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from my very nearest relative, but my mother, being my uncle's sister, could buy from him and I could buy from her. Now, I want to say this - and I do believe this and it has always been my contention - that if the Natives in 1913 had been allowed to buy land or sell land to each other in this district, a large number of Natives would have sold their cattle and bought land. If, in 1913, under that Land Act, the Natives had been allowed to buy land, they would, after having been turned adrift from the farms, have sold their cattle and bought land.

Would they have sold their cattle? - I think so. The reason why they did not sell their cattle was because they knew that they could not buy land. They were advised to put their money into the banks, but then, after all, being what he is the Native has no trust in a bank and you cannot get him to put his money into a bank. So they simply roamed about the country with their cattle until all their animals had been wiped out.

CHAIRMAN: After the 1913 Act, did the Natives migrate to Bechuanaland? - Not in 1913, but they did in 1914.

Did any of them come back? - Yes, some of them came back.

Were those the people who were still partial to Sam Moroka, who would have been his followers or descendants of his followers in 1884? - After Samuel Moroka had killed his brother, a law was passed by President Brandt and a Proclamation was issued which put aside certain reserves for the followers of Sepapari who were in the reserve when he died. This law debarred all other Natives from entering this reserve with the exception of those who were in the reserve and who were followers of Sepapari. It excluded the followers of Samuel
Moroka and the result of that was that a great number of the followers of Samuel Moroka left this district and went to stay in Bloemfontein or some other big town. At any rate they went away from this district and went to live among the Europeans and never came back. Some of them actually followed him into Bechuanaland, where he went; after the year 1913, what happened was this. When these Natives were being pressed here and when they were running about with their cattle, some people came to them and told them that there was land somewhere in Bechuanaland which could be bought and where they could go and settle. So those people came back from here and they went from place to place collecting money and I tell you they did collect money.

What sort of people were those who came to collect money?—Well, some of them were Natives, and I know of one man who was an European, a minister. He collected a lot of money.

They collected money to buy land?—Yes, for these people in Bechuanaland. What has happened to that money, no man can tell you, but what I do know is that the land was never paid for. The result was that these people who went there hoping to find land where they could live in Bechuanaland were disappointed and that is why they came back here. It was not so much the love of Samuel as the fact that there was land and they did not have a place where they could stay in this district. That was at the bottom of everything. I know for a fact that certain Natives here, who were followers of Sepuari's, would never have followed Samuel at any time, but they did go because they thought there was land there on which they would be able to settle with their cattle and that they would never have to move.
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MR. MOSTERT: Who collected the money?—There were several people. One of them was an European minister by name of Lack. He was the Rev. Mr. Lack.

You do not know what happened to the money?—No, we do not know what happened. We do not know where the money went, we do not know whether any individual got it and we do not even know whether Mr. Lack is still a minister.

What is your opinion?—Well, my opinion is that a good deal of that money was misappropriated. In any case, we do not know what happened to it.

Surely it was not misappropriated by the Minister?—(No answer):

DR. ROBERTS: Is there not a slight amendment of that Proclamation, a slight alleviation allowing some of Samuel’s followers to come back?—Well, there is this. After a time, it was found that it was impossible to try and drive some of these Natives out of Thaba’Nchu because they were followers of Sepuari. When a man buys, the question is never asked whose follower he is. It does not hold water in this district. The only thing is, that Natives in this district complained very much about that law because, if a man has been away for a certain period, he finds sometimes that he cannot make a living here and then he goes to Bloemfontein or Johannesburg at some future time. He finds he cannot make ends meet there and then he wants to come back and, when he comes back, he finds that his rights here have been prescribed. He does not know what to do then.

SENATOR VAN NIEKERK: When are his rights prescribed?—After about ten years. Well, I am very much against that and I would say that he should be allowed to come back at any time. My contention is that, if a man can prove that he was a follower of old Moroka’s and that he went from this district
at a certain time, but that he was born in Thaba'Nchu, but that he had stayed here for upwards of thirty years, then I contend he should be allowed to stay in the reserve. I just want to say this. Things are getting very difficult for the farmers. Times are changing and the farmers in many instances cannot afford to keep on many Natives. Then the question arises what is to become of these Natives. The locations cannot keep them, the farmers are crying out and telling us that they have too many Natives and that they cannot keep them any longer. What is going to happen to these Natives? If no provision is made for them and no land is given to them, they will simply become criminals and they will roam all over the country causing endless trouble.

DR. ROBERTS: Would you open the door to all?—Yes.

I would open the door to all Natives of my tribe, I would throw the door wide open to all of them.

SENATOR VAN NIKKER: But is there not a danger there. Your location may become so congested that nobody will be able to make a living?—I realise that. I see that danger and I believe that it might happen, but I believe that if they had a place where they could stay, they would always be able to go to Bloemfontein to work there, or some other place. Or their children could go out to Bloemfontein or to the mines. The great thing is that they would always be sure of a place where they could go to, they could always be sure of finding their parents when they came back. They would always know, "When we go back we shall find our parents at such and such a place", and they would know that they had a home of their own, a home for their parents and a home for themselves. But our difficulty is that today we know nothing. We do not know whether we have any home at all. That happens now is this. A Native stays for a certain time with a farmer and
one day the farmer comes and says, "Ek kan nie langer vir jou hou nie. Jy moet nou trap." Well, he has to go. His children are somewhere in Johannesburg or in Durban or in some other big town. They write letters to the old address, but those letters never reach the person whom they are intended for. The parents have gone and the children do not know anything about it.

