op die plaas. Maar die volk wat by ons op die boerdery is het meestal self 'n boerdery op die reserve en hul familie kyk daar agter.

U het nie families nie wat permanent woon op die plaas?--Ek het families gehad wat 7 jaar by my was.

En daarna trek hul terug?--Ja.

Dit is meestal Bechuanas van die omliggende Reserves?--Ja, ek het nou een Basuto in my diens, maar die meeste van hul is Bechuanas.

SENATOR VAN NIEKERK: Hoe kom hulle dan na die Reserves?--Wel, as hul iets verdien het dan gaat hul dít weer verteer. Hul dank wilwels as hul sekere geld gemak het en as hul beeste het dat hul selfstandig op die Reserves kan bly; hul werk net om die geld vir die belasting te verdien en dan gaat hul weer terug.

DR. FOURIE: Hul is dan nie na die reserves omdat hulle nie kan bestaan op die plaas?--Nee, hul kom na die plaas om hulle te verdien.

SENATOR VAN NIEKERK: Akkumuleer hul beeste terwyl hul by die boere werk?--Ja, daar is baje van hul wat so maak; hul is lief vir tollies en dit stuur hul na die reserve en hul probeer om 'n hoop vee by mekaar te kry. (MNR. SAUNDERS) Dit hang af wat soort van boers hulle is; daar is party wat graag beeste by elkaar sal maak, maar daar is weer ander wat graag mooi klere wil dra en hul trakteer hul vrinde en so gaat dit aan.

VOORSITTER: Drie boers op die plaas gewoonlik Europese klere?--In die meeste gevalle, ja. Daar is wat vel klere dra; dit het in die laaste tyd vir my gelyk hul gaat baje terug na die vel klere om rede dat die Europese klere is duur en die vel klere is vandaag goedkoop; hul wêreldie meest ekonomiese manier.
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et meestal self 'n boerdery op die reserve en hul familie
kyk daar agter.

U het nie families nie wat permanent woon op die
Ek plaas?-- Ek het families gehad wat 7 jaar by my was.

Daarna trek hul terug?-- Ja.

Dit is meestal Bechuanaas van die omliggende Reser-
ve?-- Ja, ek het nou een Rasuto in my diens, maar die
meeste van hul is Bechuanaas.

SENATOR VAN NIEKERK: Hoe kom hul terug na die Reserve?-- Wel, as hul iets verdien het dan gaat hul
dit weer verteer. Hul denk willels as hul seker geld gemak
het en as hul baste het dat hul selfstandig op die Reserves
can bly; hul werk net om die geld vir die belasting te
verdien en dan gaat hul weer terug.

DR. FOURIE: Hul gaan nie na die reserves omdat hul
nie kan bestaan op die plaas?-- Ne, hul kom na die plaas om
'n bestaan te verdien.

SENATOR VAN NIEKERK: Akkumuleer hul baste terwyl
hul by die boere werk?-- Ja, daar is baste van hul wat so
maak; hul is lief vir tollies en dit stuur hul na die reserve
en hul probeer om 'n hoop vee by mekaar te kry. (MNR.
SAUNDERS) Dit hang af wat soort van kaffers dit is; daar
is party wat graag baste by elkaar sal maak, maar daar is
weer ander wat graag mooi klere wil dra en hul trakteer hul
vriende en so gaat dit aan.

VOORSITTER: Dra die kaffers op die plaas gewoonlik
Europese klere?-- In die meeste gevalle, ja. Daar is wat
vel klere dra; dit bet in die laaste tyd vir my gelyk hul
gaat bave terug na die vel klere om rede dat die Europese
klere is duur en die vel klere is vandag goedkoop; hul vat
die meest ekonomiese manier.
MNR. HUGO EN TWEE ANDER GETJIE.

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Denk U die pryse van Europese klere het so opgegaan dat die naturel, alhoewel hy die gewoonte gekry het om Europese klere te dra, terug gegaan het na die velle? — ja, dit is so. Hul maak klere van bok velle en so voort; die bok velle maak goeie klere.

En is dit diensbaar? — Ja. (MNR. COMBRINK) 'n Broek wat van 'n vel gemaak is sal hul nooit uitdra bê. (MNR. HUGO) ja, viral die vel broeke word nou baje gedra; in my omgeving siet ons die vel klere vandag baje meer as vroeger die geval was. — Daar is baje goeie mense om die broeke vir hul te maak.

Waar die velle gelooi? — ja, hul word gelooi en hul wryf dit in.

Kan so'n vel broek die reen staan? — Wel, hy word ook nat, maar hy droog ook weer.

MNR. LUCAS: Wanneer het die naturel weer begin om velle klere te dra in plaas van Europese klere? — Net maar in die laaste maande; toe die velle duur was toe het hul net gewone klere gedra, maar nou dat velle goedkoop gewoord het en dat Europese klere duur is, nou het hul weer begin om velle klere te dra.

VOORUIT TER: In u dele begin die kaffers al kraal mis te gebruik om op hul lande te set? — (MNR HUGO) Ek het dit nog nie gesien nie. (MNR. COMBRINK) Nee, en mense sal sien dat die kraal mis dik le. (MNR SAUNDERS) Nee, hul sal dit liever in die brand steek.

Maar sien hul dat die witmense die kraalmis gebruik? — ja, hul sien dit opdie lande en hul moet dit self op die lande goed en sien die voordeel daarvan.

Maar tog doen hul dit self nie op hul eie lande? — Nee, ek het dit nooit gesien.
Kan U verklaren hoe kom dit dat hul dit self nie doen nie? --Ek geloo nie dat dit is dat hul die voordeel daarvan nie insien nie, maar hul is nog nie so ver opgevoed nie om dit te kan insien, om die noodsaaklikheid te kan erken om so iets te doen. Hul werks vermoes is swak; hul sal liever om die lande heen rondloop as om te werk. Hul is nog nie so ver gekom nie om te erken dat as 'n man die skouers aan die wiel set dan kan hul beter stoot; daar is nog bange dinge wat hul in die opsig moet leer.

SENATOR VAN NIEKERK: Is die klimaat missien te warm om hard te werk? --Ja, die klimaat is warm.

