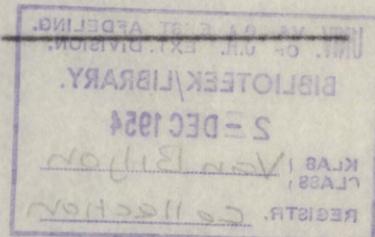


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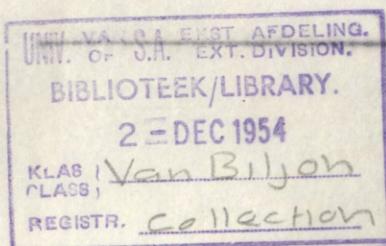
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NATIVE ECONOMIC COMMISSIONVRYBURG, 27th FEBRUARY 1931, 9.30 A.M.SEVENTYTHIRD PUBLIC SITTING

## PRESENT:

Dr. J. H. Holloway, (Chairman)

Major W. H. Anderson,	Mr. F.A.W. Lucas,
Dr. H. G. M. Fourie,	Senator P.W. leRoux van Niekerk,
Dr. A. W. Roberts,	
	Mr. C. Faye, (Secretary)

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MR. CLIFFORD ST. QUENTIN called and examined:

CHIRMAN: You were Inspector - or rather Superintendent of Natives for Bechuanaland up till 1902 ?- Yes.

Bechuanaland, then, was not a particular district but the districts comprising were then referred to as Bechuanaland ?- Yes.

They are Kuruman, Vryburg and Mafeking ?- Yes.

You are Inspector of the Vryburg Urban Native Location ?- Yes.

I think you have seen the list of subjects on which the Commission is taking evidence ?- Yes.

Would you care, before we proceed to questions, to express your views on any of the subjects mentioned in that ?- No; I think, if you would kindly question me, it would be better.

Well, taking the Natives as they are here today, and comparing them with, say, 30 years ago, could you indicate to the Commission any striking changes that have taken place in that period in their conditions - or take it further back if you like ?- I can certainly say today, from my knowledge of the Natives, that they are morally, physically and financially in a bad way; they are going to grief entirely

compared with what they were in former years.

Now, when you came here, was that before the alienation of their lands, which the Magistrate spoke of ?- Oh, yes. I have had experience of them since 1880. I was in this territory in 1880 and have studied the Natives more or less since then.

Now, to what do you ascribe this deterioration ?- Well, they have fallen away from their chiefs. Under their chiefs they were a decent people, but they are getting away from their chiefs; they have fallen away.

The restraint there was on them under the chiefs has disappeared ?- Yes.

Why is that ?- Well, coming into contact with Europeans and different things. Of course, at the time I am talking about, this was purely Native territory; there were very few Europeans in the country.

But would the fact of coming into contact with the Europeans destroy the authority of the chiefs; they began drifting away from their chiefs; they would move, perhaps, to some town or other and would remain there.

But those remaining in the reserves which are still in existence, are they also breaking away from the authority of the chiefs ?- Oh, yes.

In what ways can you notice that ?- Of course, I have not been out in the country much during the last 20 years.

I see you are referring more to the urban Native ?- Yes.

You say that economically they have gone backwards. To what would you ascribe that ?- Well, to their mixing with Europeans. Drink is their bête noir, or whatever you like to call it. Where they can get drink, they are gone in.

Are you referring now to European liquor ?- Yes; when they cannot get European liquor they go in for the other stuff.

In former years, they never used to take this "honey" beer, or "Sugar" beer as they call it - "kadi". Now, for the last 30 years they have been drinking it and making it from sugar. Well, that ruins them physically; their health goes; it is injurious.

Do they prefer these stronger things to their own Native beer? - Oh, yes.

Is that fairly general? - From what I know of it, it is.

Are you referring there again to the urban areas? - No, to the outside, when I still had something to do with it. Of course, when I left the service, I was on my farm for about ten years.

"Kadi" is a concoction they make themselves? - Yes.

But do they have facilities legally, or illegally, for getting European liquor? - Certainly.

Legally? - No, illegally. They are not supposed to buy it or be allowed to have it; if they get it it must be illegal.

Is there considerable illegal traffic? - Yes.

When you say, therefore, that they are going backwards economically, do you mean that they spend so much of what they have in this way that they really have not enough to live on properly? - That is the point; their wives and children have to suffer.

Have they less to spend now than they had in the past? - No, I cannot say that.

Do you think their crops - I am talking now about the rural areas - are just as good? - Well, they are not so good anywhere in Bechuanaland as they used to be. We have had a complete change in the country for 20 years; the crops have deteriorated and every year the rainfall has not been what it should be.

element of  
Is there any/encroachment of the desert by drift  
sand ?- It is very apparent when the wind blows from the  
north.

Yes, but I mean are areas which were formerly culti-  
vatable, definitely covered over by the edge of the drift  
sand ?- I cannot speak of that, I have not been out that  
way lately.

You think they are not getting quite as good crops  
owing to adverse atmospheric conditions ?- Yes.

Now, with regard to their animals; are they worse  
or better off ?- They are worse off.

In what way ?- Well, there are so many diseases now  
compared with what there used to be. At the time of rinder-  
pest, these Natives were rolling in wealth as far as their  
idea of cattle is concerned; they have numbers and numbers  
of cattle; practically every family was ruined; the families  
were all broken up.

As a result of the rinderpest ?- As a result of the  
rinderpest.

Would you just explain how that happened; how did the  
rinderpest break up the families ?- They had nothing to live  
on; they trekked about the country trying to get food.

That helped to break the family system and probably  
also the chief's authority? - Yes.

Did many of them go elsewhere out of Bechuanaland to  
find work ?- Yes.

So that, really, you would consider that they have  
not as much to spend now as they had before ?- Well, perhaps  
they are earning more money.

As against that, they have cash earnings now ?- Those  
who like to work, but otherwise they are no better off.

Now, in the days before the Boer War - before the  
rinderpest, did many Natives from here go out to work ?- The

only place they used to go to work is the Kimberley mines; that was the chief place. There they were quite satisfied to work; they used to be well kept and come home with their earnings. Today they wander about and go to the different diggings, but very few of them, when they come back, bring anything with them.

SENATOR VAN NIEKERK: Why have they left off going to the Kimberley mines? - There is not the call for the labour; that is the point.

CHAIRMAN: But I expect any of them who can find work there go there? - Yes.