CHAIRMAN: It will break up your tribe altogether if this thing goes on?—Yes, it will break them up hopelessly.

On what ground is this prescription given?—On the ground that, when a Native attains a certain age, he has to pay a certain sum of money to the Native Board. I think it is a matter of 10/- per year. Now, if he has not paid that money for a period of about ten years, then his rights are prescribed. It really means this—a large number of these people go away, they leave their parents here, they go to work in Johannesburg or some other big town or on the mines. They forget all about paying their 10/- per year. They remain at their work, it may be for longer than ten years. They never enquire and, in fact, I do not think that many of them know that they have to keep their rights here by paying this fee. Then, one day they come back and then they find that they cannot come in.

They do not know that they have to pay the 10/-?—In many cases they do not. When they are here they pay, but when they are away they suffer through sheer ignorance. They do not know what the conditions are which they have to comply with to keep their rights alive in the reserves.

DR. ROBERTS: Have they not got any friends here who would step in from time to time to pay for them and keep their rights alive?—No.

MR. MOSTERT: Surely the Board would allow these
men to revive their rights when they come in if they have been working in Johannesburg or some other place? It is a very difficult thing.

What do the parents do when their children are away, do not they keep their rights alive? They find it very difficult. I am referring now to the children who go away from the place before they have been registered as residents of the reserve - I am referring to the people who would, in time, if they had remained in the reserve, have acquired rights of residency.

CHAIRMAN: Is that 10/- a payment apart from the local tax? - Yes.

Do you know what the origin is of that payment? - I do not know, it has been going on for years.

Has it been going on since the Republican days? - Yes.

(THE MAGISTRATE): Under the Native Reserves Amendment Ordinance of 1907, a charge of 2/6d was introduced, which was later increased to 10/-. Can you tell us what the Baralong Progressive Association is, do you know anything about it? - No, I do not know much about it, but I have heard of it. I have never attended any of their meetings.

DR. ROBERTS: There are two subjects on which I want your views. You mentioned in your statement, which has been handed to us, that you would like to speak on education and crime. Now, on education, have you anything to say to us in regard to the present system of education for the Natives. Do you consider it satisfactory or unsatisfactory? - The present education is not, to my mind, satisfactory. It appears to me that the curriculum is calculated to try and narrow the Native mind as much as possible. A Native has to learn subjects and matters almost exclusively of South Africa to the
exclusion of everything else. My opinion is this, that they want the Native of South Africa to know only South Africa and nothing else and that they want to try and narrow his views to such an extent that he shall not know anything about conditions elsewhere and they want to try and discourage the Native from going anywhere else so as to obtain an education.

Do you say that is the reason why he is not getting the education which you think he should get?—Yes, that is the reason.

Then do you consider that the education which you got is better?—I think so.

Now, with regard to the training of medical men, do you think that is possible in this country?—I think it was in 1926/7 or thereabouts, when there was a Commission going about collecting evidence on that point and I was asked to give evidence before that Commission in Bloemfontein.

Dr. Loran was a member of that Commission and, in giving evidence I said that, to my mind, it was impossible to have Natives trained in South Africa as medical men at the present time. I said that there was not scope for it and that even if there were scope for them, the present state of mind of the European towards the Native in South Africa was such that he could not sit at the same desk with a Native, with the result that the Natives, even if they were in schools or attending the same lectures, would always be in the position of having certain indignities meted out to them which would prejudice their schooling and their good training and would not enable them to get the same facilities which they would otherwise get. That is what I said then and I think that, at the present time, it is not feasible for the Natives to be trained in South Africa as medical men.
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Could they not take any portion of the curriculum, say the first three years?—Well, they could be trained in sociology, chemistry and other things, but if you take anatomy, for instance, I do not think they could be trained in that for the simple reason that they would have to go to Johannesburg or Cape Town and that would interfere with their proper training. I do not think you could train them properly at those centres. I think, in subjects such as chemistry, physics, etc., they could be trained at Fort Hare. I do not think, however, that there would be sufficient material for that kind of thing such an anatomy.

CHAIRMAN: Do you mean cadavres?—Yes.

In Johannesburg they would be available?—Yes, but not at Lovedale. That is my contention and I feel that, while certain subjects would be available to them at Lovedale, in other subjects they would not have the material required.

CHAIRMAN: But if a separate course were given in Johannesburg, as that Commission recommended, there would not be that difficulty?—No, there would not, but I do not think that a Native can at present be trained and qualify here in South Africa as a doctor.

You do not think that there would be enough to justify a separate Native medical school?—I would only agree to that under certain conditions and the conditions would be these, that their training would be just as thorough as that of an European. To my mind, if a Native goes in to become a doctor, he must become a doctor with all the qualifications or he must be nothing at all.