Maar die boere moet tog hard werk? --Ja, die boere doen dit en hul ploeg hul lande beter as wat die naturelle doen:

Denk U dat die naturel bang is dat hy baje sal moet werk as hy die nie inset-- hy is bang vir die onkruid wat sal opkom en wat hy sal moet uithaal? --Ek denk geen nie. Dit het baje daarmee te doen.

DR. FOURIE: Is daar nie bygelooof daarby? --Ek weet nie. (MNR. COMBRINK) Ek denk bygelooof is baje daarmee verbonde; byvoorbeeld, die kaffers durf nie ploeg nie voordat die kapteyn vir hul se hul kan dit doen. Bygelooof speel 'n groot rol in hul landbou.

Die gewoonte dat hul nie kan ploeg nie voordat die kapteyn se hul kan dit doen, bestaan die hier nog oorall onder die naturelle? --Ja, mens vind dit baje en dit stem die kaffers baje in hul werk.

SENATOR VAN NIEKERK: Die los kaffer wat by U kom om te werk, behandel U hom op diesefdes manier as wat U vir die vas kaffer, die woonkaffer, behandel? --Ja, min of
meer dieselfde. Behalve natuurlik dat hy nie lande kry om te ploeg; hy kry nie deel in die oes. (MNR. SAUNDERS) Hy bly maar net 'n paar maande en dan trek hy weer; dit sou onmooi wees om hom 'n stuk land te gee om vir homself te bewerk; maar anders is die behandeling dieselfde.

Wat is die posisie van die wet wat betref die werkgever en die diensbode; as U 'n kaffer permanent op u plaas het, as die kaffers daar woont, dan gaat dit by die naam van 'n lokasie?—(MNR. SAUNDERS) As hy in die werk is dan kan hy bly, maar as hy los is en nie werk nie, dan is dit 'n lokasie. Hier is dit nie die geval nie soos dit in die Transvaal is en in die Vrystaat waar hul kom woon en net twee of drie maande in die jaar werk en waar hul dan vir die res van die jaar vry is en op ander plekke kan gaan werk. Hier bly hul die hele jaar deur op die werk.

SENATOR VAN RIEKERS: Was die gewoonte hier ook so gewees dat die kaffers vir vee werk?—Ja, daar die gewoonte is nog hier. (MNR. COMBRINK) Maar daar is vandag min wat dit doen; hul kan dit doen, maar die gewoonte is nie so sterk as wat dit vroeger was.

Vroeger was dit die algemene gewoonte?—Ja.
Maar nou nie meer nie?—Nee.
Wat soort kaffers kom van die lokasies om te werk, is dit die jong kaffertjies of die ouer kaffers?—(MNR. SAUNDERS) Dit verskil; daar is baie jong kaffers wat kom, maar dit hang daarvan af hoe hard op hul is.

Hier naby Vryburg het U 'n instituut waar die naturelle ambags leer; hul kan daar leer om metselaars, skrynwerkers en sulke dinge te word; word daar werk deur daar die kaffers op boere plekke gekry?—(MNR. COMBRINK) Nee, nie wat ek van af west nie.
Maak die boere nie van die dienste van daardie mense gebruik om metaalwerk en timmerwerk vir hul te doen? -- Nee.

Wie doen dan daardie soort van werk op die boereplase? -- In die meeste gevalle doen die boere dit self, of anders word dit deur ander witmense gedaan wat dit aanneem.

Het die kaffers nog nie rond gekom nie om sulke werk te doen? -- Nee in my geval nie. (MNR. HUGO) Die enigste kaffers wat ek gekry het om die soort werk te doen was kaffers wat gekom het om soldaat werk te doen. (MNR. SAUNDERS) Ek het net Kaapse jonge gesien wat gekom het om die soort van werk vir die boere op die plase te doen.

Het u kennis van die boerdery wat hul op die reserves uitvoer? -- (MNR HUGO) Tamelijk.

's Hul boerdery daar baje primitief? -- Ja; die Reserve grens aan my plaas en ek dêe hoe hul te werk gaan. Die manier van werk is baje primitief. Die naam van daardie Reserve is "Klein Soutpan" en die grond daar is baje goed en die boere wat daar woon win elke jaar dusende sakke melies, maar dit gebeur dat die kaffers elke jaar 'n tekort het; hul het dieselfde grond, maar terwyl die boere dusende sakke kry, kry hul niks nie. Dit is hul metodes wat verkeerd is.

's die verdeling van die grond ook sleg? -- Dit weet ek nie.

Het hul groot stukke land....? -- Nee, hul werk in klein stukkies; die feit dat die kaffer nie kan begin te ploeg nie voordat die hoof vir hlm die reg gee het 'n baje stroomende invloed op hul werk; die hoof wag totdat dit ooral reen en dan vind mens dat party dele van die land hul geleentheid nie.

Dit het natuurlik baje slegte invloed. 'n Man kan nie begin as hy wil en wanneer dit die beste sou wees.

SOU dit nie baje help nie as die witmense die kaffers 'n bietjie sou voorle en wys wat te doen? -- (MNR SAUNDERS) Dit sou
seker help, maar daar is nog 'n ding; hul geloo nie almal
dear in en daar kom miskien 'n man wat die beste man in die
wereld kan wees en hul sal nie die minste notisie van hom
neem; die nasie is sneaks en mens moet dit in aamtering neem.

Ja, daar is ook witmense wat so is?-- Ja, dit is so.
Ons kan miskien almal goed bekend wees en een uitsondering sal
alles bederf. (MNR. COMBRINK)Ek kan dit se; die kaffers woon
uit mekaar en ploeg uit mekaar; hul moet van seker dele van
die stad gebruik maak om te ploeg; hul gebruik dieselfde
dele om in te woon, om te beplang en om die vee op te
hou. In die mag moet die vee in die kral inkom en in die
morre moet dit weer uitgaan......

SENATOR VAN HEEKEL: Ek het bave gesien dat die
kaffer sy beestenooit voor 10 uur in die morre uitlast; as die
witman se beeste al vet gevoer is, dan staan die kaffer se
beeste nog in die kral?-- Ja, dit is so; as ons al lang
klaar gemelk het, dan moet die kaffer nog begin; hy sal eers
'f' n bietjie loop sit.

DR. FOURIE: Neen ì dit is luitighed?-- Ja. (MNR.
HUGO) Dit mag ook 'n oorge-arfde gewoonte wees; in vroeger
ty was die ongedierte nog op die lande vroeg in die morre en d
die vee was laat in die kral gehou om hul te beskerm; die
kaffer is konservatief in daardie opsig.

