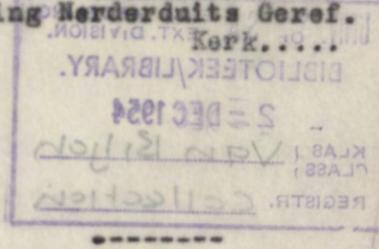


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NATIVE ECONOMIC COMMISSION

THABA 'NCHU 20th FEBRUARY 1931 9.30 A.M.

SIXTYEIGHTH 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. C. Faye, (Secretary).

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Dr. CHARLES SEBE MOROKA, called and examined:

CHAIRMAN: How long have you been practising here as a doctor? - Since 1918.

You studied in Edinborough? - Yes.

I understand that you have a very considerable Native practise here? - I have.

Can you tell us what the health conditions of the Natives in this district are generally? - They are not too good.

What is the difficulty, what are the diseases from which they suffer? - The diseases are tuberculosis, consumption and syphilis.

We have been trying to get some idea of the proportion of population that may be infected with syphilis. Have you any experience of that? - Yes, I have a great deal of experience

On which you can base an opinion as to the proportion? - I should say easily fortyfive percent.

Does that mean that 45% of the cases which you deal with are also infected with syphilis? - I make a point of asking every Native who comes to me as to whether he has had syphilis or not and I find that easily 45% of all the patients that come to me have had syphilis.

That would mean, of course, that the total amount of

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syphilis in the district would be less than 45% ?- That may be, but I should say that the minimum would be 35%.

Now, are there any other diseases?- Yes. There is a lot of tuberculosis and then people are suffering from diseases as a result of malnutrition.

That would have an effect on the infantile deathrate?- Undoubtedly.

What is the infantile mortality, is it high?- I would say that it is undoubtedly very high here.

I realise the difficulty of getting any figures?- Yes, it is very difficult to get any figures, because the deaths of Natives are not registered.

Have you made a point of enquiring from married women who come to you for treatment how many children they have had and how many of their children are alive?- Yes, I do that regularly.

Can you give us any details ?- Yes, I ask everyone how many children she has had and how many abortions and how many children are alive and how many dead.

Do you keep a record?- Yes, I do.

DR. ROBERTS: Do you get the age of a woman as well?- Yes, and I also ask her how long she has been married.

CHAIRMAN: Do you record all this data in your case book?- I cannot say that, but I make a point of enquiring.

Can you give us any data from that, or any idea whether cases of infantile mortality occur in most of these families?- They occur in practically all Native families. It is very rarely that you find a Native woman who has not lost one or two children at the very least.

DR. ROBERTS: Out of how many?- Out of, say, about 5.

CHAIRMAN: Does that refer to the full period of childbearing?- Yes.

In that respect, you naturally have a smaller number

of cases to go on because it is only the older women? - I have found that the ordinary Native women generally marry very young and they have children from the age of about 18 years up to about 35, and from that time onwards, as a rule, they have no more children.

So that you think that after 35 they do not have any more children? - That is so.

That is a very important point. What steps do you take to verify the ages. Do they know their age? - Well, they have a rough idea as to when they were born. They can tell you whether they were born before or after the Boer War and more or less when, and in that way you can tell how old they are.

To what do you attribute the fact that the fertile period ceases so much earlier than it does with European women? - I attribute that to the hardships they undergo and to the fact that, during their confinements they are not properly taken care of.

DR. ROBERTS: Do you not think that that is rather a low age to put down? - Yes, it is very low.

Because very many Native women have as many as ten or twelve children? - Yes, that is so.

And if they begin at 18, that would bring it to 40 years of age? - Yes. That did obtain at one time, but it does not do so now. I knew of one Native woman who had up to 20 children and in Basutoland I knew of one woman who had 30 children. The youngest was 5 years of age and the oldest was 45. Of course, that was an exceptional case and the present day Native women do not do that. The Natives are not breeding as rapidly as they used to.

MR. LUCAS: Is that stoppage at 35 years of age voluntary in many cases? - No, it certainly is not voluntary.

They come to me almost daily to find out why it is that they do not have any more children. They do not do it voluntarily and it is almost unknown for a Native women to come and have an abortion procured.

CHAIRMAN: Is there any difference in respect of venereal disease between the Natives in the town and the Natives on the farms and in the reserves? - During my practise, I have made a point of always asking a Native who comes to me with Venereal disease, where he comes from and I have found that syphilis is practically as widely spread on the farms as it is in the towns, and I have always attributed that to the habit of the Natives of always eating out of one dish. When they have three or four or five children, they never take the trouble of feeding out of different utensils, it is always out of the one dish and the children will, in the majority of cases, use one spoon, and if one child is infected the other children will become infected in time. That is what I have found in my experience, and I am continually trying to get the Native not to do that.

Do they take any notice? - No, they do not take any notice and it is a pity. The Natives do not realise the seriousness of syphilis. They think it is one of these diseases which, if you have had it once, you will never get it again and they think a man is not a man until he has had it. They think that he must get syphilis and then he is immune for the rest of his life.

