sal toebehoor, dan skep ons daar dadelik 'n betere posisiesie en dan is die grond ryp vir verdere vooruitgang.

Wat betref die kwessie om tuine te maak en daar die naturelle te leer wat te doen, daar is 'n groot aantal skole nou en elke skool het 'n stuk grond wat toegemaak is en op die stuk grond het hulle tuine aangele. Maar dit is totnogtoe 'n mislukking gewees; daar is nog maar net 'n paar tuine waarin gewerk word; maar in die meeste tuine doen hulle glad niks nie; en daarby kom dat die manier van bewerking nie so is nie dat die kinders iets leer; ek se dit is noodsaaklik vir hulle om te sien wat die blanke mense doen; maar om net alleen vergaderings te hou en dan weg te gaan-- dit

te kry. Daar is nou baje wat begin te voel dat dit die beste is om grond te he wat aan hul self toebehoor. In die verlede het hulle hulle lande nooit omhein; hul plant die lande en dikwils kom die beeste en trap alles plat; natuurlik verloor hulle baje op die manier; en om die rede staan ek voor individuele besitting en nie voor gemeenskappelike besitting nie. Boondien, as hulle individuele besitting het, dan kry die persoon 'n gevoel van selfstandigheid. En dit is altyd goed, viral onder 'n nasie soos ons hier mee te doen het. Hy voel dan hy is daar vas en niemand anders het iets daarmee te doen. Niemand anders het iets te se oor sy eiendom. Dit is in my opinie een van die groot stappe wat sal help om die volk op te hef, want ek voel, die teenwoordige toestand van gemeenskappelike besit is een van die moeilikhede wat in die pad staan, wat 'n struikelblok is om die volk op te hef. Die sosiale posisie en die deur mekaar woom van die volk is wat in die pad staan. Wel, dit is 'n moeilike probleem om onder daar die omstandighede die volk op te hef. Maar as hulle eenmaal so ver kan kom dat elke hoof 'n stuk grond sal het wat aan homself sal toebehoor, dan skep ons daar dadelik 'n betere posisie en dan is die grond ryp vir verdere vooruitgang.

Wat betref die kwessie om tuine te maak en daar die naturelle te leer wat te doen, daar is 'n groot aantal skole nou en elke skool het 'n stuk grond wat toegemaak is en op die stuk grond het hulle tuine aangele. Maar dit is totnogtoe 'n mislukking gewees; daar is nog maar net 'n paar tuine waarin gewerk word; maar in die meeste tuine doen hulle glad niks nie; en daarby kom dat die manier van bewerking nie so is nie dat die kinders iets leer; ek se dit is noodsaaklik vir hulle om te sien wat die blanke mense doen; maar om net alleen vergaderings te hou en dan weg te gaan-- dit

help glad nie. Daar behoor 'n blanke persoon te wees wat gedurig in aanraking met hulle sal wees; dit is beslis nodig as ons 'n sukses van die ding wil maak. Ek se dit-- mens moet hulle behandel as 'n troep kinders en dit is die enigste manier om iets tot stand te breng.

Dan wil ek graan 'n paar woorde se in verband met die aanplanting van bome; ek se dat Witzieshoek kan verander word in 'n Paradys en in 'n ideale plek; dit is werklik 'n plek met groot moontlikhede in daardie opsig. Daar is baje geleenthede hier om bome te plant op die hellings van die berge. Bome sal hier pragtig groei-- wat hier is groei werklik mooi; maar daar word hier glad niks gedaan nie; hier en daar sal ons 'n populier boom aantref; maar ander bome plant hul eientlik totaal nie. Hier en daar sal mens miskien 'n plek kry waar 'n persoon 'n paar blue gum bome by die stasie geplant het; maar wat beteken dit? Ek moedig dit coral aan waar ek die geleentheid kry, want ek kan sien ons sou hier pragtige plantasies kan vestig; by Mont-au-sources by voorbeeld sou ons die grootste sukses kan he met plantasies. Bome sou daar seker biesonder goed aard. ~~Die~~ Ploeg en saai kan mense daar nie en daar die plekke kan heelmaal beplant word met bome en die koste sou maar min wees. Dit sou volstrek nie nodig wees om die bome voortdurend op te pas---- set die bome in en op die manier sal daar in tien jaar tyd pragtige plantasies aangeleg word, plantasies wat die Hoek sal versier en wat in die einde 'n groot en nuttig bate sal wees vir die bevolking.

Dan wat betref die verspoeling van grond; ek meen die grond het in die laaste jare baje agteruit gegaan; daar word altyd geploeg en daar word altyd uit die aarde uitgehaal, maar daar word nooit iets teruggeset nie; en dan trap die vee die land uit en daar is niks om die verspoeling teen te hou.

Dan kom die reens en coral word slot gespoel; die grond word weg gespoel; die gevolg is dat die gronde, viral op die hellings baje swak is en die enigste grond wat nog goed is is by die rivier. Soos ek gese het, as daar nie 'n verandering kom nie, dan kan ek nie sien nie hoe die volk kan vooruitgaan, want oor die algemeen is die volk hier baje arm. Daar is net 'n paar wat 'n span beeste besit, maar die meeste van hul woon onder armoedige kondiesies alhoewel ek seker voel dat hulle veel beter kan af wees.

Dan wil ek nog graag 'n paar woorde se oord die kwessie van die oorstocking van vee. Hier is nie sodanige veel vee, en tog is dit vir Witzieshoek nog te veel wat hier is. Die verbetering wat hier gemaak kan word is om beter vee aan te hou en om minder vee/aan te hou. Vandag is die vee wat hulle hier het van baje swak gehalte en dit is maar min werd. Vir 'n paar pond kan mens hier 'n span vee koop. Mense wat hier kom om slag osse te soek kan dit nie kry nie-- wat hulle hier vind is te swak en te maer vir hulle vereistes. Die vee hier beteken niks nie, en ek meen in hierdie opsig kan daar bepaald 'n verbetering gemaak word wat die naturelle tot groot bate sal wees.

Dan is daar nog 'n punt waaroor ek iets wil se; daar is iets wat Witzieshoek baje nodig het, en dit is 'n medies dokter. Om hier 'n medies dokter te kry beteken hy sal 'n traktement van die Regering moet kry, 'n traktement waarop hy sal kan bestaan. In die verlede het ons hier dokters gehad, maar hulle het weggegaan, hulle het nie hier 'n bestaan kan maak nie. Die volk is te arm om in staat te wees vir dokters te betaal en dokters kan nie alles vir niks doen nie. 'n Basuto moet baje siek wees, hy moet byna dood wees voordat hy na 'n dokter sal gaan om hebandeling te kry. Maar tog meen ek

daar moet hier een of meer dokters wees, want ons het hier 'n groot naturelle bevolking, manne, vroue en kinders, wat vandag totaal sonder mediese hulp en mediese raad is.

En dan behoor ons later ook 'n hospitaal hier te kry; dit is net so nodig vir die welvaart van ons bevolking; miskien kan dit op 'n kleine skaal begin word, maar daar behoor iets gedaan te word om in die dringende behoeftte te voorsien. Ek is van oordeel ons behoor hier 'n hospitaal te kry waar biesondere en dringende gevalle kan behandel word. As daar vandag hier iets voorval, as daar 'n ongeluk gebeur wat mediese hulp vereis, dan moet ons 'n dokter uit Harrismith laat haal, of anders moet ons die pasjent na Harrismith vervoer, en dikwils is dit onmoontlik; die afstand is lang en die pad is nie te goed nie. In die reentyd is dit byna onmoontlik. En as ons 'n man na Harrismith stuur, dan beteken dit, dat die vrou can die man en die familie van die man hier agtergelaat moet word; dit is natuurlik baie lastig. U sal insien dat die mesiese kwessies onder die mees belangryke kwessies in die land is, en ek hoop dat die Kommissie in staat sal wees aanbevelings te maak wat ons in daardie opsig sal kan help. Al sou so'n hospitaal ook op kleine skaal begin word meen ons dat dit van die grootste hulp vir die naturelle bevolking sou wees; en 'ndokter, sal U self erken, is een van die grootste noodsaaklikhede onder bestaande omstandighede. As dit sou kan gedoen word dan sou dit seker groot tevredenheid onder ons bevolking gee; mense sou dan behoorlik verpleeg en versorg kan word in plaas van soos teenwoordig die geval is te moet ly en dikwils te moet beswyk sonder mediese hulp en raad.

Dit is die enigste punte wat ek voor die Kommissie wil le, maar ek sal bly wees om vrae te beantwoord.