SENATOR VAN HEEKEL: Die feit dat die kaffer so'n
swak klaas beeste aanhou ,het dit nie bave invloed op die
beeste mark?-- (MNR. SAUNDERS) Ja, seker. Die swak beeste
word ingestok met ons beeste en dit het 'n bave nadelige
invloed op al die beeste wat verkop word.

Die posisie van die kaffer sal vir die boer skade aan
doen?-- Neê. (MNR. HUGO) Die enigste gevolg wat die
verbetering van die kaffer se landbou sou he, dit is te se as hy sou besluit om meer intensief te boer, sou wees om ons werkkrags op die boereplase te verminder, want as die kaffer 'n bestaanbare lewe kan maak op die reserve dan sal hy nie uitkom nie. Dit sou die enigste nadeel wees, maar as die kwaliteit van die kaffer se vee sou kan verbeter word, dan sou dit die boer ten goede kom.

DR. FOURIE: Wat vir arbeid gebruik U in die huis?—(MNR? SAUNDERS) On, die algemeen gebruik ons meide in die huis; dit is in my distrik.

Wat betaal U vir hul?—Gewoonlik betaal ons vir volwassene meide van 8/- tot 10/- in die maand, maar ek het gevalle gesien waar hul £1 in die maand kry.

In die bewerking van die land gebruik die naturelle almal die ploeg?—Ja. (MNR. SAUNDERS) In die Weskowense lokasie is daar nog enige gevalle waar hul die pik gebruik, maar dit is maar baje min vandag. Dit is net die ou volk wat nie ploëe het nie wat dit sal gebruik.

VOORSETTER: Die ou "75" ploeg word gebruik?—Ja.

Hier in die babyheid het hul die beter soort ploëe, maar dit is ook maar wat hul by die boere kry; hul gebruik die yster ploëe baje nou.

Daar is verbetering te bespeur?—Ja.

DR. FOURIE: Is die kaffers hier nog geheg aan hul kapteins of sou U se hul is baje los van hul ou kapteins en van hul ou tradisies?—Nee, hier is hul baje los van hul kapteins en hul is ook baje los van hul stam.

Dit is tradisies bestaan nie meer nie?—Nee, behalwe die ou bygeloof.

Daar is hul bale vas?—Ja.
Native Witnesses

MR. THIYANGA LETHOGILE (Chief of the Barolongs)
MR. GERT MAHNA (Headman of the Takwane)
MR. KOCTIAGANA MOGWATE (Headman of the Barolongs)

called and examined:

(Mr. MAARRIIX Lethogile): We are Barolongs in the Vryburg district. In the first place, I heard something mentioned with regard to dowry - mohadi. It is the custom of we Natives, but many people do not understand the mohadi question. What it means is, should one have a child before he pays dowry, that child does not belong to the man at all until the dowry is paid; but if dowry is not paid, the man has not rights over the children. When the dowry is paid, then, of course, the father has rights over the child as well as over the mother. That has been carried out through out by our ancestors. According to Native custom, when a man has paid dowry, he is said to have married. If a man has paid dowry, then according to our idea, he is married according to law - Native custom. A man like that, of course, is married legally. The only complaint we have is with regard to the heavy taxes that are levied upon us. The people of Genesis are always behind time in paying their taxes. I do not way to say, of course, that they are unable to pay their taxes in due time, but I think it is because they do not earn it. The reason why they fail to pay their taxes when due is because the stock they possess does not fetch any price at the market. When we used to pay a 12/- or 10/- tax, at that time there was sufficient work elsewhere, but there is no work today. Even on the farms, we do not get sufficient pay from the farmers. All the farm servants are paid from 10/- a month. From that 10/- they have to support their families and also pay their taxes and, of course, they are simply
bound to get behind. It appears that, in the long run, the Government will accuse us of being disloyal. The Government has now imposed a £1.10.- tax that we must pay; we agreed to pay it, but of course we do not earn sufficient. Many of us today owe a lot of taxes and do not know where to get the money from in order to pay. That is all I can say.

CHAIRMAN: Have you anything to add, Mr. Mahma? - I am very pleased to see the Commission here before me and that we are sitting in front of you. You want to hear something from us. We Batlapin people are the sons of Weimesh Mahura, who is our Chief. He was not a headman at the start; he was a born chief. Now, we find Mahura had power from here right down to the Kuruman district. The old missionaries can better tell us to the power that Mahura had during that time. Mahura's law was that people, when they wanted to marry, should pay dowry and then, of course, the missionaries said "No"; the only rightful marriage is when you marry in Church. We, the Batlapin, marry in church and also pay dowry according to our old Mahura's law. Up to now, we still pay dowry, although we marry in church. That has been our custom from the beginning. This £1.10.- tax found us in a very poor state. They spoke about it a lot when Chief Lethela, the father of the present Chief was living. Dr. Roberts knows Lethela, allright. I was a headman then. Tshubang was not a chief at that time. Of course, we put our grievances before the Commission then; we told them that we were not able to pay the £1.10.- tax because the country is now poor; there was no more work at the diamond fields,
Native Witnesses:

even at the goldfields there was no more work, and there were no cattle any more and we are having very scanty rains. This is what I told the Commission then.

One wonders whether the Government has not found out that this £1.10.- tax is very heavy upon us. This is a country that is poor. It is not that the people are not willing to pay taxes. People have gone away from their homes, from their reserves; poverty has driven them away from their homes; some have left their homes to go and labour on the farms and some have gone to towns. Some have gone to the Transvaal and have never come back. This is all due to poverty. All I see from this tax is that, in the long run, the Natives and the Government will not agree; they will not get on over it, because the Natives will always be arrested and imprisoned as though they were not willing to pay the tax. That is all I can say.

Could you tell the Commission, in the times of your fathers, before the White man came here, when the mohadi to whom cattle was paid to him, did it belong after it was paid?

(Mr. Letlhogile): The dowry was always paid to the father of the woman married.

Now, could he do with that cattle what he liked?—Yes.

Could he, for instance, give those cattle away, so that he had none of them left?—He could give them to his children as an inheritance to the children.

He could give them only to his children; he could not give them to strangers?—Only to his children.

When you say he could give them to his children, does that mean the children of whom he is the father, or the children of his children?—(Mr. Mahra): It went to the children.