CHAIRMAN: They do not realise that he keeps on having it? - That is a point which I know very well and I have tried to impress it upon these people, but they do not mind at all. In fact, if they go to a doctor for treatment and you have them one injection and tell them to come again, they do not come again. "Hulle hardloop weg en mens sien hulle nie meer nie", that is the unfortunate position.

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DR. ROBERTS: Is it more common with women than with men? - It is practically equally distributed.

MAJOR ANDERSON: Would not that account for a low birth rate and the early date of the cessation of childbearing? - Yes, and it results in much more abortion.

CHAIRMAN: From your experience, how many children would you say, on an average, a Native woman has after she has completed fertility? - The majority of Native women, on an average, bear about six to seven children, but, out of six children, hardly four reach the age of puberty.

In your Native practice, do you find a difficulty, which has been represented to us in another location, a difficulty which prevents a Native man from making a living in the location because the Natives will either not call him in until they are practically dead, or even if they do call him in, they will not pay him. Do these cases come to you very late? - In the year 1919, after I had been practising a little while in ThsbañNchu, I gave up many of my habits. I used to treat Natives who would tell me that they would come again and pay me. They said to me, "Well, doctor, you are our child, you have grown up here, I shall come again." Well, I lost all that money because they did not come again. I am very careful about that sort of thing now.

MR. MOSTERT: I take it you have plenty of book debts? - Not now, I did then. If they want to be treated gratis now, I send them to the District Surgeon. I do not say I do not give any credit to Natives, but I only give it to those who, I know, will pay me in time. If a man has to depend upon what they tell you, that they will pay you later on, then you will finish up insolvent. Another thing I have found with the Natives is this, that they will wait until a patient is practically gone before they will call a doctor. That is due to poverty

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and that happens almost daily.

MR. LUCAS: You say poverty is the cause? - Yes, they want to save as much as they possibly can and sometimes they have to run about before sending a patient to a doctor.

to borrow money  
Is that general? - Yes, there is a very great deal of that and very often, when a doctor sees a patient, the case is almost hopeless, simply because they have waited too long.

But they can go to the District Surgeon? - Yes, if they are anywhere near him.

MR. MOSTERT: Do you find that there is much witchcraft here? - Yes, there is a great deal of it.

MR. LUCAS: Would you say that it is growing less? - Yes, but it is surprising to see how much witchcraft there is about considering the amount of preaching they have had and also the amount of teaching. What beats me is that even these men who have been to school and who know something will still believe in witchcraft. One would be surprised to learn of the superstitions which these people still have. Although they may have been to Lovedale or to other institutions, they are still immensely superstitious and their superstitions will drive them to the wierdest practises. I think that they should have given them a smattering of science at school which would have done a great deal to rectify that and might have made them more sensible.

MR. LUCAS: Do you have many cases of witchcraft coming to the court? - Well, the Natives here will not go to court because they know that the Magistrate will not listen to any man who comes to him and tells him that some other man has done him some harm by witchcraft. Consequently, one never hears of that sort of thing.

No, I did not mean that. What I meant was this. Have any charges been made for practising witchcraft - do they

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think that the Magistrate will not take a charge against a person who is practising as a witchdoctor? - (No answer):

CHAIRMAN: Witchcraft is a punishable offence? - Not in this district.

Why do they not bring a case to court where harm is done by witchcraft? - They think that if a man goes to a White man and tells him that he has been harmed by witchcraft, the White man will laugh at him.

He still believes in witchcraft and, therefore, he does not bring a case? - That is so.

I think you must have been struck by the very slow rate at which the Bantu progresses in the perfectly obvious way in which progress can be made. I am now referring to their unwillingness to adopt up-to-date farming methods. Do you think that that has anything to do with ideas which lurk in the minds of people that, if they were to adopt up-to-date methods, they might not be doing the right thing - that the spirit of their forefathers might not allow them to adopt those new methods. Do you think there is anything in that? - To my mind, a Native is very adaptable. I think, when you take an ordinary Native and you teach him certain things and shew him how to do these things properly, he is most adaptable. But I think that what has been lacking, or rather what has been wrong is this, - the Native has not always been led properly or rightly.

DR. ROBERTS: By whom has he not been led rightly? - I would say by his supervisors, by the people who had to lead him, and when I say that, I am referring to agriculture in particular. I should like to illustrate my meaning, by telling you what has happened here. In this area, at one time practically the whole of Thaba'Nchu belonged to the Baralongs. The late Chief, before he died, divided Thaba'Nchu

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into farms and these farms he gave to his sons and to his followers. After 1884, after his death, ThabaNchu was annexed and it became part of the Free State and at about the same time certain laws were passed which debarred the Natives from buying land from other Natives. In that law, or in one of those laws, there was a provision that a man could only buy land or sell land to or from his immediate relatives. That is to say, I could buy land from my father, mother or brother, but I could not buy land from my uncle or from any of my relatives who were distant relatives. What followed was this, that these people who got land practically for nothing, these farms were given to them, they had no hardships in acquiring these lands and consequently they did not value their possessions.