But the numbers that have to go out for work are definitely on the increase now; do more go out now than before the rinderpest? - Yes.

So that they get more money than they got in those days, but they have less from their own lands? - Yes.

You referred to their physical deterioration; is that due only to the use of liquor? - No; disease has a lot to do with it, and intermarriage; these things did not happen in the old days.

Should that introduce any physical deterioration? I should think it would bring in new blood? - It depends on the state of the blood.

But still, on the average, if one member of the type has very bad blood, this blood would be improved by the mixture, I take it? - I am only talking from the Baralong point of view; they are quite a different people from what they were. Their offspring is not the same. There were three or four tribes and different branches in the districts, of which I was superintendent.

You got a physically fine stamp in the old days? - Yes  
That has now gone? - Yes.

Can you give us any information as to the introduction

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of venereal disease among them; is it a recent thing; when I say recent, I mean inside your own experience? - It is the same thing in nearly every country throughout the world, is it not? It is not only among the Natives. Well, the story goes that, in the old hunting days, in the time of Gordon Cumming, he brought up a lot of these Griquas from Griquatown and they were supposed to have introduced that disease among the Natives; they called it the corunna sickness. At anyrate, there were these hunter people that used to come up from Griquatown way, or from the Vaal River, we might say; they were supposed to have introduced the sickness here, - it might have been before Cumming, but it is certainly before any Expeditionary Force came that the disease was here.

Then, of course, it kept on spreading? - Yes. If you will refer back to the Blue Book reports, in every early report I mention about this sickness as being on the increase and the necessity for some steps being taken to prevent it.

When, can you remember, did you first draw attention to it? - I first reported in 1886, I think it was in the Blue Book.

Is that the British Bechuanaland Blue Book? - Yes, I believe there are still some of them here.

To what would you ascribe their moral deterioration otherwise than the breakdown of the authority of the tribe and the chief? - Well, I do not like altogether to mention it, but I suppose I might. You see, under their chiefs they had very particular laws, especially with regard to women, on the lines of the old Levitical law, as to women's purity, as to whether she is clean or unclean. Then civilization comes along and this was all laughed at. "These rules are ridiculous", and the Native women started wearing clothes,

whereas before they were in their ordinary Native dress. One said, "Put on clothing", the old story goes, and they lost their honour for their ideas of decency. There may be a lot in that.

The figleaf was quite sufficient ?- Yes.

Is it not the case here, as we found it in other parts of the country that, under the tribal system, they had certain sanctions which were reinforced by certain punishments for breaking their own moral code ?- Yes.

And now they are no longer allowed to punish for breaches of their own moral code ?- No.

I suppose confusion came in by the introduction of the European moral code ?- Yes.

Now, the system of lobolo, or bakahalidi, is presumably generally practised here still ?- I do not know of recent years, but it used to be.

With regard to the town Natives, with whom you are still in touch, is that being applied ?- No.

The town Natives marry without lobolo ?- Apparently.

You mean, when they marry in Church there is nothing said about it ?- No.

But is it not just carried on surreptitiously just the same ?- It may be.

Or do you not have any knowledge of it ?- I do not think there is much.

In order to safeguard his claim to his children, a man probably would still pay lobolo ?- Yes.

Although it is not done ordinarily ?- No.

Before you left the countryside, was there any sign of overstocking ?- No.

They had plenty of room for their cattle then ?- Oh, yes.

And do you say they had less trouble with animal diseases than latterly ?- Yes.

Did not you have trouble with galamsikte in the old days ?- No, it was unknown.

When was that introduced ?- I do not know how many years it has been running now. Perhaps some farmer may be able to enlighten me on the point. The only sickness that we knew of in the old days was the stavasikte (?), but that was peculiar to cattle in the Kuruman district, or where there is the calcareous tufa forms; at anyrate, in a particular district where this stavasikte was, it affected all cattle along the Karoo Range, from the Campbell on to the Orange River; it was common there then; it affected breeding cattle.

SENATOR VAN NIEKERK: They did not die much ?- Eventually I think they did; but that was the only sickness. Of course, he used to have lung sickness to contend with and sponsikte (?) and all those sort of things; but he could deal with that.

CHAIRMAN: So that the Natives of that time really had very little trouble as regards cattle ?- Very little.

Could they reckon on a calf more or less regularly every year from a cow ?- Oh, yes.

And many of the calves did not die ?- No. I would say that practically the only disease they used to get would be sponsikte. Of course, there is a difference now because the reserves are fenced in.

How does that affect it ?- Before that, the cattle used to roam at will and they were then all brought into the reserves.

You mean, they roamed over into European areas or unoccupied areas ?- Yes, at that time.

And now, as the land has been occupied, their confines are getting narrower ?- Yes. My remarks about overstocking were with regard to the time before they were fenced in.

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Are the reserves generally fenced in now ?- I think so.

DR. ROBERTS: One is very interested in what you say with regard to the declining powers of the chiefs and the moral decline following; but it is remarkable that, out Geneva way, where the chiefs are still powerful and ruling, the declension is more there than elsewhere. You could not give any reason for that, I suppose ?- Well, I can only put it down to the deterioration of the chief.

Well, he was not one of the most enlightened men in the world, the old chief; but elsewhere, down towards Campbell, if you go down that way you have still the power of the chiefs and yet the chiefs are declining. What I am trying to get at is, it may not be due entirely to the passing away of the power of the chiefs ?- (No answer).

CHAIRMAN: A chief has power to try pretty well every case except murder ?- (No answer):

DR. ROBERTS: He can do that yet; he has a civil and criminal jurisdiction in Bechuanaland? Has he still that?

Yes. Now do you not think that the Native men, the Expeditionary Forces brought with them and also a good many of the women, too, spread the disease ?- Of course, they might have done.

That is given, as you know, as an explanation why syphilis is more common among certain tribes than others ?- That is quite possible.

So you would not say that either the Batlapin or Bapedie were a remarkably physically powerful people ?- No; they were considered as of Bushmen strain.

MAJOR ANDERSON: As regards agriculture, you say they are not getting the same crops. Is anything being done to improve their agriculture, such as demonstrators and so on ?- I am not aware of anything.

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DR. ROBERTS: There are no inspectors in this district ?- No.

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MR. CHARLES EDWARD STEWART called and examined:

CHAIRMAN: You have seen the list of subjects of the Commission ?- Yes.

Are there any points on which you would like to make a statement ?- I would rather you asked me questions and then I to elaborate on them as we go along.