DR. ROBERTS: Has own children?—Yes.
CHAIRMAN: But did he not sometimes give some cattle to the children that were born out of that marriage when they grew up, the marriage of the woman for whom he got the cattle?—(Mr. Lethogile): They got them; the cattle were sometimes given to them.

By the grandfather or by the father?—By their grandfather.

Is that the custom still?—The custom still exists.

Now, when there is a family in which the father is alive and his son or his sons are alive and they are married, who is the head of the family of the son— is the son the head of his own family; or whether, while that son's father is alive, the father remains head of the whole lot?—The big son is the head.

No: When the old man, the father of the big son is alive still; can the big son be head of his family while the father is still alive?—(Mr. Mahma): No, it is only after the death of his father.

Now, it is the duty of the head of the family to find cattle for the mhedi for the sons that want to get married, is it not?—Yes, sir; yes, the father pays the dowry.

The father of the boy who is getting married, or the old man who is head of the family— which of the two?—It is the old man if he is still alive.

DR. ROBERTS: I am sorry to hear about the death of your Chief's father.

CHAIRMAN: And so are the rest of the Members of the Commission.

DR. ROBERTS: Your people were not willing to accept the Council; are they of the same mind?—Yes, they are still of the same mind.
Jy het gese selfs as hul in die Kerk trou dan betaal hul nog bruidskat--- hul betaal tog lobolo?---Ja, dit is so.

Is dit so met al die volk? --Nie almal nie.

Party betaal dit nie meer nie?---Nee.

Is dit mense wat in die Kerk getrou is?---Party trou in die Kerk, party nie.

Watter mense betaal nie lobolonie?---Net mense wat te arm is om te betaal.

Mense wat in die Kerk getrou is betaal hulle?---Nie as hul arm is nie.

Hul betaal meestal in beeste?---Ja, of in skape.

As hul niks het nie dan betaal hul nie?---Nee.

Dit is nie mooi vir jou volk nie as die mense dit nie betaal nie?---Nee, maar as hy klaar getrou is en hy kry dan later beeste of skape dan moet hy nog betaal.

Die regte ding is dat 'n man die betaal as hy trou?---Ja, dit is die reg e ding, maar as 'n man arm is dan kan hy nie betaal nie.

Dus dit is maar net baje min wat trou sonder te betaal?---Ja, Nee, daar is baje van hul.

MNR. LUCAS: Is dit omdat daar baje is wat arm is?---

After die runderpjes is daar baje wat nie kan betaal nie.

DR. FOURIE: Se nou jou dogter het getrou en jy het die behoorlike betaling gekry; sal jy vir haar kinders ook beeste kry?---Nee, dit is die kraal synge.

DR. ROBERTS: I am sorry to hear about the death of your Chief, og your father.

CHAIRMAN: And so is the Commission.

DR. ROBERTS: Your Father and your people were not willing to accept the Council; are they of the same mind still?---Yes.

SENATOR VAN NIEKERK: Jy kla hêr oor die £1.10.0 was jy moet betaal, maar 10/- daarvan gaan nie na die Government; die 10/- word gebruik vir die loma sie en as jul 'n
Council sou he, dan sou jul die hele 10/- vir jul self kan spendeer?—"a.

Waarom is jul daardie; jul kla oor die hoog belasting van 10/-; die Regering gee jul 'n kans om die geld weer terug te kry en vir jul self te gebruik; hoe kom wil jul dit nie he nie; nou le die geld daar vir die Regering; al die 10/- word vir die Regering gehou, maar die Regering gee vir jul 'n kans om die geld vir jul self te spendeer?—KAPTEIN LETLOGOITE) Ons betaal £1.10,0, maas ons kla nie daaroor nie. Ons kla omdat ons kry nie meer werk nie; die geld kan ons betaal as ons werk kry.

Ja, ons verstaan dit; iedereen kry swaar, maar hoe kom wil ½½/ jul nie die Read he nie; jul woon al jare onder die witmense en jul sien wat die witmense maak; die mense in Natal en die Transkei, hul vat die Read; hoekom wil jul dit nie he nie?—Ons het nou al gehoor die 10/- is ons geld; ons sal die geld nie in hande kry nie; die Gouernement sal hom hou. Ons vra vir dit en dat maas ons kry dit nie. Ons vra om 'n boor masjiene te kry, maar ons kry dit nie.

Waar hoe kom is jy dan teen die Local Council?—Ons het al klaar gepraat oor hierdie. Ons siet nie om op die Council in te gaan nie.

VOORSTELL: Hoe kom nie?—Die hart van ons, by lyk nie die Council nie.

Jy verstaan nou goed. As jul die Council kry, jy kan self se wie op die Council sal sit; Die Gouernement se "nou as jy vir jou mense gekies het, ons het die geld daar". Dan kan jul self se "ons wil die boor masjiene hier kry"; die Gouernement moet die geld gee vir daardie boor gat; jul kan daar die geld uitgee as jul die Council vorm; weet jy dit?—Ja. Sê jou mense weet dat jul die geld kan gebruik in jul otisies, sal hul dan nie die Council wil he nie?—
Ons het al bate gepraat van die Council; ons het bate daaroor gedenk, maar die mense en ek self, ons se ons siet nie kuns nie om die ding te vat. Ek en Gert hier, ons siet nie kuns nie om die Council te vat.

**SENATOR VAN NIEKEN**: Waar is jul bang vir?—Dear is bate dinge wat nie goed is vir ons nie. Ek en naderhand as ons die Council het sal ons mense erger arm word.

Hoe kom meen jy dit?—Die wet van die Council sal vir die mense arm maak. Dear is mense wat se die Council is so goed, maar dear is party mense wat se "nee, jul sal nooit nie ryk word nie". Hul se "as jy 10 beeste het—wel dit is nie almal my beeste nie" Die helfte is die Goevernement syn en die helfte is wyne. Ons is bang vir die ding.

**VOORSETTER**: Jy denk dat as jul 'n Council het dan sal die beeste die Goevernement syne word?—Ja.

As jul 'n Council wat dan gee die Goevernement vir jul geld om uit te gee om die lokasie beter te maak; die Goevernement wat nie meer geld nie; die Goevernement kry nou £1 en die 10/- is om vir jul 'n Council te gee sodat jul die lokasie kan beter maak. Maar jul laat mense daar kom en laat vir jul 'n gat in die kop praat en jul word dom gepraat deur daardie mense; jul het die geld, en jul het 'n boorgat nodig ené die Goevernement sal die geld gee vir die boorgat as jul net 'n Council het, maar nie as jul dit nie het nie?—Ek sien.