MNR. J. J. ROSS JR.

MNR. J. J. ROSS JR: Ek weet u tyd is kosbaar, maar ek is jammer dat ek nie die geleentheid gehad het om 'n skriftelike verklaring op te trek; ek het eers gister kennis gekry, dat ek vandag hier moet kom om getuienis af te le. Ek wil net 'n paar woorde se in verband met naturelle opvoeding en in verband met die vooruitgang wat daar in die laaste tyd gewees was.

Ons in die Vrystaat is baje trots op die vooruitgang wat plaas gevind het in naturelle onderwys en naturelle opvoeding/-viral in die laaste sewe jaar. Vanaf die Regering die toelae gegee het totvandag toe is daar sonder twyfel groot vooruitgang gewees; die toelae is meer as verdubbel in die tyd en dit het ons in staat gestel om meer te doen en om groot vordering te maak, maar daar is net 'n paar puntjies waarop ek die aandag van die Kommissie wil vestig.

Voordat ons daardie toelae gekry het, het elke Kerk in die dorpe sy eie sendingsskool gehad, maar sedert die tyd is al die skole in die dorpe verenig en nou het ons op elke lokasie en op elke dorp 'n verenigde sendingsskool. Hulle staan onder die/^e verenigde beheer van die Sendings Genootskappe en ons vind dat daar die reëling uitstekend beantwoord.

Die enigste uitsondering is hier waar hulle onder die Raad staan. Maar ons voel dat dit wenselik is dat ons skole sendingsskole sal wees, want ons volk dit sal beter toesig gee en die hele atmosfeer van die skole sal gesonder wees. Ek is nie van plan om ook maar die minste refleksies te maak op ~~die~~ die manier waarop die Raad die skole beheer-- ek het daar niks op aan te merk nie. Die Kommandant hier, Meneer Clark, was voorsitter gewees van die Raad, maar sy hande was so vol, dat hy dit onmoontlik gevind het om die skole self te besoek, en ek meen hy sal maar al te bly wees as die skole hier oor dieselfde kam kan geskeer word as die ander skole in die Vrystaat.

Mr. CLARK: Ek sal seker bly wees....

Mnr. ROSS JR. Daar is 'n poging gemaak deur die Nederduits

Gereformeerde Kerk om die skole oor te neem, en die Raad het so ver gekom om dit toe te staan, maar ons is nou op die dooie punt gekom en ons kan nie verder kom nie. Die Kerk is so ver gekom met die skole dat hulle bereid is om die verantwoordelikheid op hulle te neem, maar daar is baje Kerk skole en geboue nodig om die skole te huisves. Op die oomblik is die heel posiesie maar tamelijk onbevredigend. Daar is skool geboue nodig en dit is waar ons op die dooie punt gekom het. Die Kerk is gewillig om alles op hulle te neem-- hulle is selfs bereid om die geboue op te rig, maar hulle voel dat die volk behoor by te dra tot die geboue wat nodig is vir skole. Dit is die punt waar ons op die oomblik by staan.

Die Reserve Raad het toegestem dat uit die plaaslike belasting gedeelte sal betaal word vir rente en redempsie vir sulke skoolgeboue, maar alhowel daar in die verlede nooit moeilikhede gewees was oor bydrae vir opvoedings doeleinde deur die Reserve Raad en alhoewel hulle dit in die verlede altyd gedoen het, vind ons nou dat hulle nie meer geld kan toestem vir opvoedkundige doeleindes uit hulle belastings ontvangste. Dit is 'n plotselinge verandering want in die laaste tien jaar het dit herhaaldelik gebeur dat die Raad geld gestem het vir doeleindes van onderwys van sodanige aard. Ons het nou die antwoord op die representasies wat ons gemaak het het nou gekom en hulle verklaar ook, dat die Raad nie geregtig is nie om die geld vir sodanige doeleindes te stem, en ons weet nou totaal nie wat sal moet gebeur--ons staan nou by die dooie punt.

Missien sal die Kommissie in staat wees om iets vir ons tot stand te bring in daardie opsig; miskien kan die Kommissie aanbeveling maak dat dit nodig is om geld te stem sodat daar sonder oponthoud iets gedoen sal word. Want waar

gaat anders die geld vandaan kom? Op die oomblik kan nieemand iets doen, want die Raad is nie in staat om te help. Maar mense vra nou waarom die Raad nie geld kan stem nie. Die geld wat in belasting betaal word word tog bedoel vir die ontwikkeling van die Reserve en alhoewel dit miskien geseg kan word dat die naturelle deur die belasting bydra vir opvoeding en onderwys is dit nog nie genoeg nie. Ons meen dat die Raad die behoorlike liggaam is om tot ons hulp te kom met ons onderwys moeilikhede.

Dan kan ek dit se : daar is verbasende ontwikkeling in verband met onderwys op die platteland en in die laaste paar jaar is daar wunderlike vooruitgang gewees wat betref die verhouding tusse die base, die boere teenoor die werkvolk op die plase. Dit is opvallend so gewees. As 'n mens vroeger vir die boer sou gepraat het oor die oprigting van 'n skool op die plaas, dan sou die *ja* boer in die meeste gevalle totaal onwillig gewees het om dit te doen, en dan sou daar moeilikhede gewees het, maar die posisie is nou totaal verander en daar is baje boere vandag wat op hulle eie daarvoor is om skole op te rig en op hulle plase te bou sodat die naturelle onderwys kan kry. Die groot ding wat die verandering teweeg gebreng het is dat die mense meer ingelig is op die daak en die groot ding vandag is dat die boer nie alleen gewillig is om naturelle opvoeding te verdra, maar selfs om dit aan te moedig. Mense begin in te sien dat as daar skole op die plase is, dat die volk dan op die plase sal bly, tenminste dat dit daar baje toe sal bydra om die mense op die plase te hou. As die volk weet dat hulle base hul die reg gee om 'n skool op die plase te bou, dan moedig dit vir hulle aan en dit gee tevredenheid. Die getuigenis wat ons het is dat daar baje mense is wat daar

eers sterk op teen was om skole op die plase toe te laat, maar wat daar nou sterk voor is. Dit is die ondervinding wat ons byna coral op die platteland kry en natuurlik dit help baje vir ons om vooruitgang te maak met die naturelle onderwys. Ons vind ook dat die verandering in gevoelens in daardie opsig 'n baje beter verhouding skep tusse base en dienaars, en ons meen dat dit 'n groot faktor is om die volk op die plase te hou, want tot nogtoe is die strooom maar altyd dorp toe gewees;

SENATOR VAN NIEKERK: Wat si die rede? -- Die rede, soos hulle se is dit "op die dorp het ek geleentheid om my kind in die skool te set en hier op die plaas het ek dit nie". Wel, ons weet dat dit vroeger so was, maar dit het nou baje verander in die laaste tyd.

Is dit die enigste rede? -- Wel, die volk op die plaas hoor van die voorregte wat die naturelle op die dorpe geniet; hulle voel hulle is ontstoke van die voorregtes en genotte wat die mense op die dorpe besit; dit is bepaald 'n baje ernstige oorsaak vir die dorp-toe strooom. Ons het klagtes vandag dat die toelae van die Regering nie voldoende is nie om toelae te gee aan al die skole wat op plase moet opgerig word. Ons sou op die comblik minstens 50 skole op die plase kan oprig as ons genoeg fondse sou kry. Maar ons voel ons kan dit nie doen nie weens gebrek aan geld. Ons is baje jammer, want ons voel dat die Regering in die begin die ding sangemoedig het, maar nou is die toelae gestop en die gevolg is dat ons tot stilstand gekom het en daar is nie kans om verder vooruitgang te maak. Dit is werklik jammer want ons voel dat die verhouding tusse boere en naturelle baje beter geword het tengevolge van die oprigting van die skole en dit sou betreurenswaardig wees as dit tot stilstand sou kom.

Ons sou bly wees as dit onder die aandag van die Regering X sou kan gebring word. Kan die Kommissie aanbevelings maak oms ons in staat te stel die skole op die plase in stand te hou? Dit is baje gesonder om die kinders op die plase opvoeding te laat kry; as hulle op die plase bly dan is hulle nie so bloot gestel aan al die attraksies en al die verleidings van die dorpe en ons meen dat op daardie manier baje goed gedoen kan word.

SENATOR VAN NIEKERK: Kan U vir ons se wat is die posiesie in verband met tegniese opleiding? -- Wel, ons wil baje graag in daardie rigting uitbrei, maar daar us ook moeilikhede -- ons het nie die nodige fondse nie.