It might be easier if you spoke to the notes that you have made; it makes it easier for the Commission ?- I can go along on the Questionnaire. In the first place, I have been up here in Bechuanaland for the last 41 years and for 39 I have been in close contact with the Bechuana's on the Morokwen Native reserve. From 1892 until 1894, I was a non-commissioned officer in charge of the Morokwen Police. In 1924, I went into business as a trader and from then, on to 1930 I was a trader. At present I am manager for the Cape Asbestos Company in the Vryburg district. I think I am the largest employer of labour in the Vryburg district; I have in my employ anything from 300 to 400 Natives. I

I think there is no doubt that the tribal system in the last forty years is breaking down, and it is very difficult to arrive at whether it is the fault of the chiefs or whether it is the contact of the Natives with the White man, but I think a good deal of it is due to the Native going out to work and that sort of thing. They are losing respect for the chiefs. There is no doubt the chiefs of 40 years ago were much better men than the men you have today. I think so.

DR. ROBERTS: That is, you would not put down the

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whole of the declension to the passing of the power of the chiefs ?- No, I do not think so. You see, in 1896 we had rinderpest at Morokwen and that undoubtedly gave the Natives a nasty knock. The Morokwen reserve, I think, is the largest Native reserve in the district. In that reserve alone, I know the late Major Scott, who used to be a great friend of mine, who was then on the reserve and living with me, took a census, and 16,860 cattle died. Well, that gave the Natives a tremendous knock. Prior to that, the Natives were going only to the Kimberley compounds. There they were really well treated and they got every facility for sending money back to their families. That was accentuated, afterwards, after rinderpest, when more went to the mines to work.

SENATOR VAN NIEKERK: How is it they lost the hold they had on Kimberley? - Well, I am going to that. In 1907 you had the American financial crisis, on account of which, at that time, De Beers Co. practically closed down. Then the Natives had to look for some other source of labour or place to work at. The consequence was that most of them drifted away to the alluvial diggings. That has undoubtedly been the curse of the Natives; they have not been protected against themselves and there is nobody to advise them to send money back to the reserve; consequently they have been spending the money and the wives and children on the reserves have been practically starving. That is happening today.

CHAIRMAN: The limit to the temptation set before them by their being in a compound is a good thing ?- Oh, yes, undoubtedly. You see, De Beers Company in the compounds had a postal order office, where the Native could go when he got his pay and remit to his wife. I know, up till 1913,

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I was postal agent in Morokwen and, before I sold my stores there, I had as much as £300 and £400 coming through in a month from the Kimberley compounds. Well, that is a thing of the past now; today there is nothing coming in.

CHAIRMAN: Will you proceed to the next point please? - I have practically mentioned the powers of the chiefs; that is gradually disappearing; but I put that down as being due to the contact of the Native with the White, as far as Bakahalidi is concerned; there is very little of that now. There is a certain amount of it, but the women today are gradually being educated up to the fact and they will not be married in Church. The consequence is that there is very little of that going on although I believe the fathers, if they are not men who belong to the Church, still insist, even if the daughter is married in Church, on having mohadi, but there is very little of that going on now.

Between Christian Natives who marry in Church, do you know whether it is done surreptitiously? - Not much; well, there is a certain amount of that, I think, and I do not think the morals of the Natives are practically what they were forty years ago; they are just about the same; I do not think there is very much difference, it is only more public, that is all.

DR. ROBERTS: You do not think the women demand lobolo even in the present day; that they are more anxious than the men? - No, I do not think so.

CHAIRMAN: It is rather an important point, because practically everywhere we have gone the lobolo system is as much in force as it was before the European came here, even amongst Christian Natives? - Where the father of the woman is still a Native who has not been a Church-going Native, he insists on mohadi.

Elsewhere, we found that even if the marriage takes place in Church, the lobolo is given; it is not done openly? - I quite believe that it may be, but in the Morokwen Reserve I made particular enquiries. When children are born, the grandfather of the child keeps the cattle, and, as the child gets up to the age of puberty, he <sup>has</sup> it back to them. It is not as a recompense for the father losing the daughter, but for the children. It is handed back to the child when the child grows up. There is one other curious thing about this mohadi - I do not know whether you know it or not - that marriage, according to the Native custom is not consummated at all until a child is born.

It is not regarded as consummated? - It is not regarded as a legal marriage according to Native custom, until a child is born. There is quite a lot of trouble amongst the Natives when a child is not born; the man wants his mohadi back again. There is not much of that now, but it was quite common 30 or 40 years ago. Now, as far as mohadi and overstocking of the reserve is concerned, there is nothing of that sort out that way; I am simply speaking of the Morokwen reserve - that at certain places is overstocked, but it is on account of insufficient water on the reserve. It is a very large reserve - 150,000 morgen; a third of the reserve is not beneficially occupied at all on account of lack of water. It is only a matter of finding water on the outside lying portions of the reserve.

Is there underground water that could be got? - Yes. I am right up beyond the reserve and I have one borehole there at 288 feet.

Giving a good supply? - A fair supply; but I think, towards Heuning Vlei, you get more; you have at least 40,000

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morgen there that has no grass on it because there is no water. That is one of the causes of diseases among Native cattle today; it is due to the cattle not getting sufficient water; they have to go six or eight miles away into dry grass; they are probably three or four days away from water; they feed themselves on dry grass and they have no moisture to aid digestion. That is my opinion on it. I do not know whether it is correct or not.

But does the fact that the bulk of the cattle do not get water more than once in --- ?- Three days. You can go to any of the water holes and see hundreds of thousands of small stock standing round the water holes waiting for water.

Forming a queue ?- Yes, that is right.

But is there enough water for the animals who go there? - Yes. They only want to prevent more animals on the reserve. There are only a little over 4,000 Natives on the Morokwen reserve.

SENATOR VAN NIEKERK: They want more water; is that it ?- Yes.

They have a fund, have they not ?- I do not know whether anything is being done at present, of course, but the difficulty here with the Native is, if you put down a borehole and erect a windmill, the Natives know nothing about it; the windmill goes for a few months and then goes out of order and there is nobody to put it right.

CHAIRMAN: They also regard parts of the windmill as useful implements ?- Probably they would, yes.

Carry on with the next point, please ?- The centre of the Morokwen reserve has what we call "Haaskbos"; during the winter, there is hardly any grass on it, and this haaskbos dries out, other bush comes up, and the haaskbos

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does not come up again; it is being gradually silted up with sand there, undoubtedly from the West.