(GERT MAHMI) Ek het dit nog nie geseen nie.

**DR. FOURIE**: Is dit dat jul reken jul het nou 'n Council waarom sal jul 'n ander Council kry? Is dit wat jul reken; jul reken hoe kom sal daar nog 'n Council wees?—(KAP'TIN)
Daar die Council wat ek het, hul vat niek aan my nie. Hul vat niek wat myne is nie.
Jy meen die Gouwernement moet se "jy moet maar daardie Council vat"?--Ja.

VOORSITTER: Meen jy die Roevernernent sal vir jou goed vat as jy die Council kry?--Ja; dit is wat die meeste mense hier vir ons se en waarvir hul bang is.

Dit is nie so nie; dit is volstrekt anders?--Ek dink die beste sal wees vir my om te sien hoe werk die Council waar hul hom het; dit lyk ek moet soontoen gaan om self te sien hoe werk die ding en dan kan ons weer sien wat sal die beste wees vir die mense hier. Maar op die oomblik weet ek nie wat ons moet maak.

Jy moet gaan kyk by die ander mense wat die Council het?--Ja.

Kyk in die Transkei en in die Ciskei en op ander plekke en jy sal sien die ding is balse nuttig vir die mense en die belange van die mense is in goeie hande?--Ek sal self moet loop sien; my mense vandag is teen die ding, maar miskien as ons self sien sal dit verander.

Die Kommissie het om 1,5 n.m. verdaag tot 4 uur n.m. om lede die geleentheid te gee die Opleidings Instituut op Tygerskloof te bezoek.

Om 4. n.m. het die Kommissie verder verdaag tot 5 n.m.
REVEREND FREDERICK WILLIAM ARNOLD PEASLEY,
called and examined:

CHAIRMAN: Of which denomination are you?—Church of England.

Are you engaged in missionary work or in charge of Europeans?—There are a few European farmers whom I look after as well, but my work is really Native. I look after them because there is no one else.

I take it there are certain points you wish to speak on?—Yes, I think there are one or two that would appeal to me rather on this questionnaire. As regards the evidence given this morning with reference to Moshadi and the tribal system, it is being displaced very quickly in my opinion and I think one of the chief reasons is the necessity of the men having to go to the river diggings for work. This also hits upon the point of immorality. As far as my experience is concerned, it is not true to say they are not degenerating, because I think they are, very quickly. There is a great difference even in the last few years. The Native has been in such a state of poverty that not only do the men go to the diggings, but also the young girls too. Of the girls, most of them come back with shoes and stockings and a baby. If they do not come back with a baby, not one of them comes back clean. That is what I know from confidential experience.

DR. ROBERTS: Do they go for immoral purposes?—No, they go there for work; they go as cooks for the men. A little gang of men will engage one girl to cook; well, that girl always becomes mistress of one, if not more. I have tried, as a missionary, to frustrate this business, but not being able to give them other work, I cannot forbid them going out to work. Well, then again, the men go to the
diggings. Take a young man who is married; he gets married according to his parents' ideas. After three months he will go to the diggings; in many cases he is married to a woman he does not want; he goes to the diggings and finds one he does want. He lives at the diggings and goes from place to place and, in very many cases, he does not come back at all. In my own place at Motiton, my headquarters, there are several people I know personally who have just disappeared and the wives and children are left behind. I am in a position to try to deal with the difficulty of the wives and children.

Then, there is another reason why they go. Education is spreading. There are many boys who pass through our schools who do not stay long; most of them do not go beyond Standard II or III, but they have sufficient education to enable them to think a little bit and then they go and work for an European, where their eyes are further opened, and what they see and what they learn makes them rebel against the tribal system as administered by ignorant chiefs. There is scarcely an educated boy - I am speaking of education of the lower schools, - who is content with the ruling of the chiefs and, consequently, they will not submit to it. They will come back sometimes to the village. The only men that attend the kothla are the old greybeards and the old men who agree with the chief. I hope you will interrupt me if I am going off the mark, because this is such a big question and it is very difficult to know where to stop.

I would just like to give you an instance of the futility of the ruling of the chief, even from a very poorly educated boy's point of view. They do learn to use a little common sense. Last year, at Motiton, it was discovered
that the rain did not fall and, at the first meeting, there was no decision except the decision to call the witch doctor. The witch doctors turned up, they all threw the bones and it was decided that the reason for the rain not falling was the woman who had become katsaman(?) of the church and had a stillborn child. She was not admitted. She was only a learner. One of the things, of course, she learnt was that witchcraft was against the law of God. She had a stillborn child and the child was buried without seeking or going through the purification rites of the witch doctor and that this prevented the rain from falling, so consequently this woman's husband was fined six goats, I think. The woman herself had to submit to this purification, had to be conducted down to the river by the women and washed with certain herbs. Well, those sort of things are common in the kothla amongst these people and boys and girls who receive any education that opens their eyes to any of the normal things of life, makes them see that such a thing as a woman refusing to go through any particular rite could not have any influence on the rain — refusing to believe that lightning was a burden. That sort of thing is beginning to have its effect on these people who have a little education. They refuse to keep on going to the Kothla when they talk such nonsense as this.

They say, "We are the young people and it is not permissible for the young people to speak against what the old people say, according to law". So that their ëmbi lore, which sounds very good in print and which is honoured by elders, is really ridiculous, because any old fool can say what they like. It is a most ridiculous thing. I think
that is one of the main reasons for the tribal system falling to pieces. Education is spreading, children are learning, but they are learning that the things that are taught them in the kothla are unadulterated nonsense and they themselves are not permitted to spread the light. That is one thing that I feel very strongly about myself. Then there is the immorality which, as I say, is spreading greatly, owing to this system of the girls having to go to the diggings and becoming cooks for groups of boys who are living away from their wives, - in fact, it is the sort of thing you would expect to happen.