Het U skole waar tegniese opleiding gegee word? -- Ja, ons het een skool waar goeie industriële opvoeding gegee word. Daar word meisies opgelei en die werk was baje nuttig, maar ons het nie fondse nie om daardie ding te ondersteun. Tegniese onderwys is iets wat absolutut noodsaklik is en ons voel ons sou grasg in daardie rigting uitbrei. Ons voel ons behoor die naturelle nie net alleen akademies onderwys gee; ons behoor hulle meer industriële kennis te gee, maar ongelukkig, ons hande is gebind. Dit is baje jammer want ons realiseer dat bloot akademiese onderwys vir die naturelle nie altyd die beste ding is nie; as die naturelle meer prakties ontwikkel sou kan word, dan weet ons dat hul van baje meer waarde sou wees as wat hulle nou is; daar is gevalle waar hul sodanige opvoeding ontvang, maar ons meen daar behoor meer in die opsig gedoen te word, en dit sou tot nut wees van die naturel sowel as van die witman in Suid Afrika.

Hier by die Sendings Stasie is in die laaste jare 'n industriële skool gestig, maar ons hande is nou gebind omdat ons hulle nie ondersteuning kan gee nie. Dit is 'n groot grief hier. Ons wil industriële onderwys graag

aanmoedig maar ons sit met die moeilikheid dat ons fondse dit totaal onmoontlik vir ons maak.

VOORSITTER: Wat vir vra is daar vir naturelle wat opegelei is; hoe verdien hulle hulle inkomste later?--'n groot persentage van hulle wat standaard 6 bereik het gaan na die opleidings skool en word opgelei as onderwysers, of hulle gaan na die industriële skool, en as ons sulke industriële skole sou het dan sou daar baje van hulle opgeneem kan word.

Maar is daar geleentheid vir sulke mense om wat hulle geleer het later toe te pas?--Ja; daar is baje van hulle wat later in winkels gaan werk, en daar is weer ander van hulle wat klerke word; ons vind daar is openings vir sodanige naturelle. Besigheidsmense vind dat naturelle wat kan lees en skryf baje meer werd is vir hulle as naturelle wat glad nie kan lees en skryf.

Is dit u ondervinding?--Ja; en dan vind ons ook dat daar baje boere is wat se "gee vir ons 'n rou kaffer, 'n kaffer wat nie skool toe gewees het; ons kan beter met hom oorweg as met die geleerde naturel". Ons weet dat daar baje boere is wat so redeneer. Miskien is ons skool sisteem verantwoordelik dat hy nie opleiding gehad het nie wat hom meer nuttig sal maak op 'n plass. Maar daarteenoor staas dat daar ander boere is wat se "gee vir my 'n naturel wat opvoeding gehad het-- hy is van meer nut vir my werk". Ek meen die evenwig sal homself herstel. Maar natuurlik, ons weet ook daar is gevalle van naturelle wat seker opvoeding geniet het en wat nou meen hulle is te goed om hande werk te doen. . Maar dit sal verander want hulle sal leer om in te sien dat dit onmoontlik is vir iedereen om klerk te wees of om onderwyser te word en in die einde sal hulle meer nuttig en meer produktief word. Dit sal ons almaal esken, dat as naturelle behoorlik opgevoed word, dan sal hul van groter nut vir Suid Afrika wees.

Messrs. Ross and Clark.

CHAIRMAN: You mention £2 per beast as an alternative for the mohadi. Would you say that £2 per beast is a fair amount here?- Yes. (Mr. Clark): I think that is a fair amount.

Does the amount which is paid by way of mohadi vary? It might, in some instances. It might vary up to £3 per beast, according to the state of the market, but you can say that £2 is about the average.

You are no doubt aware that, in Natal, it is fixed by the code?- Yes, I know that.

And, therefore, it takes no account of the value of the beast. It is always laid down as £5?- Yes, I understand that, but it is not so here.

But here you have advanced so far that they take into account the value of the beast at the particular time?- Yes.

Now you express the view that mohadi encouraged thrift. It has been argued before us that mohadi frequently had the effect of getting a young Native into debt for the whole of his life and, therefore, prevents his economic progress?-

My experience here has been that when a bridegroom's father is in very poor circumstances, the mohadi cattle have to be tendered and it anticipates the bridegroom leaving his home and going to Johannesburg to work and sending money to his father. What I mean is this, that before going to Johannesburg to work and earn the money, the bridegroom, through his father, says that he will pay so many cattle.

The additional point is raised that he does not earn all the cattle at once and, therefore, the debt hangs round his neck like a millstone?- Yes, I know that that is so. I know of Natives who have been married for thirty years and who still owe money on account of their mohadi.

And you still think that it encourages thrift?- Yes, I do.

Messrs. Ross and Clark

It is still universally practised, even by Christian Natives. There have been isolated cases where Natives have not paid lobolo, but the custom is that, even if they do marry according to Christian rites, mohadi is given. (Ds. Ross): Ek geloo GES nie dat daar een geval is waar daar nie bruidskat be--- taal word nie; hulle doen dit gewoonlik in die geheim; hulle trou in die Kerk, maar hulle betaal tog bruidskat.

Waarom doen hulle dit in die geheim?-- hulle meen dat dit in stryd is met die kristelike huwelik; ons moedig dit nie aan nie. Die Nederduitse Kerk moedig dit nie aan nie.

DR. FOURIE Maar U is nie daarop teen nie?--Nee.

MR. LUCAS: Why?-- Well, because we regard it as a heathenish custom.

CHAIRMAN: Why do you say that?-- Well, I want to say this, that, personally, I do not think it is a very bad custom. I am not opposed to it that a man, if he marries in the Church, should pay mohadi all the same, but I never ask any question about it.

DR. FOURIE: Dit is u persoonlike houding, maar wat is die houding van die Kerk, wat se die Kerk?-- Die Kerk moet dit nie aan nie. Die Kerk se dit is 'n Heidense gebruik, want in die einde is dit tog koop.

VOORSITTER: Is dit eientlik koop?-- Ja, seker.

Is dit nie die geval nie dat by al die Bantu rasse die besste moet bykom om enig contrakt te seel?-- Nee, ek meen dit is koop. En 'n man se "ek het my vrou gekoop en ek kan nie my dogters vir niks weg gee nie", en die vrou op haar beurt se "as daar nie bruidskat vir my betaal word, dan meen dit dat ek minderwaardig is."

Juis, maar is dit nie goed nie om die gebruik in stand te hou?--Om die gewoonte in stand te hou is heidens; ek weet van volk wat hulle hele lewe lang in skuld is en in moeilikheid

is en as hulle dogters trou as hulle groot is, dan moet hulle hulle verkoop om hulle skuld te betaal.

Do you hold that the social custom is a bad one?-

(Mr. Clark): I am not prepared to say that. (Rev. Mr. Ross): I say this, that for the young people it may be an encouragement to go to work, because the young people know that if they want to get married they require cattle and in that respect there is no doubt that the custom tends to make them work.

MR. MOSTERT: But the question is this, is it not, that even if he has paid the full amount of mohadi, he has not yet paid enough and, in 30 years' time, he may be called upon to pay more still? - No, once he has paid his 20 or 30 head of cattle, he has finished.

Yes, that may be, but is there not a tendency, even later on, always to ask him for more cattle? - (Mr. Clark): It is only in cases where a husband has been cruel to his wife and where she goes back to her father's home. Then, if her husband wants to get her back, he has to pay one or more head of cattle. But you generally find that the full dowry is not paid. They pay ten head of cattle and the balance remains unpaid until some later date --- if ever it is paid at all.

CHAIRMAN: In the Transvaal we have the teleka system, where the father impounds the wife if he has not been paid the full amount of dowry. Is that system in force among the Basutos as well? - Not that I know of. There is another point. The question has often cropped up here. We have a good many cases where a girl is seduced and the usual customary payment here for seduction is three head of cattle. In Basutoland it is six head of cattle, and we very often have cases where a claim is made for the payment of this kind of fine for seduction. Now, if seduction takes place and the seducer wants to marry that girl afterwards,

Messrs. Ross & Clerk

those three head of cattle, or the six head of cattle, whatever the case may be, are deducted from the amount of dowry later on.

(Rev. Mr. Ross): Yes, that is something which has increased tremendously. We call that here "chobele". It means taking away something from the girl. The cause of that, I would say, is also poverty. The young Native has not got sufficient cattle to buy a wife for himself. The parents demand ten head of cattle as a minimum, but the young man has not got anything like that and so there is only ^{one} thing to do and that is to take the girl away, to steal her away. Later on, he may possibly bring three or four head of cattle, or whatever he may have, but in the meantime she is his wife all the same. That sort of thing has been on the increase of late, and one finds that it even occurs among Christian Natives. Christian Natives allow it. They say that they know nothing about it and they ask how can they know what is happening.