This vaalbos and sand rosyutjebos - ?- They are beneficial to the stock.

That looks rather like the reverse of overstocking ?- Yes.

With regard to the size of the Morokwen reserve, the Magistrate tells me it is - ?- 160,000 morgen; I said 150,000. I think it is the largest reserve in the Vryburg district, in fact, the second largest in Bechuanaland.

Is there good arable ground ?- Oh, yes.

Is there much of it ?- A good deal of that is outside, where there is no water. In the centre of the reserve, there is a circle where it is all haakbos and limestone; it is too far from the water for the cattle to go; water must be found right away out in the sand belt.

But is there any considerable amount of ploughing done? - A fair amount. I have tried for the last forty years to get them to manure the ground, but they will not do it; there are hundreds of thousands of tons of manure lying there, but they will not use it.

Will you carry on with the next point please ?- The next point is, the Natives going from the reserves and working on farms. There are quite a number of Natives who do go on to the farms, but I can tell you they undoubtedly prefer going to the mines and it is only the very very poor Natives who have no stock at all who go on to the farms - mostly what we call "Bakhalidi" and "Vaalpens". If they are living on the reserve, they are just as much a slave to the Bechua as fifty years ago. If the Bechua gets a good grain season, he will not work, whereas you can get the

vaalpens to come out all the year round.

When you say they are slaves to the Bechuana, do you mean that they hand their over from one to the other? - Not in that way. 40 years ago, when I came into the country, each Bechuana family had so many female vaalpens' as their slaves. A certain number remained under them as servants and that sort of thing; others went into the Kalahari, hunting. I know, about five years ago, I had trouble on the mines; when I started there first I had quite a number of vaalpens' working for me and on pay day I found quite a number of these fellows coming up and trying to take the money away from them and I stopped it.

Have you any idea from where they come? - Well, I have endeavoured myself to find out. The Vaalpens themselves say they were the original portion of the Bantu tribe that came south from the north. Then, one called Batharo, who was the fighting man of the main Bantu race, came from the North; they were sent on ahead with the women, and I believe that is the reason why the Bakalahidi today has the high cheek bones; they mixed with the Bushmen and the Gorillas.

Would that be about 200 years? - I put it down at 300 years.

CHAIRMAN: Did the Bechuana in the old days trade the Vaalpens? - Yes, I think so. Not in my time, of course, but they say they did. I have asked that question several times, and they say they did. Suppose a man marries an old man's daughter, the old man perhaps gave him a Vaalpens family to work for him. That was undoubtedly going on.

Today, that no longer goes on? - No; but still, the younger generation of the Bechuana, the heads of the families, reckon that these Vaalpens families that belonged

to their grandfathers, still belong to them.

The Vaalpens works for his subsistence for the Bechuana  
?- Yes.

What language do they speak ?- The same as the Sechuana.  
The only difference is the letters are slurred instead of  
being hard.

Physically, could you distinguish them ?- Physically,  
the Vaslpens is a better man than the Bechuana.

Has he characteristic features that you can distin-  
guish him by ?- No, not facially.

DR. ROBERTS: I thought you could distinguish him  
from the Bechuana; he has a sharper nose and higher cheek-  
bones? - No, you are mixing them up with what we call the  
Masqrawa right away in the Kalahari.

SENATOR VAN NIEKERK: Are the Vaalpens breaking away  
from the Bechuana ?- Yes, undoubtedly. I have over 100  
working for me now and I have been encouraging them to pay  
their poll tax.

Are they leaving the reserve now ?- Yes; there are  
very few on the reserve now. They are the principal labour  
supply of the farmers round about.

You say he is a better worker than the Bechuana ?-  
In a way, once you get to know him and get into his ways.  
He is rather raw, you know; otherwise he is quite a good  
worker; they have more intelligence than the Bechuana.

CHAIRMAN: Will you proceed to the next point ?-  
Would you care to know what my mines are paying these Natives?

Yes, that would be useful ?- My boss boys I am  
paying from 2/6d to 3/- a day and their food. Drill boys  
6d per foot and their rations. Each drill boy can earn, if  
he works a full month, from £2.12.6 to £3 a month plus  
rations.

DR. ROBERTS: Average about £2.15.- ?- Yes. And pick and shovel lashing boys 1/- a day.

CHAIRMAN: What food do you give them ?- I give them 3 lbs. of mealie meal, mealies or kaffer corn, and a meat ration once a fortnight.

And things like salt and sugar ?- Oh, yes, they get salt, but no sugar or coffee. There are small concession stores on the mines from which they can buy anything of that sort. ?-

MAJOR ANDERSON : Do you prefer a system of feeding them to letting them feed themselves ?- Yes, undoubtedly; they waste too much time when they feed themselves.

Which do you think the Natives themselves prefer ?- They prefer being rationed, I think. I have tried to get them on a system of rationing themselves and work for their higher daily wage, but they will not take it.

CHAIRMAN: In the Kimberley compounds, they seem to like to do their own little bit of cooking ?- Yes; well there they are confined to a small area, but here the men may be a mile away from where they are staffed.

Have you any idea what there is behind their opposition to the use of kraal manure ?- The kraal manure - there may be something in it, - heats the soil and if they do not get sufficient rainfall it burns up the crops. In a certain way, I think they are right; they overdo it, that is what it really is.

The point is, they do not know how much to put on? - Yes. They have to be taught the thing right from the beginning before it will be of any use to them ?- Yes.

Have you any idea of the yield they get per morgen ?- They get practically nothing. Most of the stuff they get is the ordinary kaffer melon and, in a good year, on the Morokwen Reserve they might reap 100 to 150 bags in the whole reserve;

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but they get practically nothing at all.

How deep do they plough ?- They only plough very shallow; they only plough with the old '75'.

Is the 75 the plow commonly in use throughout ?- Yes.

They have not got on to anything more recent ?- No.

Are there no knew lands that they can take in ?- Oh, yes. When I was passing through the reserve, I was rather surprised to see several new lands ploughed up.

But the area is chiefly pastoral ?- Yes, and they cannot depend on the crops.

DR. ROBERTS You mentioned about the deathrate, that is was so very, very high ?- Yes.

Now what was this due to? poor physique ?- Poor physique, I think; that is what I put it down to.

Has syphilis much to do with the poor development of the children ?- Yes.

You do not think the Bechuanas are increasing in numbers ?- No, I should say they are just about stationary.