You mean that he must not be a quack?—That is it exactly. He must be a doctor and nothing else and he must be given every facility to become properly qualified, just the same as an European. If that cannot be done, then I would not
agree to his being given the opportunity of qualifying as a
doctor in South Africa.

If the training is carried out by the same professors
who carry out the European training, would you not agree to
that?— That is not the point. The whole thing would have
to be exactly identical with the curriculum that is given to
the European students.

It would not be possible to have a separate set of
professors for the Natives?— No, that is so. Therefore, it
would not be advisable and not feasible to train the Natives
here because I think that the Natives should be trained, if
anything, as well as the Europeans and possibly a little more.
An European medical man can always get there and when I say
that I mean this, — he can always go to the next doctor and
say, "Old chap, I am having some trouble with my patients,
come and see if you can help me", but that is not so with
a Native doctor. He cannot do that, and that is why, if
anything he should be better trained.

Why cannot a Native doctor do that? You mean because
a Native doctor is too far away from anybody else?— Partly
that, but also because European and Native doctors often do
not hit it off too nicely, with the result that it is not
easy for a Native man to go up to an European to ask for advice.
And if a Native doctor is just half boiled, then he will do
more harm than good and he will just be spoiling everything
for himself and for all the other Natives. Another thing
is this, that in places like Basutoland and in outside
districts, the Native doctor may be so far away from any aid
at all, that unless he knows what he is about, he will make
the position very much more difficult and he will prejudice
the case of those who have the good of the Natives at heart.
I am with you on the question of the necessity of training for Native doctors, but on the question of professional relationship, I would suggest to you that the point you made when we were speaking about the demonstrators would apply here too, that the sooner you try and arrange your professional relationships, the better it would be for everybody. Yes, I quite agree with you. I may say that I have been practising here for quite a long time and I have certainly not had any of the difficulties which have cropped up elsewhere. You may have heard that in certain places in Bechuanaland, Dr. Malema met with certain difficulties. That is the kind of trouble which I had in mind, although, as I say, that has not happened with me.

I understand that you have had European patients sent to you by European doctors?—Yes, that has happened to me very often. I have had no trouble of that kind at all. In saying what I did say, I was not talking about myself, but about the conditions of which we have heard in other parts of the country. I agree with you that it would be well if these questions of professional relationship could be satisfactorily settled.

MR. MOSTERT: You have many European patients here?—Yes.

Did I understand that European doctors called you in to consultations often?—Yes, I have been called in on many occasions for consultation.

DR. ROBERTS: Do you not think that you could possibly have medical training at Fort Hare, using the Lovedale Hospital. You know the place well?—Yes, I know it well and I have no doubt that, for a time, that might be done, but I am afraid that the clinical material would, in a very short time, not be sufficient. I do not think that Fort Hare is an ideal place at all. It is too limited and too far away from large
Native centres. If it were somewhere near King William's Town or near Cape Town where clinical material could easily be obtained, it would be very different, but at present I am afraid it would not answer its purpose for any length of time.

That is your definite view?—Yes.

MR. MOSTERT: In other words, you want a large hospital?—Yes, so that these people could easily be trained.

DR. ROBERTS: How would you explain that, although there are so many educated Natives, their wages have not gone up?—Most of the Natives who go to Lovedale and Hildown, when they get there have one thing in view, or I would say two things in view. One thing they have in view is to become teachers and the second thing, if possible, is to become ministers. Why that has happened is because they know now or because they have known for some time that Natives never get any kind of remunerative employment outside of these two callings — the Ministry and teaching. Now, a Native, whether he is educated or not, unless he is a minister or a teacher, never gets much in the way of pay. He works for a very little indeed, so little that really it is surprising to see them well dressed sometimes. It is really surprising, it is surprising to see that they are able to carry on at all.

CHAIRMAN: The ministry and the teaching profession are the only ones in which there is a demand and, therefore, I take it they all go that way?—Not only because there is a demand for their services, but because there is a little more pay in it for them.

It was the same thing with the Dutch people some thirty years ago?—Yes, that is so.

DR. ROBERTS: I am not quite clear that you have given me all the facts. Native wages have not increased during the last twenty years very much?—Not to any extent.
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Yet there are something like 300,000 Native children at school?—Well, the reason why that is so is this.

Yes, just let me put it this way. You have something like 300,000 Native children at school today and that has been so roughly for a number of years. Yet, the wages have not increased during the past twenty years. One would have thought that the number of educated boys and girls being turned out would mean that they would demand more wages so as to enable them to keep up a higher standard of living?—The Natives have always demanded a higher standard of payment, but the Government has consistently turned a deaf ear to that demand.

That is to say, you would require the Government to step in and say, "This is the lowest wages that shall be paid to a Native?—Yes, that is the lowest wage which is payable to a teacher.

MR. MOSTERT: Would you merely specify the teacher or the minister?—Well, as a rule, the Government has nothing to do with a minister. The ministers are paid by different people, but the teachers should definitely be paid on a better basis.