MR. LUCAS: You consider that poverty is responsible for that taking place?-- Yes, I am afraid that poverty is the cause of it.

DR. FOURIE: Is hier ook die gebruik dat die vader iets gee aan die dogter as sy trou?-- Gewoonlik gee hy 'n bees op die bruilof en een of ander ander geskenk.

Ja, maar gee hy niks wat hulle meeneem na hulle huis?--

MR. CLARK: All her clothes and het blankets are purchased for her by her father for the occasion.

SENATOR VAN NIEKERK: Wat is u opinie, het die naturel hier in die laaste twintig jaar vooruitgang gemaak?--DS. ROSS:
Ja, in sommige gevalle het hy vooruitgaa^g gemaak. In die boue van huise en in die toemaak van tuine, daar het hulle baje vooruitgegaan en ook in verband met die dra van klere. Maar in baje dinge is ek bang dat hulle agteruitgegaan het

Waaraan skryf U dit toe?-- Wel, ek skryf dit hieraan toe, dat die volk wat na die stede gaan allerhande dinge leer in verband met beskaving en in daardie opsig meen ek het hulle baje ~~gegen~~ agteruit geaan. Wat die eerlikheid betref onder die naturelle wil ek net dit se -- daar was ou Meneer Grey hier, wat net oorlede is; hy was 40 jaar hier in besigheid gewees en hy het die naturelle baje goed geken en hulle het hom totaal vertrou. Hy het vir my gese dat die ou volk was baje eerliker as wat die volk nou is%. Vroeger het hy die mense kan vertrou, maar nou nie meer nie; hy kan die mense nou nie meer in sy vertroue neem; wanneer hulle uit die stede terugkom dan is dit klaar; dit is die klein bietjie beskaving wat hulle opgedoen het wat dit veroor saak het.

VOORSITTER : Daar is morele agteruitgang?--Ja, ek is jammer om dit te se; daar is morele agteruitgang.

En ekonomiese agteruitgang?--In sommige opsigte.

Sou U se daar is ekonomiese agteruitgang onder die bevolking as 'n geheel?-- Die ekonomiese agteruitgang was hieraan te wyt dat hulle 30 jaar gelede meer ruimte gehad het as wat nou die geval is; hulle kan vandag nie meer vee aanhou nie en as daar 'n groot droogte kom, dan set dit hulle heelmaal terug of dit ruineer hulle totaal.

U meen daar was vroeger minder bevolking as wat daar nou is op dieselfde hoeveelheid grond?--Ja, dit is so.

Iedereen het vroeger meer ruimte gehad?--Ja.

MNR. MOSTERT :Wat was die bevolking gewees toe U hier gekom het?--Plus minus 5,000, miskien 'n bietjie meer; in 1889 was daar seker minder as meer.

DR. FOURIE: Daar het seker baje weggetrek?-- Ja, maar baje het terug gekom. In die flu was daar minstens 400 wat gesterf het-- minstens.

MNR. MOSTERT: Daar is 'n vermeerdering in die populasie gewees van 10,000?--Ja, daar is 'n groot vermeerdering plaas gevind?--Ja, daar is 'n groot vermeerdering gewees in die loop van jare, maar die land wat hulle het is nog net dieselfde as wat dit vroeger was; dit her eer verminder as vermeerder.

MR. CLARK: Of course, what I have said as to the number of the people in this area, is more or less of an estimate; all I can give you definitely is that we have over 2,000 natives here who pay taxes.

Nietteenstaande alles is die bevolking verdubbel in die laaste 40 jaar?--DS. ROSS: Ja, seker; ek sou se die bevolking het meer as verdubbel in die tyd.

CHAIRMAN: What is the total figure of the population?--

MR CLARK: I reckon it is 10,000; it is about that; of course it is impossible to say anything for certain ; it is impossible to be definite with the data at our disposal.

MNR. MOSTERT: Hoeveel vee het hulle in daardie dae gehad?-- DS. ROSS: Ek kan dit nie met sekerheid se, maar dit kan ek se-- die volk het baje lekkerder geleef in daardie dae wen hulle het baje minder getrek van die een plaas na die ander; toestande was malikker vir hulle.

SENATOR VAN NIEKERK: Wat is die stelsel wat gevolg word vir die uitgee van die lande. (Mr. Clark): The procedure is that the Native comes from the farms and asks for admission to the reserve and a written statement is taken from him. A number of questions are put to him and he has to give his age - approximately - because he does not know what it is, and he gives the number of his wives and what he possesses in stock, where he comes from, he has got to give the whole of his history, he has to state where he was born and who his chief was. That statement then is submitted to the board for consideration and, if the board sanctions it,

Messrs. Ross & Clark

the application is submitted to the Secretary for Native Affairs for the Governor General's sanction. We always approve of an application, if we find that the man's father was a resident of Witzieshoek, or even if he is a bona fide member of the tribe.

Yes, I mean the actual dishing out of the ground. I mean the old inhabitants as well? - There are no lands available today for allocation. So these people ^{cannot} get lands from the reserves unless there is a vacant plot.

Is there a limit on the land which a chief may dish out? One man may have one morgen or ten? - Yes, until a man dies he owns that land.

The land is never taken from him? - No, never.

MR. LUCAS: Is there such a divergence in size - from one morgen to ten morgen? - Yes, there is, especially where you are dealing with the sub-chiefs. In their cases you often do find that sort of thing.

MR. MOSTERT: You mean they have looked after themselves? - Yes, they have, especially in the earlier days.

MR. LUCAS: Are there any lands as small as one morgen? - Yes, there are lots of them.

MR. MOSTERT: Can you tell me what is the average per morgen or per acre of mealies that is grown here? - (Rev. Mr. Ross): I am afraid it is very little.

Now, these figures which you give for this area, in 3220 bags of mealies last year, you do not know the acreage? - (Mr. Clark): I tried to find out, but I could not.

How did you get at these figures? - They were taken by Natives enumerators in connection with the agricultural census.

They did not give you the yield per acre? - No.

And kaffer corn? - Neither. I give these figures in that statement which I put in.

Yes. There are about 4,600 bags of mealies and kaffer corn together. How many plotholders are there? - It is very

Messrs. Ross and Clark

difficult to say offhand.

Therefore, you cannot give me the acreage? - No, I cannot.

But the yield per acre or per morgen would be ridiculously small? - Yes, I am afraid it is ridiculously small.

Because, if you take your population of 10,000 for all, with a yield of 4,600 bags, then it is very small? - Yes, it is very small, but you must bear in mind that we have had very bad seasons and I am sorry to say that I think that the yield this year is going to be still smaller.

Your ground is good, is it not? - Yes, there is no doubt about it being good, but everything has been taken out and nothing has been put back into the ground. Still, I think the agricultural demonstrator will do a lot of good in that respect, in shewing them how to get better returns from their land.

MR. LUCAS: You say that the Natives go out to work. Now, where do they go? - Principally to Johannesburg and the mines. They generally go to the labour centres.

Do many of them go to the farms? - No, very few.

Why do they go to Johannesburg? - I take it, because they get more pay there.

Do you know the conditions under which the Natives work on the farms in this district? - (Rev. Mr. Ross): I know to a certain extent, but, not being a farmer myself, I cannot tell you too much.

CHAIRMAN: In regard to individual possession, do you think it is worth the trouble to go in for survey with all the advantages connected with individual tenure? - That is the great difficulty here. It is because of that that I said the social life of the Natives is such that we experience the greatest difficulty in uplifting them. ~~Wm. K. Dixham~~

Would the division of land many any difference? - Yes.

Messrs. Ross and Clark

They all live right on top of each other here and right among each other and nobody has anything. But, if you divide the land properly and survey it or measure it up, a man will have something of his own, but the trouble today is that there is no individuality whatever.

Yes, today that is the condition of their social life?-- That is how they are living here today.

The manner in which their lands are divided today - would you say that that manner is the cause of their not progressing economically?-- Yes, I would say so. There are also people who come from other parts who have to have lands here and there are people at Witzieshoek, especially widows, who, in that way are being badly oppressed and suffer severely. They have lands here on which they cannot make an existence.

Do you mean that their lands are always being cut up?-- Yes, that is so.

I understand that you have some Zulus among your people here?-- Yes.

And have you got any Hlubis?-- (Mr. Clark): No.

Are there any Swazis here?-- Yes.