Then there is that question we were talking about of lobolo. It is still in operation but, owing to the poverty of the people, it has come down very low. I have only known one case in the last seven years in which oxen have been passed for goats, it has come to now. I think one man gave evidence this morning that it has become a common custom - although some of the old Bechuana told me it was not so in the beginning - that it has become a common custom not to hand it over until the first child is born, and then, very often, it is not handed over. There are great difficulties about the marriages of the Bechuana. The girls who have become Christians, of course, are seeking Christian men, but in many cases I refuse on the ground that I cannot marry a man who is not a Christian. The boy himself will consent to be a Christian and to be baptised when he has not the slightest intention in the world of keeping the girl he means to marry. The marriage is the arrangement of the parents. According to the heathen law, the parents arrange the first marriage and the boy the next one. That is very deeply ingrained in them, so that I
am very, very chary about taking on Christian marriages and I do it very seldom indeed.

DR. ROBERTS: Is that the law of your Church?— The law of the Church is that we only marry Christians and these boys as a rule when they come along are not Christians, but express themselves as willing to be, or because they are being pushed on by the girls because they want to have some security in marriage. I often try to push them off on to the Magistrate, but I do not seem to be able to succeed.

CHAIRMAN: Semi-marriages are not by any means common?— (MAGISTRATE): Not amongst the girls; they are mostly from the farms or the location. (Witness): It is very difficult to know what to do with a boy who just takes another woman and leaves his wife. I have had to seek the help of the Magistrate in cases of that sort. Well, these customs are being broken down, as was referred to, but I have never come across of a case of a Christian marriage in which lobolo is carried out. I always make it my duty to enquire what is the lobolo, how it is being paid, and I have never met one case in which it has not been promised, at any rate, although I will not say in many cases that it has been paid; I have never met a case in which it has not been promised and personally, I think it is the only safeguard they have; and I should be very sorry to see that fall through. Well, then, of course, the old people hold tight on to the old customs, there is no doubt about it and, unfortunately, most of them are such as we Christians cannot support; they are nearly all pure superstitions or else they are built on polygamy, neither of which we can approve of. Only the week before last, I was at a village where they had a pitso. They had
to decide a very difficult point.

A hut quite close to the Chief's house had been struck by lightning and burnt out and they wanted to find out who had sent the lightning. There was a witch doctor there and that witch doctor told them who had sent the lightning and there is a bit of trouble now between that village and another village. I have done my best to show them the absurdity of this particular individual having sent the lightning, but it is very difficult to convince people of that type. It is those things the old people are hanging on to. It is such things, I think, that are contributing towards the breaking up of tribal character. I do not think that the tribes can be held together in the old way; I think it has gone too far. The solution seems to me to be in the proposal that was once put forward by the Councils. It is true that some of the Native chiefs are against that, but not all. I have spoken to one or two of them and they said they did not quite like it because they were going to have White men. I explained the White men were only there to advise them. However, they expressed themselves as willing but, when it was put before the kothla as a rule it was lost, because these kothlas consisted of the old people who were thinking about lightning and rain and so on. If you took a referendum of the young people, there would be a large majority in favour of the councils.

SENATOR VAN NIEKERK: Does the superstition of the Native people disappear with education?— To some extent. I had one illustration of a teacher who was quite an educated chap. He had passed his T.3. I had been out in the village and came back one day and saw a
witch doctor just disappearing. I called him; he was going off so I shouted to him and told him to come at once. I said, "What are you doing here?" He said, "Nothing!" When I saw the teacher and said, "What is this man doing here", he said, "He came to talk to me", I said "What about". He said "He is rather a wonderful man; I do not believe in witch doctors, but you know this man has told me many things." I said, "Yes, what did he tell you". He said, "He is a stranger; he does not come to this part; I have never seen him before, and he told me I was working for a priest of the Church and he was a man not so tall and big; had a big face". And he described Father exactly. I said, "My son; do you think he cannot find this information on the road". He said "Perhaps he had". I said "What did he come for", and he said "You know, you complained about my dog barking; this man has never been in the village and he told me my dog was barking all night and he said those people up on the hill there are trying to bewitch you". I said "Do you believe it?" He said "No". But of course I could see in his heart he really did believe it, so I called the witch doctor in and asked him. I said, "I am not a police officer and I want you to do something for me". He said, "No, he could not". I said "Why". I said to him, "You ask this boy; he will tell you I am not trying to harm you in any way, but if you will do something for me I will pay you." I took out a few shillings and I said, "My son, take that money. You see this boy has that money; if you do what I want you to do, he can give it to you." So he asked what did I want, I said "I hear you are a
very clever witchdoctor. I am in big trouble and I want you to bewitch somebody". He said, "No, he did not think he could do that". I said, "You are still afraid. This boy is one of your own people and he will tell you that I am a man of my word." He said, "Who do you want me to bewitch". I said, "My son". He said, "I cannot do it". I said, "Why not?" He said, "Because you are a White man". "You see that door" I said; and then he went.

The boy was there all the time, but I talked to him seriously after that and he protested that he really did not believe it at all, but it is true that, at the bottom of their hearts that fear is there still; it is the fear of the unknown.

Many people say that polygamy is a very good thing for the Natives, but people like that have not lived amongst Natives as I have, and seen a girl being thrashed and turned away and another woman installed in her place and being literally starved by a man who has perhaps kept the women for ten or twelve years and then discarded her with her children in favour of another wife. It is a ghastly thing, and I think a little less ghastly than this promiscuous immorality that is taking place. These are the chief points, gentlemen. I will be pleased to answer anything I can about these things. My feeling about this matter is that what is required urgently by the Natives is the councils and educated chiefs. I do not say scrap these people; that would be against tribal tradition, but I do say that there ought not to be any chief appointed in the future who has not, at any rate, passed Standard IV. It is a ghastly shame that we are educating
people to sit under men who would sooner have witch doctors to know who stopped the rain.

How can we expect people to be content if they are put under men who go in for witch doctors to know who stopped the rain or who sent the lightning to hurt another person. Those things are common. And then even the justice of the kothla is very perverted; it depends largely whether you are a friend of the chief or not. I have known the case of one woman whose husband died and, according to their law, is left in the hands of her brother-in-law. He has determined to get the property entirely into his hands; one of the cattle died and he accused the woman of bewitching it. She was tried and the kothla fined her two oxen. She came to me about this thing. I said "I am afraid I cannot interfere in this; it is your own law." "It does not seem right to me; I cannot interfere; you had better now." So she moved to another part right away. This man's child was taken ill and they sent for the witch doctor and he said the woman had bewitched the child. The child died, she was again hauled before the kothla and fined two oxen. So he had now got four oxen into his possession out of the estate which he was in charge of for this woman. These things are common. I think, as long as we have these kind of chiefs, the tribal system is by no means a success.