Do I understand that the teachers are getting a good pay and that is why the Natives want to go in for that?—Well, they get better pay than the other Natives, but really, for the services they render, they get very little. They are not paid for the amount of work which they do for the country. They are labouring practically for nothing. That is my candid opinion.

DR. ROBERTS: Do you think the Native is a sober man?—Formerly, the Native certainly was a very sober man.

Formerly?—Yes. In the olden days the Native used to take his kaffer beer, which was made in a proper and wholesome manner and it did not have the same disastrous effects
which the present kaffer beer is having. Today things are entirely different. The kaffer beer which is being made today is not as wholesome as the kaffer beer which was made by the old Natives.

CHAIRMAN: In what respect do you say it is not as wholesome? - In this respect, that in the large towns, and even in the small towns for that matter, you will find a great deal of this kaffer beer is being adulterated.

What is it being adulterated with? - Sometimes with methylated spirits and sometimes with absolute alcohol.

MR. MOSTERT: And with kadi? - Yes, and sometimes with kadi. I say that the kaffer beer at the present time is, as a rule, adulterated. It is adulterated with all sorts of potent spirits and even with tobacco, sometimes. All they want to have is a kick in it. There are certain cases where they actually go and put tobacco into the kaffer beer so that, as soon as you drink it down, you feel some effect. They call it, "Kill-me-quick".

What is the Native name? - "Sekgoali". And the trouble is this, that the kaffer beer is not made as it used to be made in the past. In the olden days, when the stuff was properly prepared, it was not made for sale. The Natives who made this stuff usually drank it among themselves, as a rule without any intention of selling it or of making any profit out of it at all. Today, we know that it is largely made with the object of sale and profit.

SENATOR VAN NIESKERN: They were not allowed to sell it? - No, but nowadays, although they are still not allowed to sell it, they do it all the same. And there is a lot of competition in regard to this kaffer beer making and you can say that nearly every woman who makes it today makes it in such a way that it shall be so strong that it knocks you over almost at
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once and then the story is spread "That woman makes the very best of kaffer beer". That is a fact and that is why I say that many of the Natives are not as sober today as they used to be in the past.

CHAIRMAN: It is a competition in producing a 'kick'?—Yes, that is so. The better the kick the better the beer.

DR. ROBERTS: The Native, as a body of men, is a good deal apart from crime?—A Native man, to my mind, is most law-abiding. I do not think there is a more peaceful man than a Native. Before he will do anything that is criminal, he has to be very much provoked. If his case is carefully enquired into, you will find that the provocation has been very great indeed before he will do anything that is criminal. That fact is known in all prisons. It is a well known fact that the majority of the inmates of a prison are poor people. That is so, because these people are sometimes driven to commit crimes by the fact of their poverty. They commit crimes which they would not have done if their conditions had not been so hard.

Now, you find that a Native is often accused of stealing a sheep. Well, if you look into his case, you will find that he was driven to that kind of thing by the fact that his pay was so very little that he could not live on it and the ration which he got from his boss — I do not know what it is in other districts, but in Thaba'Nkulu it is so small that it is insufficient for him. They get a bag of mealies which has to last them for a period of two months and, in the majority of cases, that is all the food which they get. They get no more than that and they do not get any meat, except in exceptional circumstances. It is very seldom that you meet an European man in this district who will give his Natives anything in the form of meat, and the result is that that which I have just described to you happens. A man cannot exist
on just a bag of mealies for two months. After a time, he finds that he wants something else. There is a craving for other foodstuffs and then that sort of thing happens.

MR. MOSTERT: It is not because he is poor that he wants meat?—No, I do not say that. Apart from the fact of his being poor, I do not think that a man can live without a taste of meat for any length of time. I admit that sometimes the kaffer beer has the effect of satisfying a man's craving for other things.

MR. LUCAS: You consider that this present diet is unsatisfactory?—I say it is absolutely unsatisfactory.

It is unsatisfactory for reasonably hard work?—Yes, and a good bit is demanded of them.

SENIOR VAN NIJKERK: Do you find that there is an increase in drunkenness, or rather, let me say, an increased desire for drink among the Natives?—Yes, there is an increased desire for drink.

Do you find that among the younger people as well?—Yes, there is that. Formerly, the Natives in this district did not allow the young people or the children to have any drink. You would never find an old Native man drinking with the young people, the children were never there. It was a custom for the old men to drink the kaffer beer and not have their sons around.

MR. MOSTERT: Do they do it now?—Yes, they do it now. A self-respecting Native man, in the olden days, would not be found drinking kaffer beer with his children. But that all seems to have changed.

And what about the women?—Well, the women drink now as well, but formerly they were not allowed to drink.

And now they drink with the men?—Yes.

Now they all drink together?—Yes.
CHAIRMAN: You referred to malnutrition as one of the causes of infantile mortality. Now, in view of the fact that the Natives are a cattle-owning people, how do you explain the malnutrition of infants?—Well, formerly the Natives had cattle and they had plenty of milk and the children always had ample. I can assure you that our people are very fond of milk and the Native who had cattle in the past always had an ample supply for all his wants. Then, after that, they lost their cattle. Before they were driven away from the farm, infantile mortality was not as high as it is today.