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MR. HARRY DICKER GRACE

MR. THOMAS MACQUIRE

MR. PERCY OSBORNE, called and examined:

Could you give us an indication of the sort of articles which are normally required for the Bechuanas trade ?- (Mr. Osborne): Blankets, coffee, sugar. They use a lot of yellow sugar for making kasi. That is the drawback of it - not from the storekeepers point of view, but from the Native's point of view it is a very bad thing. (Mr. Grace): And clothing.

Secondhand or new ?- They prefer new.

Has there been a big change in that ?- (Mr. Osborne): Yes, in the last twenty years; they make skin clothing today; the Government have taxed them out of it.

Mr. Stewart

Now, Mr. Grace, with regard to your area, has the type of clothing that the Natives buy changed ?- (Mr. Grace): Yes; they much prefer new clothing; I have tried secondhand clothing, but they look sideways at it.

And the quality of cloth they buy ?- It is quite a fair quality today.

This is not a blanket-wearing area is it? It never was ?- No, it is a clothing area.

Now, with regard to cattle ?- (Mr. McGuire) They breed very poor cattle.

And, with regard to clothing ?- I am of the same opinion as Mr. Grace.

And in your area, Mr. Osborne ?- They mostly make their own veldschoens today. In years gone by, we used to sell hundreds of pairs to them, but now they make their own.

And clothing ?- There is very little clothing sold today amongst the Natives.

Your trade has definitely fallen off there ?- Yes.

Do they Bray their own skins ?- Yes and make clothing of them. Of course, the more advanced Natives usually wear European clothing, but the majority buy them at the mines when they go to work.

Now, I take it there is a small miscellaneous trade in a very large number of articles, too ?- Yes.

Can you instance some of them ?- Well, everything a general storekeeper keeps; practically what the Europeans buy they buy as well - medicines, soap and so on.

Have you a considerable sale of soap ?- Yes, I do a large trade. (Mr. Grace): The Native of Bechuanaland consumes a lot of soap. That is my experience.

And yours, Mr. McGuire ?- It is just the same.

DR. ROBERTS: And the blue soap ?- They use the blue and the Sunlight.

CHAIRMAN: Do you find it is necessary to give credit to the Natives for purchases they make ?- (Mr. Osborne): Yes, to a certain extent one has to do so, but it is a very bad practise.

Do you have to wait long for your money ?- In the old days they were very much more honourable than today; coming into contact with Europeans they are not so today. (Mr. Grace): I find, in my case, that only those Natives who are in permanent employ, can I give credit to; those who are not in permanent employ I give no credit to, because it is impossible for them to pay.

Do you find those permanent employees pay regularly ?- Every other month.

Why every other month ?- Because they have a system whereby this month one boy takes the money and next month the other boy takes it.

What would be the reason for an arrangement like that? Their idea is that they obtain more money. Take particularly those boys working in road parties; instead of taking £2 they take £4; they seem to have a lot more money.....

..... You also have to take precautions that you do not give them credit because £2 is the outside credit we can allow them in order to pay off a little every other month.

DR. ROBERTS: That takes the whole of their wages ?- No; he has got £4 now and he does not pay you next month; he gives that to the other boy.

CHAIRMAN: Do you allow him credit to the extent of £2 or £1 a month ?- £1 a month; only half.

Do you find you make bad debts in giving credit to Natives ?- (Mr. Grace): Oh, yes. (Mr. Osborne): Not so badly as amongst Europeans. The Native has no idea of time; he will take twenty years to pay, but he will eventually pay.

Have you had cases where the children have come to

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pay the parents' debts ?- Yes; they pay without being pressed; they come voluntarily and say their father has told them to pay. (Mr. Grace): In the event of the father's death, the children will always come and pay; that is looked upon as a debt of honour among the family. (Mr. Osborne): They are more honest than Europeans are.

You think that, to some extent, they have deteriorated in that way, but they still maintain a high standard of honour ?- Usually, yes.

Now, with regard to cattle; do they come and offer to pay you in cattle ?- Yes.

Is that a common thing ?- It is quite common.

Mr. McGuire, do they hold on to the cattle; are they so attached to their cattle as they seem to be in other parts of the country ?- (Mr. McGuire): Yes, they are very fond of cattle, you know. The breed that they have is worth nothing on the markets today.

Is that due to poor grazing or poor breeding ?- Inbreeding.

With the grazing they have, do you think they could keep a better class of cattle if they knew how to do it ?- Yes.

Is there any sort of selection, for example, of the bulls from which they breed ?- No, the one with the longest horns and biggest hump on his neck. (Mr. Grace): We have a far better class of animal there than on any other reserve in Bechuanaland. We have quite a fair class of animal there.

SENATOR VAN NIKERK: They have a ready market for that ?- Yes. (Mr. Osborne): As a matter of fact, the farther you go back, the more pronounced it is.

MAJOR ANDERSON: How did breeding in your part improve ?- Well, as far as I know, it is on account of the farmers coming in. It has changed a fair breed of cow for a fairly fat ox. Naturally, at that time, oxen were

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of a far better price than cows.

CHAIRMAN: Now, in selecting their breeding bulls, at what age do they castrate ?- (Mr. McGuire): You might go into one kraal and get six, eight or ten bulls.

To how many cows ?- About the same quantity; they are very careless over that.

But they do castrate ?- Yes; perhaps when they get three or four years old.

They do not castrate like the Europeans do when they are calves ?- No.

Is there any idea that the larger the number of bulls the larger the number of calves ?- No, I do not think so.

SENATOR VAN NIEKERK: These cows have a limited milk supply ?- Yes, a poor milk supply.

In your case, Mr. Grace, is it better ?- (Mr. Grace): Yes; they usually allow about twelve months before they castrate - in fact, I do the castrating.

CHAIRMAN: Do they castrate because you castrate ?- Well, it is quite possible. I might tell you I do not do that for nothing.

But they bring them regularly in spite of their having to pay a fee ?- Oh, yes, very regularly.

Has there been any influence which has educated them up to seeing the value of castrating the poorer animals ?- Well, of course, in my case, being very close to town, they have had that opportunity of being educated; and the chief there, I might say, is very enlightened, particularly in respect to stock; he often attends stock fairs, etc., and realises the value of cattle and stock, etc., and it is through his influence that this is done.

Do they sell milk to dairies ?- No.

They use all the milk themselves ?- Yes.