Is there any appeal from that decision; to the Magistrate, for instance?— (THE MAGISTRATE): It is quite illegal. The headmen the witness is thinking of have no jurisdiction whatever. There is no one man in this district who has jurisdiction. They had it I know. (Witness):
Rev. Pasley

I would have interfered there had I known; but I am very careful about interfering.

How would you ensure that a chief must have certain education?—Well, I think myself that there should be a law passed definitely that no chief in future would be appointed unless he had a Standard IV certificate.

Well, the Government can make any man a chief, but the people will not accept him?—But in that case, the chiefs would see that their sons are educated. At the present time it is the chiefs generally who do not send their children to school. Other people do. I was talking to the headman at Motiton when I was coming here and I said, "When are you going to send that son of yours to school? He is twelve years old," He said, "There is plenty of time." Well, he has only that one son and that son, in the ordinary way, I suppose, will succeed him; but if that law were passed he would have that child in school next week.

If it were a rule of the Government?—Yes. Of course, they are a very law-abiding people. If the Government says a thing it is law; there is no question at all.

CHAIRMAN: If the Government were to impose a council system on them, how do you think they would react to it?—I think that, in a month, it would be a normal thing. I think there are many people waiting to welcome it, but they are voiceless in front of the Chief, of course.

DR. ROBERTS: They voice the view the way the chief wants?—Yes. But I think, if the Government said, "We are going to have the council system", I do not think there would be the slightest trouble about it. I was talking to a man about it and he said, "We all want it except the old men".
Rev. Peasley

MAJOR ANDERSON: Would you approve of the use of a special institution for training the sons of chiefs? They have that in Zululand, you know?—I should approve of it with all my heart.

Do you not think that this difficulty of uneducated chiefs and councillors would tend to disappear?—It will take a long time; you see, the young ones are voiceless.

But in time they would grow up and succeed?—Yes, they are looking well ahead. Some of these people are like old soldiers; they never die.

But you admit the use and value of the present tribal authority and chief's authority?—Yes, if we had chiefs who had a little bit of intellect and councillors of the same type; the system might work well. At the same time, I think that the tribal system has fallen so much that it is almost impossible to bring it back to the old .... You see, men do not live in the tribe now; they live in the tribe three months out of twelve.

And do they become detached? We have had a lot of evidence all over the country that they do not wish to be detached from their tribes?—They come back, but in many cases these young fellows will not stay to attend the kothla. They say all that is no good.

DR. ROBERTS: It is still a social tie, then?—Yes. Oh, yes, there is a tie to a certain extent; they are loyal; they will not hear anyone speak against their chief, of course, but they will speak against him themselves.

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DR. FRANK ALOPHUS JAMES BRODIJAK called and examined:

CHAIRMAN: We have been told here that venereal disease is very bad among the Beshuanas?—Yes. I think, Mr. Chairman, I can give you a few facts concerning venereal disease, so far as my district is concerned.

In the first place, I would direct your attention to that map (indicating). Perhaps it might be of some use to you as to the distribution. Firstly, we have the town of Vryburg, where, at present, the disease is not nearly as rife as what it used to be years ago. I might mention in connection with that that I have had twenty years of the Native here. When I first arrived, locally we used to treat something in the neighbourhood of 200 cases per month. At the present time, the figures have fallen to 55.

The main portions of the district affected to any very great extent with syphilis, which I particularly wish to emphasize as general, are the various Native reserves. There are, as you will see—I will just direct your attention to them on the map as we go along. There are three large Native reserves, consisting of Genesa, Morokwen and Motiton. These Native reserves, you will see, gentlemen, are rather scattered from the centre of the town. Genesa, as you will see, is the best part of 50 miles. Morokwen extends another 50, and Motiton is about 55. Then you will see scattered in another section of the district, smaller Native reserves, such as Tekwenen, which is 16 miles from here; Klein Chwaan is about 40 miles from here; and then we have another very important Native reserve which you will see is very isolated, Heuningvlei. That one is about 175 miles from the centre of Vryburg; and in addition to these I have mentioned, you will see smaller Native reserves
Dr. Brodziak

along the Mashowing River. The Native population, according to my last figures - but I think there are more now - is something in the neighbourhood of 17,000.

In all the reserves? - Yes; that is the Vryburg district. I may be wrong; I would appeal to the Native Commissioner if I am. (NATIVE COMMISSIONER): According to the 1921 Census, there were 13,000 in the Reserves; there are 21,000 in the district. (Witness): Well, gentlemen, in so far as venereal disease amongst them is concerned, it is estimated, as far as my district is concerned, that one third of the Natives show it in an active form.

DR. ROBERTS: One third of those affected? - One third of the population in an active form. Of course, I might also mention that some of my colleagues have found it very much higher in the Mafeking district and borders; so they put it down to 70 to 80%.

CHAIRMAN: On what basis is that calculated? - I go entirely on observation - clinical manifestations.

Do you think the total number of cases would number that, that come under your notice? - Yes.

That is about one third? - Yes.

Is it not a fair conclusion, then, that the total population will not show a third of infection? All the healthy people will not come to you; so that, if of the people who come to you, one third are infected, the proportion for the whole population must be less than a third? - Well, I am only going by actual cases seen in the various reserves. As a matter of fact, it is possibly very much more; but I do not think it is less than that, I do not think so for a moment.

But of the cases that come to you, you watch for
syphilitic symptoms in all cases, whether they come for whooping cough or anything else? - I might mention, in connection with that, when I visit the reserves, the Natives know I specially go there with the object of treating and inspecting them for syphilis. When it comes to the question of other diseases, they do not bother. The Native himself comes and I can tell him, in the majority of instances, when he got it; but I am sorry to say that many of them with syphilis do not come to me.

CHAIRMAN: But my point is this; you get cases of all kinds for treatment and when you get a case for treatment, whatever the Native comes for, you also watch for clinical symptoms of syphilis? - As a matter of fact, as I have just pointed out, when I go to the reserves, the Natives only come for that particular disease: when they suffer from other diseases they do not come at all.