They went in for kaffercorn and kaffer beer and they went in for brandy and the result was that they got themselves into debt and they passed mortgages on their farms. Well, in those days, our European friends were always ready to part with their money to give bonds on Native farms. And they also knew, they knew it perfectly well, that if any Native farm were to come on to the market, the Natives would be debarred from buying, so that the only people who could buy were the Europeans. It is quite a common thing and well known that, if I go bankrupt myself, my children and my immediate relatives will be <sup>in</sup> the same soup as I am myself and the result is that these farms have to go to other people, because none but my immediate relatives can buy from me. And that is why I believe that the Natives in this district have lost the farms such as they had. My contention is that, if a door had been left open to Natives to enable them to buy farms, some of these farms would still have been in Native hands

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instead of European as they are today.

Do you think that the Chief's action in dividing up the land was an unwise one? - I think it was an ideal thing to do, because I still believe that, even if he had not done that, this place would have become part of the Free State entirely. It would have become a Free State district and it would have been incorporated in the Free State and the Natives would undoubtedly have lost everything that they have today.

But if it had remained a reserve as it was before, a Native area, then the individuals could not have got into debt and then the land could not have been alienated. Take the Transkei, where the land cannot be alienated to Europeans --- would not the same have happened here ---? - Probably that might have happened, but you must remember that Thaba'Nchu was very much inside the Free State. It is a small district and surrounded almost entirely by the Free State and, not only that, it is one of the best districts that you can get anywhere.

Now, if the old Chief had not given out these pieces of land to several people, then only the Chief could have alienated, only one man could have alienated the land. By giving out the land in the way he did, it meant that a large number of people were able to sell. Did that not make the alienation easier? - But why? Why was Thaba'Nchu annexed?

That followed after Samuel Moroka's rising against Sebusri? - Why did the Free State take it? - Simply because I find that my brother does not give you the right to take my property.

MR. LUCAS: What is your answer to your own question? - My opinion is this, that I do believe that old Samuel did not just come along and kill Sebuari voluntarily. I do feel that

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old Samuel was instigated by Europeans to come and kill Sebuari. There is plenty of evidence to prove that it was not simply the Natives who came along to kill Sebuari. My contention is, and there is evidence for it, that there were several Europeans, instigators who knew that if that happened it would be a much easier way of getting Thaba'Nchu. That is my view and I think that is also held by many others.

SENATOR VAN NIEKERK: That is a very strong statement to make? - (No answer).

CHAIRMAN: The point I really wanted to get at was somewhat different. My original question was, "Why is it that the Native who, as you say rightly, is quick to imitate, why is it that he is so slow when he gets back into his own tribal surroundings to imitate the things which he has learned from the European on the farm. Is it because he has a vague fear, which still survives from his witchcraft days, that that might be wrong? - My own personal opinion is that, at the present time, the Native has not reached that stage of civilisation when he will follow everything which the White man tells him.

When you say, "stage of civilisation", what do you mean by that? - He has not sufficiently improved intellectually to be able to follow everything of the intricacies of European civilisation. If you go to an ordinary Native and tell him to farm properly, he will not be able to take it up at once, he will still want to do what old Moroka did. What I believe should have been done, if the Europeans had the interest of the Natives at heart here in the district, they should have put up an agricultural college in this place. That would have been the right thing to do and they should have tried to shew the Natives that unless they were prepared to change their customs, they would lag behind.

DR. ROBERTS: At what date would you have had that

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college. Are you referring to the present time or to the past? - I would have had that college some time back, but even now we should have it, although it would have been much better if it had been started some time ago. At present, half the district has gone out of the hands of the Natives, and it is still going out of their hands.

CHAIRMAN: You say he still wants to do as his father did. Is there in his mind any idea that, if he does not do as his father did, then he affronts the spirits of his fathers? - The Natives, as I have said, are very superstitious, but not so badly that, if they are led, they cannot follow.

And that is why you want them to be taught agricultural methods? - Yes.

Are there any agricultural demonstrators in this area? - There are.

Are they of the race which you find here? - Yes, some of them are. Actually, the first demonstrator whom we had here was a boy from Winburg. His father had been a minister here for some time and he had trouble to get the Natives, especially the older ones, to follow him.

Yes, we know that any prophet has that trouble? - At one time, before the present Magistrate was here, Mr. Gilpin told me that it was of no use keeping a demonstrator here as the Natives would take no heed of him and I said, "Well, it is like that with all people and you cannot expect people, especially people like the Natives, to take readily to a scheme like that". I told Mr. Gilpin that it was a thing which it would take time for the Natives to adapt themselves to. I told him that we had to persevere with it and I think it is meeting with success now. We cannot say that, just because a thing does not take on readily at once, that it will be a failure, therefore, for all time.

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We cannot give it up simply because it is not a success at once.