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I take it they have enough milk for their own community - for the children, I mean ?- Yes.

Mr. McGuire, in your area is there enough left for human consumption ?- I am referring to Morokwen; a cow there would not give you half a bottle of milk with the class of cattle they have there.

That is, in addition to what the calf drinks; do they leave some for the calf ?- Yes, just enough; it is on the short side, I think.

And that half bottle, would that represent a cow in full milk or later on ?- It would represent a good few in full milk, yes.

The better class of cow would give more milk, of course ?- Yes.

What would the good cows they have there give ?- Well, not more than a bottle and a half; and they are very scarce, too.

You think the most common thing would be half a bottle of milk ?- Yes.

Is there any evidence of underfeeding of children through lack of milk ?- No, I could not say there is that.

You think they have still got enough ?- Quite a lot of families have no cattle at all.

Can they buy milk, or do they buy milk ?- No, they have to knock along as best they can.

In those cases, I suppose the children show signs of it ?- Yes. (Mr. Osborne): They produce a certain amount of cream there; there are four Natives sending in a certain amount of cream bi-weekly. If they can exchange their oxen for cows they can make a living; otherwise they have no hope at all. These men are taken off road parties and replaced by Europeans, and the same on the Railways. I do not know how the Government expect them to pay their poll tax. When they do not produce cream, they have no hope of existing.

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I am referring to the Genessa area.

MR. LUCAS: What is the population of that reserve - the oxen ?- 7,000.

How many are able to live out of their cattle ?- Practically 70 or 80%.

Sending milk to the dairies ?- There are only four at the present time.

Apart from those four, how do the others live ?- They get a little transport riding and the children go away to Lichtenburg and get a few pounds like that.

CHAIRMAN: They do a certain amount of ploughing at Genessa ?- Yes.

Do they ever kill animals for food, apart from ceremonial occasions ?- Yes, one was killed yesterday. They came and asked me to buy milk.

You are not aware of that case yesterday; might that have been a ceremonial occasion ?- No, it was just killed.

(Mr. McGuire): It is quite a common thing for them, especially to kill sheep and goats.

They have really become a meat-eating race ?- Yes. They always like their meat if they can get hold of it.

In your area, do they kill regularly ?- Yes, quite regularly.

And in the summer ?- Yes.

And you, Mr. Grace ?- (Mr. Grace): Yes. Of course, we have trouble in that respect, too. Where, at one time, they could bring along a goatskin and get 2/- or 2/6d, that same goatskin today is worth anything from 6d to 9d. They realised that, after killing, if they could bring the skin along and get anything from 1/6 to 2/- or so, that would give them coffee or sugar.

SENATOR VAN NIEKERK: What do you think could be done to improve the Native reserves here ?- (Mr. Grace): Well, to

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start with, agriculture. I am talking now of Bechuanaland itself. I have practically been on other reserves in Bechuanaland and the method of ploughing here is most crude - that is, they simply scrape the top of the ground. If we had some system of encouraging them to plough deeper - whereas today they say, "We get no crops, yet the farmer next door gets a crop", and they do not understand; I have tried to explain to them it is simply because that farmer knows how to plough. If we could instruct them and induce them to plough in the same way, where they do not get a crop today, they would obtain it. In 1926, if I remember rightly, the Government had a Native man up here to shew them how to plough, etc., but with all due respect, it is no use sending a Native because they look upon him as a Native, and they are not going to take any notice of him; but if an European were sent to shew him how to plough - take a piece of ground, plough it for them and say, "That is my piece of ground", and harrow it and look after it - there is no doubt, where they get one crop in five years, they would probably get three. Our rainfall is not as bad as all that. In January we have a drought and, on account of the drought and the crops being just scraped into the ground, they go waste. They wait until October, until we get the rainfall: they scrape the ground, throw in the mealies or kaffer corn, and there it is.

Do you think they would follow an European? - I am almost certain of it.

In many parts of the Union, we have found they see an European doing a thing, but they do not do it; they say it is something beyond them? - I think up here they would take more notice of an European.

The demonstrator you had here, was he a Bechuanan? - I could not say what his nationality was. (Mr. Osborne):

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No, I do not think he was; I think he was a Basuto.

If they could see that one of their own people could get that result, would they not jump to the conclusion that they also could do it? - (Mr. Grace): That would be quite possible, too, because, unfortunately, at that time several of the Natives took up the attitude that they did not want anyone to teach them ploughing; several of the chiefs tried to overcome that, but it was unfortunate, the Natives would not listen. They said they did not want to be instructed how to plough.

Now, Natives naturally go from here to work; but have you any idea of the proportion of the able-bodied males in any particular tribe or area who are out at work at any one time - who are away from the area? - Well, a tremendous lot, particularly when the diggings were on the go; but now, unfortunately, Lichtenburg, etc., having fallen away, we have a tremendous number of Natives who are looking for work at any price.

The conditions are rather abnormal now; but take the position a couple of years ago, when Lichtenburg was not at its height, when there was a depression all over; I wonder if you could give us any idea whether, 30, 40, 50 or 60 percent of the males were away at any one time? - Yes, that has often occurred.

Which percentage? - 50%.

Now, how does the other half here put in their time? - I am only taking those that are going away. Possibly quite another 15% of the others are away working on farms.

Of those in this area? - Yes.

Working on farms in this area? - Yes.

50% may be away in labour centres? - Yes.

Do they go out to work at as high an age as 50? - Yes.

Mr. McGuire, in your area, do they go away to the same

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extent ?- (Mr. McGuire): Yes. (Mr. Osborne): And in my mine, more or less, too, they would go back before the ploughing season, to plough.

Let us take the winter; would 50% be away ?- When they have plenty of crops, they would not go to work; that is my experience.

But in the ploughing time, what percentage might be away at labour centres ?- In the Genesa reserve there would not be 10% away in the ploughing season; they come back for the ploughing season.

SENATOR VAN NISKERK: Do they send their money back regularly nowadays ?- No, there is very little money going back today. As Mr. Stewart told you, 20 years ago at least £100 to £150 a month used to go back from Kimberley; but today there is nothing coming back.

Are the women and children suffering ?- A good many of the women have been to Lichtenburg, but today they are gradually drifting back and they have sufficient crops to tide them over.

But this custom of spending the money in the labour centres, is that not a hardship ?- They gamble it away a lot.