How did they get the right to come here?-- Well, the majority were here when I came here. They followed Paulus Mapeli. (Rev. Mr. Ross): The great difficulty is to find out whether these people really belonged to the tribe of Mapeli.

DR. FOURIE: U praat van individuele besitting; is die besittings van mense hier baje onseker sowat die kaptein dit uitdeel ?--Ja, daar is nie groot sekerheid nie.

Wat die kaptein aan die mense gee, is dit onseker, of kan hulle daarop reken?--MR. CLARK: So long as he maintains the land and ploughs it and does not allow it to lie dormant, so long a man is certain of his holding.

CHARMAN: But a widow is not so sure of it ?--No.

On this question of survey, have you any views as to whether it is worth the expense?-- I do not think it would be worth the expense under the circumstances prevailing here.

It is the impression in the areas which have been surveyed that it is not worth it?-- No, and it costs the Government a tremendous lot of money to have these areas surveyed.

In the surveyed areas of the Transkei and in most of the surveyed areas of the Ciskei, they have not even dreamed of fencing, and an individual holding here without being fenced would not make much difference from the present condition of affairs?-- It would make no difference at all.

MR. LUCAS: Is not what you mean fencing the land rather than surveying it?--I think that would help....

You advocate individual holding?--Yes.

Is it necessary to have a formal survey, or is what you want a separate fence for each holding?--THE REV'D. MR ROSS: I should say that you want the same kind of thing here as you have in the towns; each house has its own plot of land; what you want here is just a plot of ground which he can call his own and where he can have his home.

Is it necessary for that to have a formal survey?--Yes, I think it would be necessary to have that.

VOORSITTER: Daardie mense wat nou stukkies grond het wat afgekamp is, hoe het hulle die regte gekry?--Hulle het die regte van die kaptein gekry.

Kan dit nie uitgebrei word sonder op 'n bepaalde sisteem van afmeting in te gaan?-- Ja, ek meen so.

SENATOR VAN NIEKERK: U moeilikheid hier is dat in die aard van die saak die naturelle hier hulle dorpe op 'n hoop het, terwyl in die Transkei die naturelle net hier en daar 'n stad het?--Ja, dit is die moeilikheid hier; hul sal moet uitbrei en daarvir is die grond te klein.

Ondervind U hier die moeilikheid dat al die jong natuurlike geneig is na die dorpe te trek en dat hulle dan later glad nie terug kom nie en niks na die reserve stuur nie-- laat hulle hulle vroue hier staan sonder enige voorsiening vir hulle te maak; dit is klagtes wat ons op ander plekke gekry het?--

(Mr. Clark): Of course, there are some Natives who go away from here and who do not come back, or rather let me say that they remain away for four or five years, and even longer, some have been away as long as eight years, but they do come back eventually.

What are they like when they come back?-- Well, we do find that a Native who has been away to Johannesburg, a Native who has worked on the mines or in the labour centres does not have that same respect which the other Natives have who do not go away from here.

Respect for whom?-- Respect for their tribal systems, I should say, and respect for their old chiefs.

Have you had any trouble in regard to Natives, shall I call them bad Natives, who have been sent back from Johannesburg to the location?-- No, I cannot say that we have. As a matter of fact, there is only one such case that I know of.

Do you think it is a good policy to send back these Natives who misbehave themselves or who have been found guilty of some crime?-- Well, I am afraid that I do not know what else can be done by the Government, except to send them back to the place where they come from. One may not like it, but what else can be done?

Would it not be better to send a man to some other labour colony?-- Yes, most decidedly, if it could be done.

MR. LUCAS: Do you see any change, either for better or for worse, nowadays in the relations as between Europeans and Blacks?-- (The Rev. Mr. Ross): Yes, I see a very great

Messrs. Ross and Clark

improvement. There is a much better understanding among the Europeans, there is a much better attitude, especially towards the Natives. It is much better than it used to be.

How has that arisen and/does ~~in~~ it shew itself? - It is a question of evolution and education and enlightenment. I know that when I came here, going out among the farmers, it was a very difficult thing for one to collect money to build a church for the Natives or do anything for the Natives, but today things are very different, because people understand it and they are willing to help. Of course, there are exceptions, but generally speaking I should say that, on the part of the Europeans, there is a very much better feeling towards the Natives than what they used to have.

DR. FOURIE: U se daar is 'n beter gevoelen onder die blanke teenoor die naturelle, maar is dit omgekeer ook die geval--- is daar beter gevoelens onder die naturelle teenoor die blanke? -- Wel, in die stede is dit miskien anders; hulle behoeftes het groter geword en dit het miskien friksie veroorsaak en hulle meen miskien hulle word nie reg behandel nie. My opinie is dat die gevoel aan die kant van die naturel teenoor die blanke nie so vrindskappelik is as wat die gevoel aan ~~die~~ kant van die blanke teenoor die naturel is.

Is dit so hier in Witzieshoek? -- Nee, nie hier nie. Ek praat nou van buite, van die groot stede; die volk hier op Witzieshoek is 'n baie skielike klomp volk en maklik in te regeer. Hulle gee nooit moeite nie; ons weet van die dinge waarvan ons in die krante lees hier glad niks af nie; maar ek praat nou van wat die posisie is in die groot stede waar die gesindhede van die naturelle teenoor die blanke nie so vrindskappelik is as wat wenselik sou wees. Hier in Witzieshokk het ons glad nie rede tot klagtes nie.

U se dat daar 'n wit demonstrator hier behoor te wees; maar vind U nie dat 'n naturel van dieselfde ras, 'n Basuto by voorbeeld, die werk beter sou kan doen?-- Dit hang daarvan af wat vir soort van persoon dit is; maar dit is wat ek meen die moeilikheid gee-- 'n naturel kom onder sy volk en hy word ge-influenseer en dit lyk vir my asof hy nie vastheid van karakter genoeg het nie-- hy is nie sterk genoeg onder sy eie mense wat hom in alles influenseer; my opinie is bepaald dat in sulke gevalle 'n blanke persoon beter sou beantwoord en die mense beter sou laat leer.

SENATOR VAN NIEKERK: U meen dat die blanke meer gesag sal he?--Ja, dit is my impressie van die volk; ek geloo nie dat hul genoeg notisies sal neem van die naturelle demonstrator.

VOORSITTER: Ja, maar sal hulle nie geneig wees om te se "ja, ons weet dit is wat die witman kan doen, maar ons kan dit nie doen nie"?-- Nee, ek geloo nie; dit hang heelmaal af van die witman; ek se dit moet nie 'n man wees nie wat van die Universiteit kom, maar dit moet 'n praktiese man wees. MR CLARK: He must be a practical man, able to set an example.

DR. FOURIE: 'n man van status?--Ja.

CHAIRMAN: How long has the Native who is your demonstrator in this area been here?-- (Mr. Clark): He has been here a little over twelve months.

Have you any idea how they react to him, do they seem to take his advice and do as he tells them?-- Yes, they seem to though get on very well with him, al~~as~~ he is a Zulu. I may say that I do feel he has done a lot of good work. (Mr. Ross, Jnr.): At Thaba 'Nchu, the demonstrator also works through the school and it is our experience that his teachings are having very good effect. It is our intention to submit the matter to the Council here and to let more be done through the school so that the school may be the centre through which those demonstrators work.

Messrs. Ross and Clark

MAJOR ANDERSON: Do you hope to get more demonstrators than the one you have now, or do you think one is enough?-

(Mr. Clark): No, I reckon that one is not sufficient.

Have you tried to get more?- No, I cannot say that we have.

CHAIRMAN: How many do you think you should have in order to do your area properly?- I consider that we should have two or three under European supervision. (Rev. Mr. Ross): That is what I meant. I wanted an European to supervise the work that is being done.

Now, in the Cape area, the supervision is also in European hands and there are quite a number of ~~European~~ Natives working under European supervision and they seem to be answering well. We have had cases there where the demonstrators have worked certain plots alongside other plots worked by the Natives (the demonstrators) themselves and where they have produced three and four times as much out of the plots worked by themselves as was produced out of the plots worked by the Natives ?- Yes, I know that good results have been obtained.

MR. MOSTERT: You say there is only one demonstrator here?- (Mr. Clark): Yes.

Under whose supervision does he fall?- He is under the Extension Officer of Natal. This area comes under Natal. I may say that he is a very good man indeed.

CHAIRMAN: Does your demonstrator supply anyone with a report or a return shewing the amount of grain produced on the lands which he works as compared with the amount produced on the adjoining lands?- It has not been done so far, but I understand that will be done.