(MR. MOSTERT: Has there been any improvement? - Yes, there has been a very great deal of improvement in my opinion.

CHAIRMAN: How many are there, how many demonstrators? - I think there is only one just now.

And do you think that the Natives are beginning to follow him? - Yes, I think so.

Are they beginning to follow him in the reserves and are they taking to his methods? - Yes, I think so. These Natives will go to a demonstration whenever one is given. They always turn out to see what the demonstrator is doing and some of them are undoubtedly following his message today.

Now, you think that the work should be extended? - That, certainly, is my personal opinion and I think it would have excellent results.

You mentioned an agricultural college. Do you not think that if you were able to get a large number of demonstrators who would get right among the people, that that would be better than an agricultural school or college, which must be fixed at one particular spot only? - Yes, no doubt it would be a very good thing to have a number of demonstrators.

But your point is that you want an agricultural school as well? - I say that there should, a long time ago, have been a Native college in Thaba'Nchu for the simple reason that Thaba'Nchu occupies an unique place in the Free State. It is the only place where the Natives own their own farms and the Natives who have been there have done their best to advance themselves. The Europeans, too, have helped the Natives in many ways. Of course, I want to say this, that the Natives realise that those who have lost their farms here are not likely to get them elsewhere and I think the Europeans too have realised that, and many of them are now anxious to

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help the Natives here to keep what they have got.

Do you think that the Natives here are sufficiently advanced so that they will now begin to react to agricultural teaching? - I am perfectly sure of it.

Do you think that, in the reserve, they are overstocked? - Yes, I am sorry to say it, but they are hopelessly overstocked.

Do the Natives realise that it is a bad thing to keep more animals on the ground than the ground can reasonably carry? - The ordinary Native is wedded to his stock. It is very difficult for a man to go and tell a Native, "The moment you have so many cattle you have got to start reducing them". It is very difficult to tell a man that he is allowed to have so many cattle and no more. If you tell that to a certain type of Native, you make an enemy of him at once. That is the sort of thing that leads to illfeeling and we have had to deal with it in our Native Board. I am a member of the Native Board, and we had to pass a resolution which was against the feelings of a number of the Native inhabitants of Thaba'Nchu, but we passed the resolution because we knew that we were doing the right thing by limiting the number of stock in the locations. But they did not take kindly to it at all.

Now, that condition which you describe about the Native being wedded to his stock, that is one which one finds with all the Bantus and the Commission has been trying for a considerable time to get to the bottom of that. First of all, you have the lobolo system fairly general here still? - Not as general as it used to be.

Do you mean that it is breaking down? - Yes, it is breaking down pretty rapidly.

The point we have been trying to get at is this. Is this love of the Native for his cattle simply the result of lobolo or is it something that goes deeper? - No, it is something

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that goes much deeper.

Do you feel what your people feel - can you describe that to us? - A Native, almost from time immemorial, has looked upon his cattle as constituting everything. The Native valued land, he valued agriculture only half as much as he valued his cattle. If you sat down with a man, or if you sat down with old Natives, it does not matter whether they were Basutos or Zulus or other Natives, no matter where they come from, and if you were to ask them candidly whether, in the past, they had been fighting for the land, whether they had wanted to expand the district - if you had asked them what they had been fighting for, the answer would always be, "They came in and stole our cattle and we went after them to get our cattle back". It is one thing which I have always made a point of asking the old Natives who had lived in this district, and I always got the same answer. It does not matter whether a man is a Basuto or whether he belongs to any other tribe, they always take up the same attitude.

MR. MOSTERT: Does he value his cattle more than he values his wife? - Well, I can say this about them. In the olden days, when Natives married, the men never used to go to the girls to propose. The boy never went to a certain house and said to the girl, "I want you". It was the father of the house who went out and chose the girl for the boy. The father would go and say to the boy, "Now, my boy, I have a wife for you and I want you to take her", and whether the boy liked it or not, he had to take that girl. Nor was the girl ever consulted. All that was said to her was, "We have a husband for you", and whether she liked it or not she had to take that husband. What they used to do in certain cases, if a girl did not want to take a man for her husband, was this. They would say to her, "If you do not

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take that man, we will make you carry him all day on your back".

So he does value his cattle more than he does his wife? - I will not say more, but almost as much. Say a wife did something which necessitated a Native divorcing her. The cattle which were given as lobolo would have to be given back.

DR. ROBERTS: What I was driving at was this. No doubt in human beings there is love. A man takes a wife to himself in order to have children. The other does not count so much? - Yes, that is so. I do not believe that the same sort of thing applies to the present day Native as it did to the Native of the past. In the olden days when you married, you did not only look at the wife's face, you thought of the children you were going to have.

What you mean to say is that the children counted much more than the wife? - Yes, that was the idea.

MR. LUCAS: Was there anything religious in the Native's attitude towards cattle? - That I cannot say.

No religious sanction? - No, I do not think so.

Another witness who was here, said that if he did not stop the Natives on his farm, they would give up their cattle and they would have horses? - Well, I do not know about that.