Now, in a location like the Thaba'Nchu location, where you say there are a large number of cattle, how do you explain the malnutrition?—You would be surprised if you saw the cattle.

Do you mean that it is the quality of the cattle?—You will find a man who may have ten head of cattle and if you were to ask him to show you the amount of milk which these ten head of cattle yield, you would almost fall on your back. It is really pitiful to see the little they get from their cattle.

Is overstocking producing that low quality of stock?—Yes. You can ask any European here and he will tell you that the majority of the Natives in the location, in spite of the fact that they are allowed to keep cattle and in spite of the fact that they have a number of milch cows, are obliged always to buy milk from the town. It is really extraordinary to see how little they get from their own cows, but the quality of the stock which they keep is of such a low order that they cannot get any milk and they hardly seem to expect to get any milk. That is the cause, very largely, of the malnutrition to which I have referred in my remarks.

Now, I come to another point. With regard to the question of chiefs, what is the feeling of the Baralong people here? Are your people here in favour of the maintenance of the
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authority of the chiefs?—About a year ago, or perhaps a little more than a year ago, a meeting was held of the Natives in the location. It was what we call a 'pitso' and at that pitso in the location, headmen were going to be chosen. They were asked to put up their own men for election and several names were put forward as nominations. One of the late Sepuari's children was mentioned, by name of Chief John Moroka. When it came to voting, he swept the boards. That shows the attachment which there is on the part of the Natives for their old chiefs.

You mean that nobody voted for anyone else?—That is so. When they were asked to say who were in favour of John Moroka, I think that everyone of us present stood up. That goes to prove how this affection still holds the minds of the Natives. They will always have that affection.

DR. ROBERTS: It is a great social factor?—Yes.
CHAIRMAN: Among the Bantu people generally, that keen regard, almost worship for the family of the chief, is still very, very strong— it is ingrained?—Yes, and in that they are like the Englishmen.

You mean, worship of the gentry?—Yes, worship of the gentry and the King. It is very strong with the Natives.

Can you say what is at the bottom of it?—Well, formerly these chiefs were supposed to lead their own people against other tribes, it did not matter what happened, the chief was everything. He was a leader in war, he was a lawyer, and a judge, he was everything, and what he said was absolute law. There was nothing else for it. He had one or two men to consult, but, as a rule, he was a dictator, like Mussolini.

SENATOR VAN NISBERK: He could do anything for the people?—Yes, the people would always listen to him and if he said, "Our enemies are now going to attack us and we have
to do this, or that, "his people listened to him and did what he said.

Do you think that there is any feeling that, by disregarding the chiefs, they are acting in conflict with the spirit of their ancestors? — There may be that, although perhaps that feeling is not really pronounced, but you must remember this. It takes some time for the Native to get out of his superstitious ideas. Natives have often come to me and said, "This thing is not true, but you look at it from that point of view and you think it is true because you have been to Europe, but you do not know the Native any more". That has been repeated to me, not once, but several times. They still believe that, if a great man dies, that great man goes to some other place, where he can stay and direct the welfare of his people and it is no use your arguing against them, you will not drive that out of their minds.

MR. LUCAS: You said that you wanted to make some remark about wages. You have mentioned something about feeding? — I wanted to say this. Nowadays, the Natives are paid differently by different masters. There is no definite standard wage for a Native labourer in this place. For instance, if you go to Tweespruit, you will find that, in the Tweespruit area, the Natives get more than the Natives south, in what we know as the pastoral part of Thaba'Nchu. In the Tweespruit area, you will find some Natives get about £1.5. — to £1.10. — per month, but it will be very difficult to find any Native who gets more than 1s. — to about 1s.1d. per month on the other side of Thaba'Nchu, on the pastoral side.

SENATOR VAN NISSE: That is probably due to the fact that the agricultural part pays more than the stock part. Is that not usually so? — Yes, probably that is so. The man
who goes in for agriculture will probably pay more now than the man who goes in for sheep and cattle.

Yes, I mean the man who goes in for agricultural farming pays more than the man who goes in for stock farming? - Yes. At Tweespruit, the farmers are agricultural farmers and they pay their Natives more than the farmers down south, who go in for sheep and cattle.

Do you know any farms where the Natives get just land and no money wages? - What they usually do is this. They say to a Native, "Now look, you have so many cattle, or you have so many horses, you must work for them". It really means this, that they are paid in kind.

MR. MOSTERT: In other words, they work for the grazing? - Yes, they work for the grazing of their stock, but I do not think there is a single case where an European would take a Native and say, "Jy must net vir jou kos werk". I do not think that that happens anywhere.

MR. LUCAS: No, but they have to work for a piece of land? - I know where that is done. They say to a man, "Die geld is skaars; ons kan jou nie betaal nie, maar wat ons sal don, ons sal jou 10/- per maand gee en 'n stukkie land vir jou om te ploeg, en vir jou vrou om op te woen, en ook vir jou kinders, en dan kan jy altyd mealsies daer op kry". That is what happens very often.