Under the Transkeian system they get parallel plots of land of the same quality and without manure at all, the demonstrator has been able to get three times more yield from his plot.

Messrs. Ross and Clark

Do they do anything like that here?-- No, but it seems a very excellent way.

Generally, the manure is not available?-- Yes, and if he did use manure the returns, I take it, would be even better.

Now, could you tell us whether there is a tendency among the Natives in the Free State to oppose mission schools?-- (Mr. Ross, Jnr.): Not among the children themselves.

Yes, but on the part of the parents?-- Yes, there is a tendency on the part of the parents against mission schools.

To what would that be attributable?-- We have come across that in a few instances here. The schools stand under the mission societies but not all the Churches and Sects are recognised by the Government. There are certain parts where they have no church or mission schools and the result seems to be that in other parts people are beginning to agitate to get rid of mission schools which have been in existence for many years.

Dit is 'n anti-kerklike beweging?-- Ja, ekmeen dit is. Die klein kerke argumenteer dat hulle nie seggings-skap het oor die skole en daarom argumenteer hulle nou om die seggings-skap weg te kry. Hulle se elke Kerk moet verteenwoordiging kry op die Skool Komitee; wel, dit is onmoontlik om dit te doe.

VOORSITTER: Is dit onredelik as mense die Kerke vat wat erken word deur die Regering as Kerke van Werkelike standing?-- Dit word gedoen. Daar is gevalle by voorbeeld waar 'n dorp 'n Wesleyaanse en 'n Nederduits Gereformeerde Kerk is wat geamalgameer is en hulle het regte op die skole en hulle argumenteer dat hulle van die begin daardie werk gedoen het en hulle het die reg om aan te hou. Waar daar 'n redelike versoek kom om verteenwoordiging, neem hulle die ander Kerke ook in.

Onder die Kerke wat seggings-skap het, word die suiver

naturelle Kerk ook erken?--Ja, mits hulle deur die Regering erken word; nie anders nie.

Met betrekking tot die toestand hier, die beheer is nou onder die Raad, maar die Raad mag nie geld stem nie?--Nee, hoewel hulle dit in die verlede altyd gedaan het. Dit is iets totaal nuws en ons is baje daaroor begaan.

Hulle kan alleen werk met die fondse van die Administrasie?--Ja, maar dit is net alleen vir onderwysers, nie vir geboue en ander dinge wat onderwys betref.

En as die Administrasie nou geld toestaan vir onderwysers waar daar nie geeie geboue is nie; gestel nou dat 'n ~~oorde~~ skool gebou verband om omwaai-- wat ek verstaan gebeur het, wat dan?--As die Raad nie 'n behoorlike gebou --- wel in een geval leen hulle van die Kerk.

Maar die Raad mag nie geld uitgee nie vir 'n nuwe gebou?--Nee, hulle mag nie. Die Raad het selfs 'n plan vir die Parlement geset vir 'n nuwe gebou maar dit was nie toegestem nie.

So gou as al die skool geboue hier in duige val, sal daar nie meer skole hier wees nie?--Ja, en dit sal nie lang meer duur nie voordat dit so is. Daar is al een skoolgebou gewees was omgewaai is en van die ander geboue is verskeidene in baie slechte toestand geraak.

Is dit die verpligting van die Departement om net geld te stem vir salaris?--Ja, alleen in geval waar daar 'n verantwoordelike liggaam is; die departement kan geboue leen en 4 persent vir huur betaal....

DR. FOURIE: Kan hulle nie 'n gebou kry en redempsie en rente daarop betaal?--Ons betaal 4 persent en die rente en redempsie is 7 persent. DS. ROSS: Dit maak die toestand hier baje haggelik en dit strem die vooruitgang van die volk verskriklik. Na daardie gebou omgewaai was ,het ons,

voordat die Kerk aangebied het om die skool oor te neem, baje moeite gedoen om 'n nuwe skool op te set. Ons het planne selfs voor die Naturelle Departement geset, maar ons het nie in staat gewees om toestemming te kry.

Die posiesie is nou dat die Wet mask nie voor siening nie vir die gebruik van lokale fondse vir opvoeding?--Ja, dit is die dooie punt, soos ek gese het. MR. CLARK: They may vote up to £50 for anything. THE REV'D MR. ROSS: Education is not definitely excluded. That is what they are arguing now.

I think that ruling was mentioned to us when we were in the Transkei?--It might apply there as well.

SENATOR VAN NIEKERK: They do not allow you out of the local funds?--MR. CLARK: It says "No contract shall be entered into by the Board if the amount involved exceeds £50..."

MR. LUCAS: But now the ruling is that nothing is to be spent on education?--That is so. DS. ROSS: Die paradox van die affaire is daar word geredeneer daar is niks nie wat die Raad belet om enige geld te gebruik vir opvoedings doel-einde-- dit is enige geld wat die Raad kollekteer. Tog gebruik die Raad nog altyd die geld---- dit is te se, vir die laaste 10 jaar is daar jaarliks minstens £300 uitbetaal deur die Raad vir die salarisse van onderwysers, en nou kom die Departement en verklaar dat die Raad het nie die reg nie om dit te doen. Dit is die paradox. Nadat hulle dit 10 jaar lang gedaan het, word hul nou plotseling belet.

And the consequence is that some day you may be entirely without any school buildings, unless some definite provision is made, and made very soon?--MR. CLARK: That of course, if the fear which is being entertained by a number of the people here. We have made representations, but so far without any result.

Chief Mopeli and others

CHARLES NTSANE MOPELI (CHIEF)

ALEXANDER MABBOLA,) Representing the Batlokoa Tribe
)
SILAS KOOS MOTA)

were called and examined:

CHAIRMAN: What are the points that you wish to lay before this Commission?— (Chief Mopeli): I have prepared a statement which my friend here will read to the Commission.

(Mr. Mabbola): Our statement which we wish to put before you deals with a number of the points of your questionnaire.

Under Heading No.1, Factors leading to detribalisation, the first factor is that the land is unsufficient. There is no work to enable the Natives to earn a decent living and Natives are not allowed to trade or to transact business of their own. As to advantages of tribal conditions, one advantage is that we are ruled over by our own chiefs according to our own laws and customs and we do not lose our tribal and national identity. As to the economic results and social aspects of detribalisation, we say that a tribal Native is better off socially and we say that a detribalised Native is morally deteriorated. The detribalised Native has more efficiency and he has a greater earning capacity than a tribal Native, but his savings are less. Then, on the economic function of lobolo — lobola has no economic function. It has a social function in that it bestows self-respect on both parties, bride and bridegroom, and it maintains the sacredness of marriage among our own people. We have no remarks to make on Paragraphs No.2, Land; No.3, Landless Population, and No.4, Native migration, but in regard to Native agriculture and the standard of such agriculture, we say that modern methods are being adopted. As to what is being done to develop agriculture, Government demonstrators advise the people and give them instruction on modern methods, but agricultural shows

Chief Mopeli and others

will go a long way, if subsidised by the Government, to demonstrate the advantages of modern agriculture and to encourage the Natives more quickly to adopt such modern methods.

You have a point on your questionnaire in regard to the administration of rural Native areas. We are in favour of administration according to Native laws and customs in so far as they do not conflict with civilisation. I may say that we are very congested in our areas. In regard to afforestation, very little is being done in this respect and what is being done is only being done by individuals. Obstacles to the more economical use of land are the sterility of land and lack of means of fertilizing. On the subject of occupation of Native areas in relation to concentration of residential plots and economical grouping of arable and grazing lands, we favour the concentration of residential plots and the grouping of arable and grazing lands. Housing material consists of poplar trees, grass, reeds and Tambookie grass. Sanitation, we may say, is still poor.

Regarding mortality among adults and children, this is normal all round, except in times of epidemics.

On the subject of types of stock, we rear mixed stock but we are trying to improve our stock. As yet we are not overstocked.

Regarding irrigation and water supply, we have a sufficient water supply except in times of drought.

Now we come to Native labour, and we say at once that the general labour conditions are unsatisfactory. On the question of wages, urban Natives have larger incomes than rural Natives and we want to draw attention to the fact that machinery tends to reduce the wage level.

The wages paid to tribal Natives are inadequate. We are in favour of higher wages being paid.

Chief Mopeli and others

In regard to general economic conditions in the cost and standard of living of Natives in rural and urban areas, we want to say that living is costly. The average pay of a Native is £3 per month per family of four, husband, wife and two children, out of which clothing and everything has to be paid. We consider that the credit system is good. Indigency is rife among the Natives. The development and improvement of Native handicrafts should be continued and improved. In respect of Native products and the markets and facilities for the sale of such products, our complaint is that the markets are far away and facility for the sale of our products are lacking.