Have you come across any cases where a Native would give up his cattle in order to have horses? - No, I have not.

Can you explain how that position would arise? - Well, I have farms myself on which I have a number of Natives and in all these years I have had boys who have stayed with me since I came back from Europe. After working for me for a month or two, they will invariably come to me and say, "Now, will you allow us to keep one cow", and if you ask them why they want to keep a cow, seeing that they have all they want on the farm, this is the way they would express themselves, "A man is no man unless he has a cow". It is very seldom that a

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Native will ever come to you and say "Will you allow us to keep a horse", but they will always ask you to be allowed to keep some cattle. Of course, I quite understand what the other witness was referring to. He had the Basutos in mind more particularly and I daresay you know that they are entirely different from the Native that we have in this district. They are not the same at all. The Basutos like their horses, they like their Basuto ponies much more than the Natives in this district do. That is probably what that witness was referring to. I know his Natives very well and I have known them for years. I used to stay near his farm as a herdboy in the days when I used to herd my parents' sheep, together with these Natives, but they are all Basutos and they have a very great love for their horses.

Do you mean to say that the Basutos care less for cattle than the others do? - No, I will not say less, but the Basuto is very fond of his horse and no doubt he is a great horseman.

CHAIRMAN: The horse had gradually taken a great place in his fancy? - Yes.

MR. LUCAS: Now, Mr. van Riet told us that Mr. Lurie does not allow his Natives to have any cattle at all on his farm and yet Mr. Lurie can get as many boys as he wants to come and work for him? - Yes, that is so.

How do you reconcile that with your statement about the Native being wedded to his cattle and always wanting to have cattle? - Well, I know Mr. Lurie and his place very well, and if you go to his place, you will find that 95% of the Natives on his farm are Basutos. And, furthermore, the majority of the Natives on his farm are not males, the majority of them are females from Basutoland.

The majority? - Yes, the majority are Native women from Basutoland who have run away from their husbands or who

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have come away because conditions did not suit them or times were too bad and they have come here to settle on Lurie's farm. Before I lessed my farms and went to Europe, I had a good number of Natives on my farms, particularly <sup>at</sup> Tweespruit and, in one place, there were easily 20 to 30 Native women who had come from Basutoland and who were not prepared to go back there. My opinion is that, when Mr. Van Riet speaks about these Natives of Mr. Lurie's, he has got somewhat mixed in his facts, and the facts are that these Natives on Mr. Lurie's farm are almost wholly people who have come from Basutoland, and the majority of them are women.

MAJOR ANDERSON: Do they settle there permanently? - They stay there and they are working just to lift out the potatoes or to work with the wheat.

MR. LUCAS And do they go away when the work is finished do they go back to the place where they came from? - Some of them go away and others remain for a long time. Those who remain are the boys who Mr. Lurie uses for ploughing.

Yes, but the point is that those who stay there are also not allowed to have cattle? - That is so.

Well, if that is so, then how does he manage to keep them? - I take it that it is because Mr. Lurie pays the Natives better than most of the Europeans in this district.

Do you mean that other Europeans in the district, if they paid as well, would also be able to get Natives without allowing them to keep cattle? - Yes, I am quite sure of that. If you go into the wage which the Natives get in the district, you will find that these wages vary very much.

You said that lobolo is breaking down in this district. This must be one of the few, if not the only district, where we have heard that lobolo is breaking down? - That is quite possible, but it is so.

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And will you tell us how that breakdown is shewing itself? - In the tribe of the Basalung, the custom used to be for the father of the bride to get about six to eight cattle for his daughter. That was the custom at one time, in the days of old Moroka. It is quite different with the Basutos of course.

CHAIRMAN: Are you speaking of the father of Sepuari? - Yes, and of Sepuari himself. He lived about four years after the death of old Moroka.

Was that the same man who was here at the time of the trek? - Yes, he helped the Dutch when they were in great trouble. The Bechuanas in this place are different from the Basutos. In Basutoland, a man is supposed to pay up to 20 head of cattle as lobolo for a wife, but in this place, up to 6 and 8 were looked upon as being sufficient. At the present time, I do not think if records could be kept that you would find anyone to exceed six. Six head of cattle is supposed to be the limit and it is looked upon as ample for lobolo for a wife. Things are changing very rapidly.

MR. MOSTERT: What is the value of a beast? - Well, at the present time, of course, it is very low, especially if you take a Native beast. I should say it would be about £2 to £2.10.- Naturally, you may get oxen which have grown up which may be worth more.

MR. LUCAS: When you speak about lobolo breaking down, do you mean that the number which is paid is getting smaller, or do you mean that there are people who do not pay any lobolo at all? - I mean to say that there are people who do not pay anything at all and the number who do not pay is increasing.

Why would you say that that is happening? - I should think that the reason is that the people here are becoming more christianised and the Churches, of course, do not encourage

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the payment of lobolo.