The fact that they do not send the money back, is that not a hardship on the women and children in the reserve ?- No, not to a very big extent. They have to make one dress do for a year instead of getting one every six months. They got fair crops last year, but not enough to sell.

We find the tendency nowadays is for the Native not to send his earnings back to his reserve ?- That is so.

It has been suggested to us that a deferred system of payment should be in force ?- It would be quite a good thing; it would certainly be to the advantage of the women if the money was sent back.

You think they would be able to improve their cattle

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by the introduction of better bulls ?- Yes. (Mr. Grace): The deferred pay system would be an excellent thing. I know the women do suffer from money not coming from the husbands.

MR. LUCAS: Suffering from want of food ?- Yes.

SENATOR VAN NIEKERK: Is your business a cash business ?- Yes, practically.

Have you got a fair or large amount of grain ?- We import very little grain. This year they should have fairly decent crops. I have had up to a thousand bags a year in a good season.

Do the Natives here make a lot of beer ?- Yes, a fair amount; not to any excess; that has been my experience.

Is there a tendency for the Natives to go into the reserves from the farms ?- Well, practically all the Natives residing on the farms, or working on those farms, of course own huts at the various reserves.

Farmers have very few what you call "squatters" on their own farms ?- Yes,

It is all casual labour ?- Yes, monthly servants. Of course, that is the position up here in connection with this Native taxation, that practically every Native up here has to pay £1,10.- per annum and at the present moment, owing to this depression - well, I do not know, but I suppose probably 60% of them are not in a position to pay and, if they were forced to pay, there is only one thing for them, they would have to be put in gaol because they have not the money; they cannot get work, the farmers are not even employing them.

MR. LUCAS: What do the farmers round you usually pay ?- Anything up to 15/- a month.

Any privileges ?- And their rations, that is all.

MAJOR ANDERSON: No grazing of stock ?- Some farmers

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allow them a certain amount. Then, of course, the great majority of the farmers in the ploughing season, give them one or two acres, as the case may be.

But is there much of that giving land in this district ?- No, they do not give them land. Those who are in the constant employ of the farmer get two acres. The farmer says, "These are your two acres".

And in your district, Mr. McGuire ?- (Mr. McGuire): It is practically the same. I am also a farmer and have about nine boys in my employ. They are mostly monthly servants and work for an average of 12/6 each boy. I give them a ration of sugar and coffee once a week and meat once a month. (Mr. Osborne): I do practically the same.

I would like to ask you a question or two about clothing. I think the way you put it originally was, owing to the duties raising the price of clothing, a lot of your Natives have got back to skin clothing ?- (Mr. Osborne): Yes, quite so

Is there a direct connection in your mind, between the raising of the price of clothing and their reverting to skins ?- Yes, just after the War period, since the taxation has been put on blankets and so on. The Native makes his own karosses veldschoen and clothing.

Are there any Europeans who trade with you ?- Oh, yes, a number.

Is it a substantial portion of your trade ?- No; the Native trade is the most.

And yours, Mr. McGuire ?- (Mr. McGuire): Just the same. (Mr. Osborne): If you really want to help the Native, apart from looking after his soul - there are three churches in Geness - a hospital is necessary, because some most frightful cases come along to the ordinary storekeeper and you have to do the best you can. Christianity has never taken the form of starting a hospital.

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CHAIRMAN: What attitude to the Natives adopt to a local Council? - Individually, of course, they are in favour of it, but tradition stands. Individually they all want it, but not collectively. (Mr. Grace): My idea with regard to the hospital was that, if the Government could make up a fairly large medicine chest with full instructions how to utilise each of these medicines - practically all these reserves have a store on them - and hand it to a storekeeper and let these Natives purchase it at cost price, it would help them considerably. Today, I find among the Natives - say a child is sick, they hang on and hang on and, when the child is on the verge of death, they come rushing down to you and, of course, it is too late and the next day the child is dead. If they could get medicine it might save many lives, because the mortality among children is tremendous today. (Mr. Osborne): If you had a hospital, you could meet that; you could have a couple of trained Native nurses.

MR. LUCAS: I want to get back, Mr. Osborne, to the question of trading for a moment. Do you sell many imported Native blankets now? - No, none at all: it is all Colonial, practically. The duty kills them today.

How much cheaper can you sell the local blanket than the imported blanket of the same weight? - About 10 to 12½% roughly, I should say.

What does that represent; a two pounds blanket? - A 2 lbs. Colonial blanket today would be in the neighbourhood of 3/1d; imported it would be about 3/6d.

That is the cost to you? - Yes, roughly. I am talking now from memory.

Now, in that 3/6d is 2/- your duty, or 1/-; I have forgotten? - 25% ad valorem, I think it is.

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No, it is so much by weight. Anyway, we will get that ?- The Railway represents a very big indirect taxation to the Native.

SENATOR VAN NIEKERK: What were you able to sell the imported blanket at previously ?- We used to sell a  $2\frac{1}{2}$  lb. blanket for 2/6d.

I am talking of pre-War days, - say 1914 ?- I do not think there has been a very great difference in the taxation between then and today. (Mr. Grace): I have only been in business just over two years.

CHAIRMAN: And Mr. McGuire ?- The same with me.

SENATOR VAN NIEKERK: You have been in business a long time and must have sold your imported blankets at a cheaper rate than now ?- In the pre-War days, we used to sell the  $2\frac{1}{2}$  lb. blanket for 4/6 and today the  $2\frac{1}{2}$  lb. imported blanket is about 7/6d. The Native, in order to save, makes a skin kaross and cuts out the blanket. So you are losing a great deal through that.

Now, the cost of your stock; has it come down appreciably of late - I mean your selling prices have gone down have they not ?- (Mr. Osborne): Mine have; they have receded during the last twelve months. (Mr. Grace): Particularly in clothing.

MAJOR ANDERSON: What market is there for cattle; do Natives sell their cattle much ?- (Mr. McGuire): Yes, regularly; whenever they are short of anything, they sell oxen.

Do they go to Johannesburg ?- Not directly; they sell them just to the traders or a storekeepers and so on.

And eventually the market is Johannesburg ?- They are mostly sold here on the stock sale.

DR. ROBERTS: They go to big farmers on the way, do they not, because the Cape Colony buys a lot ?- Yes; I think the majority of the Native stuff goes to Johannesburg;

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it is compound stuff.

MAJOR ANDERSON: They are willing to sell their oxen? - Yes, only when they want money, or when it is time for taxation.