You have a question respecting competition of Natives with Europeans and Cape Coloureds and on this we say that open competition among all classes is good and preferable.

Your next query deals with Native taxation, but before coming to that, I should like to be allowed to say something on the education of Natives. Education of Natives today is primary and very elementary in its nature and we recommend the introduction of intermediate or higher primary education. As to the extent and nature of education in rural and urban areas, this is satisfactory and valuable. Occupational training is essential. You have a question about occupations in which educated Natives are engaged - such occupations are found by Natives as interpreters, teachers, shop-assistants and mine clerks. The effect of education on the earning capacity and wage rates of Natives is undoubtedly that it increases their earning capacity.

On the question of Native taxation, I want to say that poor Natives are hard hit by indirect taxation. One of our taxes is a dog tax, which is most undesirable and there is great injustice in its collection. Owners of dogs including

Chief Mopeli and others

In regard to general economic conditions in the cost and standard of living of Natives in rural and urban areas, we want to say that living is costly. The average pay of a Native is £3 per month per family of four, husband, wife and two children, out of which clothing and everything has to be paid. We consider that the credit system is good. Indigency is rife among the Natives. The development and improvement of Native handicrafts should be continued and improved. In respect of Native products and the markets and facilities for the sale of such products, our complaint is that the markets are far away and facility for the sale of our products are lacking.

You have a question respecting competition of Natives with Europeans and Cape Coloureds and on this we say that open competition among all classes is good and preferable.

Your next query deals with Native taxation, but before coming to that, I should like to be allowed to say something on the education of Natives. Education of Natives today is primary and very elementary in its nature and we recommend the introduction of intermediate or higher primary education. As to the extent and nature of education in rural and urban areas, this is satisfactory and valuable. Occupational training is essential. You have a question about occupations in which educated Natives are engaged - such occupations are found by Natives as interpreters, teachers, shop-assistants and mine clerks. The effect of education on the earning capacity and wage rates of Natives is undoubtedly that it increases their earning capacity.

On the question of Native taxation, I want to say that poor Natives are hard hit by indirect taxation. One of our taxes is a dog tax, which is most undesirable and there is great injustice in its collection. Owners of dogs including

Chief Mopeli and others

innocent women are arrested instead of the dog being shot as the law provides. Indirect taxes and the dog tax affect the cost of living and the general welfare of the Natives.

We want to say that racial legislation constitutes a great obstacle to our advancement.

Your next heading is "Trade" and here we say that Natives are exploited in most instances. We hold that Natives should be given liberty to trade among their own people and anywhere in this country.

We also say that the Land Act should be repealed. It has rendered many a Native homeless and indigent.

We hold that the Pass Laws should be abolished and that a tax receipt should be substituted for the present pass.

(MR. MOTE): I also have a statement which I have been instructed to place before you. In regard to taxation and depression, we look up to your Commission representing the Government with the spirit and hope of relief. The most common word used currently by all people and children is "depression". It is, therefore, axiomatic that depression is knocking at every door for its fame. The Batlokoa Tribe I am representing have staunch confidence that you are zealous in your investigation of the economic conditions, more especially during this strenuous time of depression. We have contributed much to the Government and will continue doing so in the future. Some White men are exempt from taxes until at such time they earn a certain sum of money; therefore, that being the case, (1) We ask the Government not to press us on tax, because the signs of ~~the~~ time are pregnant with unfavourable circumstances of livelihood. (2) That the price we receive for livestock and production is below the usual value and is very disappointing. (3) The price of wool has fallen so low in that wool is a desppicable product. (4) At the present, there is no difference

Chief Mopeli and others

between country and town life, as we live from hand to mouth. It is a shame to state that our children attend school quite naked. (5) We pay for a bag of mealies nearly three times as much as we sold it for.

(6) That the fortunate Natives who get employment are entirely underpaid, earning from £1 to £2 per month.

Under these events, do we ask the Government not to add more to the process of depression, but to remember we are indispensable beings and will highly appreciate some sort of assistance from the Government, as in all the Government Departmental Affairs we contributed so much.

We wish you "pula" on your mission.

CHAIRMAN:

You made a statement in your evidence that you are not allowed to carry on trade. Now the point which I want to put to you is this, are there any Natives in your area who have the means with which to start a store? - (Chief Mopeli): Yes, I think there are a few who would be able to start trading.

Are you of opinion that they have enough capital? - Yes, they have enough capital.

Do you know whether they have any experience of storekeeping, do they know anything about it? - Yes, to a certain extent, they have a certain amount of experience.

Where do they get their experience from? - From the storekeepers whom they have been working for and from Johannesburg.

Why is it that they cannot get store licenses? - The law does not allow a Native to have a store license in the Free State. Some Natives have tried it, especially in Bloemfontein.

Is it the law which refuses them or is it that the people who issue licenses refuse to give licenses to Natives? - I think it is the law, because those Natives have gone so far as to see their attorneys and they could not get the right to open their stores.

Chief Mopeli and others

That may mean that the law gives the licensing board the right to refuse a license at its own option but not that the law says that the Natives may not get licenses. It means that the licensing boards refuse to grant licenses to Natives. Is that what you are complaining of?- Yes, but we understood that the Natives were not allowed to have a license to run a store.

How many trading sites have you in your reserve?- There are six in our reserve.

Do you think there is room for any more?- Yes, they want more there.

Are there Natives who are far away from the stores?- Yes, there are Natives who live on our borders, the borders of Basutoland.

Now, in regard to mortality. Do a large number of small children, children that are still at the breast, die?- No, except in times of epidemic, as we have mentioned and this year, as a matter of fact, there has been greater mortality among the children than in any other year.

Why is that?- There was disentery among the children, but it was not only in the reserve, it was in the towns, too.

Was that owing to the drought?- I think so.

Is it your experience that in each family some of the small children die, or are there many families in which all the children grow up?- I could not answer than question very well. I have not tried to find out whether there are many dying in one family, more than in another.

SENATOR VAN NIEKERK: Is it a general rule that many small children die? Would you say that almost in every family some of the small children die?- No, they do not die very much. They have not done so in the past; it is only this year.

CHAIRMAN: You do not have much trouble, you do not have a high mortality except in times of epidemic?- That is so.

Chief Mopeli and others

Have you still got plenty of cows milk for the children that are growing up?- Yes, there is plenty of milk.

And you have no difficulty in regard to that?- No, none.

SENATOR VAN NIEKERK: Do many children die at birth?- No, not many.

You have no trouble with the confinement of your women?- No, not much.

CHAIRMAN: You have a demonstrator here. How do the Natives view that demonstrator. Do they think it is a good thing to have him ?- Yes, they do think it is a good thing and some of our Natives get advice from him and they call him to their lands so that he can demonstrate to them, but there are still some who are against it, although there are only a few of them. Most of the Natives here are pleased to have a demonstrator, as they see he does a lot of good.

You say that the majority are in favour of the demonstrator here?- Yes.

Would they like to have more than one demonstrator?-Yes

Do they realise the fact of having a demonstrator will result in their lands giving them greater yields?- Yes, they undoubtedly realise that.

SENATOR VAN NIEKERK: Can you see a marked improvement in the production of the land where the demonstrator has shewn them how to work the land?- Yes, we see much improvement.

Would you say that the crops have been doubled?- I would not say that they have been doubled, but there is a greater yield today than there was in previous years.

MR. MOSTERT: Are there many poor people who leave your reserves to go to other parts of South Africa and who do not return?- Well, many of the men go out, but most of them return to the reserves after some years.

But still there are people away who do not return?- Yes, there are always people away.

Chief Mopeli and others

What is the reason?- Well, I think that they must like the life in the place where they are, they must like it better than the life in the reserves and they do not want to come back.

Are these people in the towns?- Yes, mostly.

And you think they like the life in the towns better than in the reserves and that is why they do not want to come back?- Yes, I suppose that is so.

SENATOR VAN NIEKERK: Those men who go away and who stay away for four or five years and then come back, do they bring back anything, have they improved themselves; do they bring back much money?- No. Those who go away for a long time generally do not bring anything back, but those who go away for a year or so or for a short while, they generally buy some cattle and bring it back.

You mean that the man who goes away and stays somewhere else for a long time, does not get rich?- As a rule, a man who stays away a long time comes back poor.

MR. LUCAS: Where do most of your people go?- Most of my people go away from here to Johannesburg or Durban.

Do not many of them go to the farms?- Yes, some of them go to the farms, but not very many.

Why do they prefer Johannesburg or Durban?- I could not say exactly why, but I suppose because they get more pay.