Do the Church actually oppose the lobolo? - No, I will not say that they actually oppose it, but they do not encourage it.

MR. MOSTERT: In other words, they shut their eyes to it? - Yes, and sometimes they actually say openly that they are not in favour of it and that it is a sign of barbarism.

MR. LUCAS: Would you say that there is a substantial number of marriages in this district, where lobolo does not pass? - Yes, I do say so. There undoubtedly are Native marriages where lobolo is paid, but I feel there are an increasing number of cases where lobolo is not paid at all. I have seen this going on for some time.

Which is the more common - a marriage where lobolo is paid or a marriage where lobolo is not paid? - I should think that at the present time the payment of lobolo is a little more common.

Now, in cases where there is no lobolo paid, is the woman still looked down upon? - No, she is not.

So that they have got to the stage where there is no contempt for a woman for whom lobolo has not been paid? - Yes.

MAJOR ANDERSON: Are there cases where there is nothing paid at all? - Yes, nothing at all is paid in very many cases.

DR. ROBERTS: Would you say that the bulk of the marriages in this area are according to Christian rites? - I would go further and I would say that nearly all the marriages are done through the Church.

All the marriages? - Yes, all the marriages. Since the year 1884, all the marriages in this district were done by Christian rites.

CHAIRMAN: Why do you say since 1884? - That was after the annexation of the district.

Did the Government insist upon that? - Yes, all the

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marriages after that which did not go through the Church were considered illegal. It is only recently that that kind of thing has been legalised, but prior to 1927 all the marriages that were contracted in a different way were looked upon as illegal and it was regarded as just a matter of immorality.

Coming back to the cattle, would it be correct to say that there is something, perhaps not religious, but sacred about cattle in the Bantu mind? - Yes, there is no doubt about it that the Native regards his cattle as something sacred.

Can you mention cases which shew the sacred nature of the passing of cattle from one person to another? - No, I am afraid I could not say that, but there is unquestionably something at the back of the Native's mind that cattle are sacred.

Is it not the idea that no contract is binding, no contract can have any binding force unless cattle is passed? In the same way as the European would have an oath, so the Native requires cattle to be passed? - Yes, there is something in that and I can tell you why. In all Native cases, especially in this district, if a Native had some dispute with another Native and if he were brought before his chief, you would find that even if a man had ten to twenty horses, he would never be asked to pay in horses, he would never be called upon to assess any value in horses, it was always a beast, either one or two. He would be fined one or two beasts, but never one or two horses, and that goes to shew that they valued everything in cattle.

Is it the case in this district, too, that when a person ~~dies~~ buys an animal must be killed? - Yes, that is so here as well. That is one of our customs.

Is that always done? - Yes, always.

Is that done irrespective of the age of a person? -

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Well, of course, that depends. If it is a young child that dies, they will kill one sheep, but say, now, it was someone of importance, a chief or a man of standing in the tribe, you would sometimes find two beasts killed and sometimes even three or more. It would all depend on who he was.

It would depend upon his status? - Yes.

MR. MOSTERT: And if a big chief were to die? - Well, in that case, a good few beasts would have to be killed. That would be quite a big affair.

MR. LUCAS: In the cases of these marriages and the case of these people who marry now without lobolo passing, do cattle still hold the same place in their lives as they do in the lives of other Natives with whom lobolo does pass? - No, I would not say that.

Do you think the sacredness of the cattle holding is also lessening there? - Yes, it is lessening very much.

The point which we have had put to us in some places is that if lobolo were to disappear, the Native's interest in cattle would also disappear. Do you agree with that? - No, I differ from that, I think it is wrong.

So that the lobolo is not so deep as the love of the Native for his cattle? - No, it is not. My own opinion is this, they just value cattle in the same way as a White man would value money. Say a man gets married, he would give presents to various people, but if Natives have not got any cattle, they will still get married. What I want to say is this, that it does not mean that because they have not got any cattle they will cease to get married.

No, that is so, but lobolo is still indicates the fact of cattle being the one thing of value in the Native mind? - Yes.

The Native loves cattle as something sacred? - Yes.

Is it lobolo which makes the cattle sacred, or is

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lobolo something that is superimposed upon that? - I should think  
that lobolo is superimposed upon it.

So the fundamental thing is his love of cattle? - Yes, and I should think that he will always have that love, no matter what you do, and it is that which leads to this overstocking, which is one of the most serious evils we have to deal with.

SENATOR VAN NIEKERK: Do you not think that his love of cattle originated from the lobolo system? - I do not quite see that, but he undoubtedly connects the two.

Love of money is based on the value of what you can buy with your money. For instance, you can buy luxuries and other things if you have money. Now, the Native was a big man in the eyes of his fellow countrymen if he had many wives? - Yes, that is so and I daresay that feeling still exists in the minds of Natives.

The cattle was the means of procuring for him these wives? - Yes.

Is not the lobolo system, after all, may I call it the underground, the foundation of the value which he puts on these cattle? - Well, I do know and I believe that the Native formerly used to marry several wives according to his ability to pay for them. There is no question about that having been so in the past, but I do think that that is passing now.