You spoke about malnutrition. Is that due to the poor standard of food which is available, or is it due to ignorance? - Well, the ordinary Native is not bad physically but it is due to the bad food which they get.

CHAIRMAN: But the Native does not suffer from malnutrition? - No, not the Native himself, except when there are reasons for it.

MR. LUCAS: What are the reasons? - Well he is paid
so little that he cannot afford to buy nutritious food. There are very many Natives who have to go for days and days without getting any meat at all, and I know that there are Natives who go for a month at a stretch without any milk at all coming their way. They simply have to live on mealie meal.

SENATOR VAN NIEKERK: The Natives that you are referring to, I take it, are mostly town Natives?—Yes, that is so. I have had children sent to me who were absolutely skin and bones and I have asked the mother, "What have you been giving this child, what have you been feeding it on", and they have told me that they have had nothing, that the child has just been living on kafferscorn porridge and nothing else. Then I have asked if the child has had no milk and the mother has told me no, there was no milk for the child. And that is the sort of thing of which you get a lot. And then there is one thing which I have noticed, and which is also doing the Natives a lot of harm, and that is their ignorance, especially in the upbringing of children. They do not know the ordinary rudiments, they do not know the first elements in regard to the health of children. Of course, that is something where we are trying to improve matters very considerably.

MR. LUCAS: Have you come across any cases of malnutrition on the farms or in the country?—Yes, I have.

What would you say that those cases are due to?—Well, they are also due to the fact that the children get nothing in the majority of cases sth except a little kaffers corn or a little mealie meal. That is in cases where they are away from farms like those at Tweespruit.

Would you say that that is due to poverty or to ignorance, or to both?—It is due to poverty and ignorance, but the greater part is due to poverty.

CHAIRMAN: What about milking their own cows?—At
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the present time, you will find very few Natives who own a large number of cows or cattle of any kind on the farms. They do not have that nowadays at all.

Do you mean that they have not got enough cows to give milk to the children?—Yes, that is so. And then, there is another thing as well. Formerly, the mothers never used to drink milk, all the milk was consumed by the males.

DR. ROBERTS: And they would not eat eggs?—No.

CHAIRMAN: Did not the children get the milk?—Yes, they did.

Is there more malnutrition in the reserves than on the farms?—Yes, much more.

Now, take the reserves in comparison with the town of Thaba'Nchu. Is there more malnutrition in the reserves, I mean in the rural reserves?—There is no location here. But there are Natives living here, are there not?—No, there are not.

MR. LUCAS: Do not any of the Natives live in the town?—No, none, except perhaps a boy or a girl who may sleep in, but the majority of these people are not in the town at all, but live outside.

In this district, do you notice any change in the status of the women? Are they becoming freer than they used to be?—Do you mean morally?

What we call emancipated?—Well, I will say this in reply to that question, that you will find at the present time that the men have not such a firm hold on their womenfolk as they used to have and there is another thing which you find, the women are going away from their husbands, they go to Johannesburg or Bloemfontein much more so than used to be the case in the olden days. I do not know whether that is what you mean, or whether you call that emancipation.

DR. ROBERTS: Do they leave their children behind?
A great many of them do, unfortunately.

Do you mean that the Native women leave their children behind?—Yes, they do it almost every day.

MR. MOSTERT: That sort of thing was not known before?—No, it was never known in the past.

MAJOR ANDERSON: Do these women come back again?—A few of them come back. If we take the women on Lurie's farm, the majority of them were married women in Basutoland who have left everything behind and who have come to the Free State here and quite a number of them never go back.

MR. LUCAS: Do they come to live with other men, or are they prostitutes?—They are prostitutes and the condition of immorality there is very bad indeed.

Would you say that their presence there constitutes one of the reasons why Mr. Lurie can get all the men he wants?—Well, as a matter of fact, that is the reason, and it is a fact that, at Lurie's place, any Native can go there and get a wife any day he likes. That is an absolute fact, and it is well known among the Natives, and that is why Lurie has no difficulty.

Can you tell us, can you express an opinion as to the main cause for this change in the attitude of the women and whether anything can be done to put a stop to that?—Well, the main reason why this has happened is because the Natives can go away into Bloemfontein, or can go anywhere and obtain work there and they are never questioned. There is no question asked as to how they go there or what they want. When a woman goes to Lurie's place, she is never asked anything. She simply goes there and stays there and, as long as she can go and cart wheat or scoffle potatoes or reap mealies, no questions are ever asked of her.

CHAIRMAN: The law does not uphold tribal or parental
authority?—No, that is so.

SENATOR VAN NIEKERK: Do you farm with sheep?—Yes, I do.

What becomes of your sheep that die?—I have never heard of a sheep that dies. The boys show me the skins when I go there and they say "so many sheep have died, here is the skin", and that is all I know about them. I believe they eat them up as soon as they are dead.

In a stock-raising country where you have mealies and sheep like you have in the Free State, the percentage of sheep that die of 'geil-sickness' or some other disease must be quite considerable?—Yes.