CHAIRMAN: Who do you think is better off among your people, those who remain here, who sometimes go out for a short while to work, or those who trek away with their cattle to the farms and who afterwards come back to the location ?- I think those who stay here and only go out to work for a short time are very much better off.

Now, take those who stay here as against those who go to Johannesburg for five or six years, who are better off?-

Chief Mopeli and others

Those who stay here are still better off.

Now, those who stay away for five or six years in Johannesburg or another big town, do you know what they have done with all the money they have earned while they were working in the big towns? - I should think that lots of them drink it up in the locations of those towns. Perhaps they build a house there and buy furniture and they live well, and when they come back home they do not bring anything with them. Whatever they have in the town they have to sell because they have no money to come back with.

Has it been your experience that those who have been away in the towns for a long time, when they come back do not bring any money with them? - That is what we find as a rule and sometimes their taxes have even to be paid by their families here. Men who come back like that after having been away a long time may be dressed very nicely, but as a rule they have got nothing at all except their nice clothes.

Does that also happen with a man who goes away for one year only? - No, the man who goes away only for a year as a rule is very much better off when he comes back. He usually brings something back with him.

Does it happen that you have to pay his tax when he comes back? - No, very seldom, except if he is sick.

Otherwise he pays his tax there? - Yes.

As a matter of fact, you only want your men to go out for a short time and not to stay away long? - I want a man to work just for a little while and save some money and then come back.

SENATOR VAN NIEKERK: Why do you say that you want deferred pay. Do you find that some of your men do not send back money? - I am not referring to deferred pay, but to advances. At the time when the tax falls due, some of our

Chief Mopeli and others

people are very short of the money they want to pay their taxes and we say that when they go out to work, they should be given some sort of an advance so that their tax may be paid.

MR. MOSTERT: In other words, when they go out to work, you want them to get an advance? - That is so.

And they would have to repay that advance because it is a loan? - Yes, they would have to repay it.

CHAIRMAN: Would it not have the same effect if they went out a few months earlier so that they would have the money when it is required? - It is sometimes difficult to go out earlier, as they have to do the ploughing first and then, when the time comes, there is no money and no food in the house, and that is why I say that they should be given an advance so as to keep the people in their homes going and to pay the tax.

MR. MOSTERT: We went through this district yesterday and had a look round, but we did not see the men doing the ploughing. It seemed to us that it is the children who do the ploughing here? - No, some of the men do the work.

I do not say that there are no exceptions, but I am speaking generally and, from what we saw, it was the youngsters who do the ploughing and the others looked on. Now, you cannot have it both ways? - He is earning money in Johannesburg or Durban and naturally he is farming here on the reserve ----

But I say that I do not see him do the work? - He is in Johannesburg and that is why he loses when he is away from his farm. If he were here, he would do the work.

SENATOR VAN NIEKERK: Your difficulty is that he has no money for the journey and for food on the journey, and, therefore, he wants an advance? - Yes, and also to keep his people going.

MR. MOSTERT: Owing to so many being away working in the big towns, and earning good money, the farming is neglected

Chief Mopeli and others

here, and they do not look after their farms? - No. I think most of them do look after their farms when they are here, but when they are not here the work has to be done by somebody else.

CHAIRMAN: Do they plough their grounds themselves, do the grown men do so? - Yes, they do.

In many parts where we have been it is the piccanins who do the work? - There will be exceptions. It is only where you have widows with small children that the children go to the ploughs. That is where there are no big men to do the work for them, but everywhere else, where the men are, you will find it is the men who do the work.

MR. MOSTERT: That is not what we saw here yesterday? - There may be exceptions, of course.

DR. ROBERTS: How do you find the Council doing? - We have not got any Council here.

I mean, how do you find the Advisory Board? - I think it is doing very well for the Natives.

You find it working well? - Yes, I do.

Are you anxious for that Board to have complete control of the schools? - Yes, we are anxious that the schools should fall under that Board.

You want it to have complete control? - Yes, we want that. It would be a very good thing.

SENATOR VAN NIEKERK: Would you like to see a Native nurse or a doctor in your location? Do you think they would be any good to you? - We want to have a doctor very much and we have been applying to the Government to give us a doctor. We are in need of one very badly.

And would a trained nurse help you? - She would be very useful indeed.

DR. ROBERTS: Why do you not get one of your own men educated to be a doctor, the same as they have done in one or two other places. Have you not got enough money? - No, we

Chief Mopeli and others

have no money. The people here are very, very poor. I do not know whether the Board of Management would grant us some money so as to enable us to have a doctor trained.

Would that not be the better way? - It would be very much better.

If every village set its mind to train a Native for a doctor and put together the funds to get him educated, that would be a way out of the difficulty? - Yes, that is so, but, of course, we are very poor and we want the Government to help us. We cannot do it without being helped.

It would be better to do it yourselves than to look to the Government for everything? - Yes, that is so.

(MR. MABBOGA): We have a big grievance in respect of our living this year. As this time is a period of depression we have been trying in many ways to get some money for our stock but we have found it impossible to get it. On account of the grain and other foodstuffs being so expensive in the stores and even clothing being so expensive, we are in great difficulties. The tax, too, is very heavy on us. We live on our earnings but there is no money this year. As we have explained, in the past we used to make 1/- or 1/6d per day, but today it is very difficult for us to get on and find the money for our taxes. Well, the Government is expecting us to do the right thing and to find money to pay our taxes, but we really do not know how we shall get on. We live on selling our stock and produce but today we cannot sell anything, and we hope you will help us.

CHAIRMAN: What do you pay in the stores for mealies, now? - We are now paying 16/- per bag. (Mr. Clark): He lives on the far boundary of the reserve. When we pay 14/- here, they pay 16/- there.

And what do you pay for kaffercorn? - We pay 18/- or £1 for a bag of kaffercorn.

And what do you pay in your area, Chief? - (Chief Mopeli): We pay 18/- per bag, it has not gone up to £1 yet.

Is the price higher this year than it was in former years? - No, I think it is lower than it used to be in former years.

What is the highest price you remember? - Generally, in most years, we ~~used~~ pay £1 for a bag of kaffercorn and we have paid as high as 77/6d for a bag of mealies.

MAJOR ANDERSON: What do you get for your mealies when you sell them? - From 8/- to 10/- per bag. It is generally in winter that we sell them.

CHAIRMAN: Do you get money, or do you get goods? - If there is plenty of grain, we get goods only, but when there is a scarcity of grain we sometimes get cash.

Do you generally get cash for your wool? - Yes, but we did not get cash this year.

And do you sell the goathair too? - Yes.

Do you get cash for that? - Yes, we do.

How much do you get for your mohair? - 6d per lb.

SENATOR VAN NIEKERK: I see you have a lot of Angora goats here? - Yes. They do well here.

How do they compare with the sheep? - Well, the price of sheep wool is higher. There are a few sheep that go into one bag, but the price of mohair per pound is higher, but it takes more goats to give you a bag of mohair.

Which brings you in most, an Angora goat or a sheep? - I think a sheep gives you more, because you get many more bags of wool from a few sheep. It takes a lot of goats to fill a few bags of mohair, but a pound of mohair is more valuable than a pound of sheep's wool.

You could not say what number of pounds you get from a goat and what number from a sheep? - We get threepence for

Chief Mopeli and others

one pound of sheep's wool.

How many pounds of mohair do you get from one goat? - I do not know, it is very difficult to say.

MR. MOSTERT: Would you get 4 lbs.? - We would get up to 7 lbs., I think. (Mr. Clark): Yes, they get a very good class of goat here and I do believe that the amount of hair they get from one goat is exceptionally large.

7 lbs. from one goat is really very good. What is the average? - (Chief Mopeli): (After consultation with his retinue) I am told that the average would be about three or four pounds. Sometimes it is more.

Yes, but 7 lbs. would be very good indeed? - Yes, I suppose it would be very good. It is over the average.

SENATOR VAN NIEKERK: So you would get two shillings on an average from one goat? - Yes, that is so.

And from a sheep, what would you get, would you get 6 lbs.? - Yes, from 5 to 6 lbs. from a sheep.

Do the goats and the sheep thrive equally well? - Yes, both thrive very well in this area.

THE COMMISSION ADJOURNED AT 11.30 A.M., Members subsequently proceeding on further inspection of the Witzieshoek District.

On completion of the inspection the Commission motored to Afrika Kop and entrained for ~~Rukkikham~~ Thaba'Nchu, the next sitting being set down for Thaba'Nchu at 10 a.m. Friday, 19th February 1931.