Is that passing because you are a more enlightened people today? - Yes, but one also has to remember this, that the Natives of today marry more in the Churches than they used to do. It was different in the olden days when people did not marry in Church so much and the fact that Natives today marry more in Church goes to shew that there is some sort of transition and that people are changing their views.

CHAIRMAN: Was it the custom with your own people that other articles were given for lobolo, even before cattle were

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given? - I believe that that was so with the Basutos.

I am talking, now, of the Native in general, of all your people. For example, at one time along the East Coast, they gave picks made by themselves from iron which they melted themselves. That was done before they gave cattle as lobolo. Cattle came in as a later thing? - That is so.

Now, have you any legend like that with your own people? - No. What they used to do was this. When a girl is married and lobolo is paid, the day she goes away and goes to her own house, she is presented with practically all her requirements by her father.

Yes, we know that. That is a gift which is made to her by her own father? - Exactly.

Would an animal be killed if a married woman were to die? - Yes, certainly, that is always done.

So the killing of an animal is not only in the case of men? - Not

So it is only in the case of children where they do anything else, where they kill a sheep, for instance? - Yes, only for children, for very young children, of course. If the child is bigger, they may even kill a beast.

And when there is a death of any grownup, male or female, they will kill a beast? - Yes, if they can afford it, they always kill a beast. But, at the present time, owing to the depression, they cannot always afford to kill a beast, but in the olden days you can say that it was almost invariably done. It was always one, or two, or even three beasts that were killed.

If they could not afford it and a poor man died who was the head of a family, what would they do, would they still kill an animal? - Well, if a poor man died and he had nothing, some of his friends would come and among them they would

kill a beast.

Do you think that in that act of killing a beast there is any religious significance? - You can call it that. In the first place, you must understand the Native's mind. If anyone dies near you, you are supposed to leave everything you are doing at once and you are supposed to go and bury that dead person or help to bury him. The great point is this. When you go to bury that person, you are supposed, when going there, to take no provisions with you for yourself. All you had to go and do was to bury that dead person and you had to go and do straight away. That being so, they realised that, unless some kind of food was provided for these people who came to help in the burial of the deceased, that kind of thing would cease to exist and that was the origin of the custom of killing a beast.

CHAIRMAN: I understand that, but why should that food take the form of a beast? - They used to come in large numbers to bury their friend, not in ones. The result was that, if they killed a sheep, it would not be enough, they would have to kill a number of sheep to satisfy all these people and I take it that, in the end, it came down to this, that they found it best to kill a beast.

MR. MOSTERTH: In other words, the idea really was more to supply the food for the people coming to the burial? - Yes, that is so, and that still obtains even at present.

CHAIRMAN: Are substitutes for cattle used in the payment of lobolo? - Yes. In certain cases where a man had to give, say, six head of cattle, and where he did not have such cattle, what they used to do was this, they used to give four sheep for every one beast.

Did they give all their lobolo in sheep? - If necessary they did. That is to say, for every leg of the beast, one sheep is given. There are four legs - four sheep. In certain

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cases, if a man did not have sheep or anything else, especially in connection with the Basutos, they used to get stones and they would say, "Now this stone counts for one beast and we promise that when we have got beasts, we shall redeem those stones and bring you beasts."

MR. MOSTERT: Have you got instances where a man who has been to Johannesburg and to Natal and has earned money there, will say "I have not got any beasts, but here is the money instead of the beasts" ?- Yes, that has been happening recently a good deal, but that did not happen in the past. These are only recent occurrences. A beast may be valued at £2 or £3 and a man will come and say, "Here is the value for so many beasts". That is coming into vogue more and more.

CHAIRMAN: So that the man pays according to the value of the beast at that particular time, but there is no fixed amount?- Yes, that is so, and then, of course, you pay four sheep for a beast. That is the recognised number.

Now, in the reserve here, are the people all Baralang?- No, not all of them.

Which other races are there?- Old Moroka was one of the most liberal of men and he took everyone who came along. In the reserve you will find the Baralongs and the Basutos who have been there for years and also the Bastards who have been here for years and years with old Moroka and who regard themselves as Baralongs, the followers of Moroka and his people.

Now, after the 1913 Act, can you tell us whether the Natives from the neighbouring farms moved into the reserves here?- During the War of 1900/2, a great number of Natives came into the town from the farms and settled here while the War lasted. After the War was over, they went back to their old masters, the Dutch people who had been treating them excellently and well. Those people gave them land to plough

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They absolutely refused to do so. So they began to roam from place to place, never having a foothold anywhere, all the time getting poorer. What happened was that these cattle and sheep gradually died until, ultimately, they were practically ~~xxxxxx~~ extinct, practically wiped out. After a while, when the cattle had all gone, the Natives found that they could not carry on any longer and so they made up their mind to get into a location. Many of them wanted to come into Thaba'Nchu, but there were so many of them who came round to this part that it was found impossible for them all to come here. The place was too small for them and the law also debarred them from entering Thaba'Nchu, with the result that large numbers of them drifted into the large towns, such as Bloemfontein, Kroonstad and Johannesburg. That was the direct result of the passing of the 1913 Act.