And that should give the Natives a fair supply of meat?—Yes, that is so. You know, formerly, the Natives were in the habit of eating everything that was dead. They did not eat only sheep, but they actually even ate horses and donkeys that had died. But a little while ago there was an outbreak of anthrax and some Natives ate some beast that had contracted anthrax and they died as a result, and if it is anything a Native is afraid of, it is death. The result of that has been that, although today they still eat a dead sheep, they do not go for it so baldly or so readily as they did in the olden days. That is on account of the experience which they had of anthrax. And I take it it is a very good thing. And the farmers today are not allowed to let the Native eat the dead animals for fear of their contracting anthrax. As a matter of fact, the Natives themselves are a great deal more careful now than they used to be.

MR. LUCAS: So that that is going to aggravate the position so far as the ration of meat is concerned, or so far as their meat diet is concerned?—Yes, that is so.

One big point put to us is dealing with the influx
of Natives into the town. Now, that is a very serious problem and the people in Kroonstad have just been telling us about it. Have you any remedy you could suggest for that? - Unless the Native conditions are altered considerably, there is no possible hope of counteracting the influx of Natives into the town. At the present moment, the conditions on farms and in Native reserves are so bad that I do not blame some of the Natives for drifting into the locations. The only thing that can be done - and I doubt if it can be done - and I do not think it will be done in the Free State, - is to set aside a certain area as a Native reserve. But I know the Free State. I have lived in it all my days and I cannot see that the people here will do it. I know the Dutch people in the Free State, I know them well, I have lived side by side with them and, knowing them as I do, I realise that they will not set aside any district in the Free State for the use of the Natives. As a matter of fact, they would take guns before anything of the sort would be allowed to take place. That would be the attitude of the people of the Free State so far as the Natives are concerned.

And you think there is no other remedy? - The only other remedy would be if certain districts were set aside, say in the Transvaal or somewhere where the Natives could go, but I do feel this, that the Natives will not readily go there because they do believe that these districts which are set aside for them, would be set aside for them because they are known to be hopeless and they will think that they are only going to be sent there so that they may go there and die, and that being so, you will not get the Native to go there.

In other words, there is a fear among the Non-Europeans that they would not get a fair deal and that they
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would be done down?—Yes, and even in this district it is my firm belief that it is not the intention of the Government or the wish of the Government to help the Native farmer in any way. I feel that I must say this and I feel that what will happen in time is that the Natives will lose all the ground they have here and as soon as a sufficient number of them have lost their ground and only a few farms are left here in the possession of the Natives, the Government will come along and say, "Look, you people, you are now finished and there are only a few of you left, we are now going to put a value on your ground and we are going to pay you out and all of you can either go to the Transvaal or go into the reserves". That, I am afraid, is what is going to happen and I do feel that that is so.

DR. ROBERTS: Do you really believe that?—I do. Do you not think that the last Land Bill does not really carry out your view?—Well, that has not stopped the selling of Native farms to Europeans. It has not had the effect, which may have been intended, of stopping the selling of Native farms to Europeans.

I am referring to the Land Bill of the present Government?—Yes, I know what you are referring to. I just want to say this. In 1926, a farm belonging to one of my relatives was sold to a certain European. Now, this farm happened to adjoin my own farm at Tweespruit and I was very keen on buying it. On the same day, that the sale took place I got to know about this and I at once went to see the Assistant Magistrate here, Mr. Steytler. Of course, the Government had not yet given its approval or its sanction to this sale and that sanction still had to be given to make the transaction complete. I told Mr. Steytler the position and I explained that this farm had been in the hands of my
relatives for a long time and, if possible, I wanted to keep it in my family. I asked him if possible to influence the Government not to allow the sale to take place. I did not want the farm to be sold to this European and I asked that I should be given preference in securing its possession. If the Government could refuse to give its sanction to the sale, the farm would have to be put up to auction again and I would then try and secure it. Well, Mr. Steytler was a great friend of mine and he at once wrote on my behalf to the Minister of Native Affairs and the Secretary for Native Affairs. He told the Secretary for Native Affairs that I had been to see him and that I had offered to pay more for the farm than the European purchaser had done. The farm had been sold for £10 per morgen and I offered to pay £12 per morgen. Well, Mr. Steytler wrote his letters to Pretoria on the same day, but I still felt anxious and, being very keenly interested, I decided to go to Pretoria myself. I got into my motorcar, proposing to go to Pretoria. I got as far as Ventersburg Road and when I got there, it was raining cats and dogs, so I told my boy who was with me "I have not told anyone where I am going and I do not want anyone to know. Now you stay here with the car and wait until I come back". I took the train to Pretoria so as to see the responsible Ministers myself. When the letters from Mr. Steytler arrived, I was in Union Buildings myself and the letters were read in my presence. Now, I want to make this quite clear, the Assistant Magistrate Mr. Steytler had not recommended the sale of the farm to an European. So there was every possibility of the sale not being sanctioned and, as a result of the interview I had, I came back with high hopes. But, somehow, I was not yet
satisfied. I know General Hertzog and I decided to write a private letter to him, which I did, and in which I laid the whole position before him. I told him that this Native was a relative of mine and I pointed out that, in my opinion, the farm should be sold to me or otherwise be put up to public auction. I made a strong case, but General Hertzog replied to me and told me that, seeing that a Native had sold his farm voluntarily, nothing could be done and that, consequently, there was no alternative but for the farm to the European. And so it went to the European and I did not get it.