CHAIRMAN: When the time for taxation comes round, they sell a good number of cattle? - Yes.

Which ultimately find their way to the compounds? - Yes, unless they are too small. Of course, they have all classes that they sell, from one year up to ten you might say.

(Mr. Osborne): The source of demand for that class of cattle used to be, years ago, say when the Transvaal farmer used to come to Vryburg to buy oxen to plough; but today he is using tractors.

Tractors have not had very much influence on that; the Transvaal farmer breeds his own oxen. The total number of tractors used for the whole of the Transvaal would not affect you very much. They breed their own animals to a large extent? - Yes.

What is the present value of the average Native ox? -

(Mr. McGuire): A good Native ox is worth no more than £4 today.

(Mr. Osborne): There are very few of those about, too.

What was the price before the depression? - (Mr. McGuire): In ordinary times, when Lichtenburg was good, we would £5, £6 or £6.10.- for ordinary Native oxen; today they are just about half.

Then the price has come down to about half what it was for the same quality? - Yes. (Mr. Grace): May I suggest that, in view of the depression, the Government come to the assistance of the Native by, if possible, reducing his poll tax, because it is a tremendous strain today on the Native in attempting to pay that. We have a tremendous lot of unemployed. Whereas, at one time we could get work at Lichtenburg, there is no work today.

You think, as a temporary relief measure, the poll

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tax should be reduced ?- Yes.

SENATOR VAN NIKKERT: Do you not think the Government should try to get employment for these people ?- That would be better still.

Do you think these Natives would go out to districts like the Natal sugar fields and so on, if they were given the opportunity ?- Yes; but unfortunately we have had an unfortunate experience here; quite a number have never returned home. The consequence is that their wives and children are left behind and that is the last you hear of them. It should be seen that they return to their homes. We have quite a number of families up here who have never seen their husbands for years and, in a lot of cases, the parents have not seen the children owing to not coming back after finishing a contract.

If they were guaranteed defer<sup>red</sup> pay, & you think that would enable them to get recruits ~~to work~~ ?- Yes. Also, I should say they should have some arrangement to see that these people returned to their homes.

DR. ROBERTS: Is not it the duty of your recruiting agents and your magistrate ?- I do not know.

MAJOR ANDERSON: Have you any idea what happens to them. Do they settle down in the districts they go to ?- Yes, they settle down, wander about and lose their tribal customs.

They find some more attractive conditions ?- Yes; I suppose they take a fancy to a large town and prefer to stay there. Undoubtedly, today they do not encourage these Natives to go away to these places on account of that.

Have you several recruiters working in this district ?- Very few, I think. We have one now, I think it is, for the whole of the Vryburg district.

MNR. HUGO EN 2 ANDER GETUIE.

5422.

MNR. PETRUS FRANCOIS HUGO.

MNR. HENDRIK JOSEPH SAUNDERS.

MNR. GERRIT IGNATIUS COMBRINK.

OPGEROEP EN ONDERVRA:

VOORSITTER: Ons wil U 'n paar vrae stel oor die plaas arbeid en dit is gouer om die boere by elkaar te he; ek sal bly wees as <sup>U</sup> vir ons sal se op welke voorwaardes U die naturelle arbeid in hierdie distrikte kry?-- (MNR. SAUNDERS)

In my afdeeling waar ek is kry hul maandelikse salaris; hul kry kos, tabak, koffie en suiker en ook melk. Dan gewoonlik kry die jong 'n stuk land om te ploeg, nie as betaling nie, maar as 'n aanmoediging as hy lang daar bly, en dan het elkeen van hul 'n paar bokke en 'n paar beeste wat hul ook daarby hou; dit is vir die volk wat permanent bly op die plaas.

Hoeveel salaris betaal <sup>U</sup> vir u naturelle?-- Dit gaan op tot 15/- per maand en meer; dit hang af van hoe lang 'n boei bly.

Wat sou die laagste wees?-- Tien sjillings is die minste wat 'n naturel sou kry.

En watter kos kry hul?-- 25lbs mielies in die week, en dan kry hul 1 lb koffie en 1 lb suiker in die week; dan kry hul ook twee span rol tabak in die week en dan melk. Die hoeveelheid melk hang af van hoeveel daar is.

I's dit afgeroomde melk?--Ja.

I's dit 'n algemene gebruik onder die boere om vir die volk koffie, suiker en tabak te gee?-- Daar is party van hul wat soms meer betaal, en dan gee hul nie koffie en tabak nie; dan is daar weer ander wat koffie by die huis kry; almal is nie senders nie; dit verskil baje. Party het

maar een of twee hande wat alles by die huis kry. Maar die ander boere wat miskien 5 of 6 volk het, daar sie volk kry nie kos by die huis nie: en dan is daar weer ander gevalle wat gladniks van die baas kry nie. Dit hang natuurlik heelmaal af van die ooreenkoms wat hul gemask het toe die volk eers by die bass het kom werk.

Is die rantsoen algemeen 25 lbs mieliemeel?--Ja.

Mielies?-- Mielies of kaffer koring. Mielie meel kry hul hier nie; hul maal self of hul het klippe by die huis om dit te doen.

Is dit algemeen die gebruik om grond te gecombateer?--Ja, in die meeste gevalle kry hul elk 'n stukkie. Dit is so in my afdeling. (MNR. COMBRINK) By my is dit dieselfde. (MNR. HUGO) Ja, by my is dit ook net dieselfde as wat dit by Mr. Saunders is; dit is maar byna almal so met die boere in hierdie distrikte. Daar is natuurlik ook sommige boere wat nie grond gee nie; hul gee 'n persentage: wat ek meen is dit-- as daar 'n groot oes is dan kry die volk meer en as daar 'n klein oes is dan kry hul minder. Hul kry meer of min 'n persentage van die oes.

Hoeveel is die persentage?-- Van drie tot vyf persent.

SENATOR VAN NIEKERK: Buite sy kos?-- Ja; by my omgeving is die betaling meer as by Mr. Saunders. Ons gaan tamelijk intensief in vir landbou en ek betaal £1 vir my kaffers en ek weet ook van boere wat £1.5.0 betaal en in sommige gevalle betaal hul selfs £1.10.0 per maand.

Is dit die algemene gewoonte om weiveld te gee?-- Nee, dit is nie algemeen nie; by ons siet ons liever dat die kaffers werk en dat hul hulle vee by die reserves hou, maar daar is altyd maar 'n seker hoeveelheid van hul vee