Did not some of them drift back to the farms? - Yes, some of them did drift back to the farms, but the conditions on which they got on to the farm were very different from those on which they lived there at first.

They were no longer to live there on half shares? - No, no more half shares. There is just one thing I want to touch upon here. I have grown up with the Dutchmen. There is one thing he will not do. He can allow a Native to run his stock on his farm and he can allow a Native on half shares, but you will meet very few of them who will pay Natives with money to any extent at all. I am speaking from experience and from what I know when I say that.

Now, that 1913 Act, by stopping the system of half shares had the effect of pushing off a lot of Natives? - Yes, that Act pushed the Natives away from European farms, where they were being helped and where they had been living a much happier life and where they were contented with their masters.

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That Act pushed them into a position of complete helplessness.

Do you not think that the same effect would have been produced in time, although probably more gradually, by the fact that the European farms were becoming fuller and that the sons and the grandsons of the original owner were getting shares of the farms, so that they would no longer have been able to allow the Natives to remain there on these smaller portions ?- Yes, that is so, but it would not have had the same disastrous effect which the Act did have at the time. It would have come about more gradually, but the Act had the result that it had to be done all over at once and consequently they were simply thrown into a state of chaos, they did not know what to do with themselves. The Natives at that time had not been educated up to any extent, they had to leave the European farms and there was nothing for them to do. When the Act was passed, they were so surprised that they thought the thing was a joke and even when they were told to quit, they did not take the thing seriously and when they actually had to leave with their cattle, they did so hoping that in time they would be able to get back.

Is that the reason why the Natives all over hate the 1913 Act so much ?- Yes, I do not think you will find a single Native who will have anything good to say about it.

Do they realise that there is a protective clause in that Act ?- It may be, but I do not think so.

You know, of course, that the 1913 Act has had the effect of putting a stop to the alienation of Native lands to Europeans and, on the other hand, the alienation of European lands to Natives is also put a stop to? - I can tell you what has been happening here to Native farms since I have come back from Europe - a good number of these Native farms

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have got into the hands of Europeans.

Those are farms with freehold title which date back to the Republican days? - Yes.

The new law could not affect the title? - Even after the Act was passed, that did not stop the Native farms from getting into the hands of Europeans, because the Native is not such a very good farmer; his methods are very backward in the majority of cases and he runs into debt and he has no money, he can get no money from other Natives, so he goes to Europeans for money and, as soon as the European realises that the farm is bonded and that the Native cannot pay, he calls back his money and nothing can stop the farm from entering into the market.

The title gave the Natives the right to alienate their land and the legislature cannot interfere with such rights, but is it not a fact that such farms are all passing out of the hands of the Natives and does that not shew that other farms - had they not been protected by a different title - would also have passed out of the hands of the Natives? - That may be so -----.

The 1913 Act puts a stop to that. Wherever there is no title giving the Natives the right to alienate their land, the land cannot pass out of the hands of the Natives into the hands of Europeans? - That is only in Native areas, but in Thaba'Nchu there is a law laying it down that no Native can buy from an European, but an European can buy from a Native.

No, but that is only where that was the right under the original title deed? - Well, that has been happening all along and that is how the Native farms have been passing into the hands of Europeans.

That is the danger to the Native? - Yes, and I can tell you that it is only since 1926 that the Natives were

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allowed to buy land from one another. That is the reason, that is the very reason, with the result that I do not blame the Natives for having acted as they have done. I do not exonerate the Natives for having lost all their land, but I do not see how I can exonerate the White man either. If I am debarred from buying land, if I am not allowed to buy land, surely I cannot be blamed for not having bought it. If the law says, "You cannot buy", then how can I be blamed for not having bought. There is a thing which Europeans should bear in mind. In this respect, I want to tell you of something that happened to myself. In 1919 or 1920, or thereabouts, a certain farm belonging to my uncle at Tweespruit came into the market. I wanted to buy this farm very badly, but, under the law I could not buy it from my uncle. I was debarred from buying from any but my nearest relatives. That is to say I could only buy from my father, mother, or brother. So, what I did was this. My mother was alive at the time and I went to her and said, "Look, this farm belongs to your brother and I want to get it. We must put our heads together and see how it can be done." We then arranged that she should buy the farm, which she eventually did, and at the same sitting I bought the farm from her. She bought it from my uncle - who was her brother - and I bought it from her because she was my mother. But, now, what was the result, - it meant that I had to pay transfer duty twice. I had to pay the transfer duty on the sale from my uncle to my mother and then I had to pay it again on the sale from my mother to myself.

But you got the land ?- Yes, I got the land and I wanted it very badly.

MR. LUCAS: Why could your mother buy and why could not you? - Well, because the law debarred me from buying except