Well, that taught me one lesson - it taught me that even if the Magistrate here or the Assistant Magistrate tells the Government to help the Native, in spite of that advice the farm was sold to an European, and the sale was sanctioned. I do not know of any other similar case, but I say that if the Government is going to act in that way, well then it is as plain as A, B, C, to me that it is not the intention of the Government to do anything to help us Natives.

SENATOR VAN NIEKERK: Yes, but the sale had already taken place there, had it not? - Yes that is so.

The deed of sale had been completed? - No, there is no deed of sale between an European and a Native until the consent of the Government has been given.

But if the consent were given? - That is just the point, the consent had not been given. I actually got there before the Governor General or before General Hertzog knew anything about it, but in spite of my representations, sanction was given for the sale to go through.

Now, you say you do not know what to do with the Natives; you say that more land will have to be given but you do not think that you will get more land in the Free State.
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But if your Native can stay in the reserves, if he can just have a home there, if he can go to Bloemfontein or to the mines to work and come back after, say, nine months to visit his people and then go back again, would not that solve your difficulty?—That is what I said, but the Natives are not allowed to come back to the reserve. That is the crux of the whole matter.

Then you do not require more land?—Oh, yes, we do require more land. You see, the reserves are so very small that they cannot absorb all the Natives who are landless. That is the whole position and the whole difficulty and that is why I say that further provision has to be made to give the Native some home where he can settle. I admit that it is a very difficult question. My opinion is that the position would be made very much easier if the Natives who have been followers of Moroka and Sepuari were to be allowed to enter Thaba'Nchu.

Your main point is that you have not got enough land on which your Natives can settle?—Yes, that is the principal point. And there is this danger, that the land is passing out of the hands of the Natives into the hands of the Europeans.

You say that that has been going on for some time?—Yes, it has been going on for a long time. It is a real danger. I have given you an indication of what is taking place and I do feel that Government sanction should not be given to land being alienated in that way.

DR. ROBERTS: Do you really fear that the Government may eventually say that they want to buy out the Natives who are left in Thaba'Nchu?—Yes, I have explained my position there and I think it is a real menace to the future welfare of the Native races of South Africa.

You really think so?—I do.

The Commission adjourned from 1.20 to 2.30 p.m.
Messrs. Panyang and Pula

MR. WALTON ZACCARIAS PANYANG and
MR. SELITA PULA,
WERE CALLED AND EXAMINED:

CHAIRMAN: I understand that you wish to make a statement?—(Mr. Panyang): I do not want to go over the same ground as was covered by Dr. Moroka, but I want to say a few words on one or two points which the doctor has not touched upon. First of all, there is the question of the detribalisation of the Baralongas in this district. As far as we know, the trouble between Moroka's children was more or less the result of instigation by the Europeans. In fact, we know it was more or less at the instigation of the then Government, the Republican Government.

MR. MOSTERT: Under President Brandt?—Yes.

SENATOR VAN NIEKERK: Where do you get that from?—I can prove it.

It does not interest the Commission what happened then?—Well, if you do not want to hear that, then I shall leave it. At that time, there were reserves in this territory or annex and the Basutos who were there got farms where were held by the Government and leased to European farmers. And these farms were held for the purpose of putting Natives on, if the reserves should get full. The present reserves are very much congested and the position today is that our people have nowhere to go and that applies particularly to the Bechuanas. The Bechuanas cannot go into Basutoland, because it is not their country. A few of them have gone there, really because they could not go anywhere else, but the majority, if they can possibly help it, do not want to go to Basutoland or to the Cape Colony or to any of the Protectorates. They still want to go to these reserves if it is at all possible for them
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to go there, but, according to the Proclamation, they are prohibited from going there.

Of course, the Government are not sticking strictly to the wording of the proclamation, but still they are making such reservations as will not allow a lot of people to go there. That creates a very great hardship because these people go about and they try to find work on the farms and, if they cannot find work on the farms, there is nothing left for them but to go into the towns and into the urban areas. Now, lately again, they have been obliged to leave these urban areas, if they have not found work there, and the question now arises, "Where are they to go?". My contention is that the Government should provide for these people.

DR. ROBERTS: Where do you want the Government to provide for them?—I feel that it is the duty of the Government to find land for them.

Where?—The Government should find land for the people who come from the Transvaal, for the people from the Free State, for the people from the Colony and for the people from Natal. The people from the Free State should have land given to them in the Free State, the people from the Transvaal should have land in the Transvaal, those from the Cape should be settled in the Cape Colony and the people who have come from Natal should be placed on land in Natal. I say that that is an obligation of the Government and I cannot see how the Government can get out of that. We have been asking the Government for all these years to make provision for the people in the Free State, but, up to now, they have not done so.

I now want to say something about the 1913 Act. When the 1913 Act came into operation and the people were ousted from the farms, the Natives found it impossible to go anywhere. Mr. Dower, who was then Secretary for Native Affairs, came to