MR. LUCAS: Put it in this way: how many individuals in the course of a year do you see? - I will give you the figures about that; I wonder if I have them here. At present, in the Native reserves at Matitotn there are 103 cases on the register under treatment. Of course, there have been more.

CHAIRMAN: What is the population of that reserve? - I forget the population now.

MR. LUCAS: Matitom would be 4,100. The total population is 4,100? - For Genesis the figures are 113. The Natives are undoubtedly more affected than the figures which I have; and at the reserve of Morokam, there are at present 107. Of course, I might amend these figures somewhat, by mentioning there actually has been more under treatment, but many of them have been discharged as being no longer necessary to treat: that the disease has become arrested
and in that case, of course, one does not keep them under treatment unnecessarily. Then, as I have mentioned just now, in Vryburg there are 55. I am now referring to the Venereal cases entirely, and then in the Venereal Diseases Hospital here—which at present accommodates 25—I have 23 cases up there. In connection with the Venereal Diseases Hospital, I may mention, gentlemen, that these cases which I accommodate there are really cases which I am not able to treat on outdoor lines on the reserve; they are really so bad that no treatment of any description is of any avail. In so far as outdoor treatment is concerned, in each case I send them to the local Venereal Hospital, treat them there for a period and, as soon as I get them in better condition, I redraft them.

MR. LUCAS: The figures you mention in each case are approximately three percent of the population shown for each of these?—Yes.

On what basis do you estimate that the actual number infected in any location is ten times that?—Well, you see, I only see so few; I do not actually see the greater number of the cases. Supposing, for instance, there are 2,000 cases in Tswane, I see perhaps about 300 of them.

Yes; but the point, as the Chairman put it to you is, how do you arrive at the larger figure; you take a percentage of those that come to you?—Yes.

But how can we assume that, of those that do not come to you, the same percentage are affected?—I think it is quite a reasonable conclusion to come to.

(REV. PEASLEY): I wonder if I might speak about this?

CHAIRMAN: Yes. (Rev. Peasley): You see, at Motitoto I am the Medical Officer as well as other things, and there
are numbers and numbers of cases that come to me which I am not qualified to judge, of course, but which I think are syphilitic and I say, "You must go to the doctor, the doctor will be here on such and such a day"; but I have found that out of, say, forty whom I have told, perhaps two have gone to the doctor. I had a case, not very long ago, of a woman who brought a little baby to me. I thought, by the look of the child that it was so, and I said, "Take it to the doctor". Before the doctor came, she brought the child to me with its nose dropped off. The child died, of course. I think that will perhaps illustrate a little bit of what the doctor is saying about the numbers there are and the numbers that come to him.

(DR. BRODZIAK): That is the position, I see that they are there, but I do not see them.

CHAIRMAN: You stated that if there are 2,000 cases you might get 300 of them?— Well, I should think 600.

Let us take the 300; that is about one in seven; multiplying the three by seven you get 21 percent of the population, not 33 1/3. If there are 2,000 people I would get 600; that is about a third affected.

But if there are 2,000 people in the location, you would get about a third who are affected?— Yes. The third of them are actually affected, but they do not come to me.

But now, if they do not come to you, how do you know it is a third and not a fifth?— I can only go by the number that actually does come.

You must multiply the percentage who do come by ten, instead of 7, 8 or 9?— As I say, the point is, supposing 100 come to me, I would find 33 of them with syphilis.
If 100 cases of people come to you for treatment of various kinds, such as broken legs or something wrong with their eye, and you examine the whole lot of them, you find syphilis in 33 of them? - Yes.

We are only trying to get at the basis of your figures; about a third of the people who come to you for treatment of whatever kind, suffer from syphilis? - Yes.

DR. ROBERTS: But is it not the case that, of those who do not come to you, it would be much more reasonable to consider that many of them had syphilis, than have broken legs or pneumonia or something else - those that do not come to you? - Yes.

Because, if a man had pneumonia he would come to you - or a broken leg; he would certainly come to you; but with syphilis they do not? - No; the Native does not look upon syphilis as of a very serious nature until his nose drops off or until he gets a hole in his palate. Then he does. He thinks by then "What is wrong with me; I had better go and see a doctor". By that time he is no use to anybody. I cannot give him a new nose or patch up his palate.

MR. LUCAS: Of the numbers who come to you, are there many who reach such a serious stage? - Yes. In fact, the great proportion of them. I might mention, in connection with that, that the Native in recent years has become wise in the disease, particularly when it affects the babies. They have really been bringing their children in in the very earliest stages now, and it is in that stage where one can really do something for them; and it is an extraordinary thing that they respond most beautifully to treatment; but when they have once lost their nose or palate, no treatment
Dr. Brodziek

in the world is of any avail. You can sterilise them
and that is about all you can do for them.
because
Is it the case that of the seriousness of the
majority of cases that come to you, you infer a very much
larger proportion of the total population is infected, than
you have actual records of?—Exactly.

DR. ROBERTS: When they come, which they will, to
realise the seriousness of it, do you think they will come to
you in larger numbers?—They are doing it now. I must
tell you that, in the past, it has been a very difficult
matter to get the Native to submit himself to treatment
for the reason that he has thought it a very trivial busi-
ness and has not bothered. I might mention that, apart
from the question of Natives, the dangerous inroads it
is making into the White population in recent years.

MR. LUCAS: In this district?—In this district
particularly.

DR. ROBERTS: How do you account for that?—It is
due to the fact, I am sorry to say, that the White population
are very negligent about watching for the disease. They
will employ Natives who are contaminated with the disease
and, in that way, the thing is spread to their children
particularly. I might mention, though, I would not
like always to say it is contracted in an innocent manner;
there are undoubtedly cases where the man has undoubtedly
contracted it in the usual old-fashioned way.

CHAIRMAN: Have you experience of Natives other
than Bechuana?—No, not much; I do occasionally examine
a Native for the mines.

No; I mean in other districts where the bulk of
the Natives are not Bechuana?—Yes, I was on the Rami
Dr. Brodziak

for a period of about nine months, on one of the big mines
there, and there I was in contact with 20,000 Natives.
Zulu

From which area? - Beaufortland particularly; the
Xosas and the Transkeien and Basutos and also from south
of the Equator - Shangaans.

But these Natives would generally have passed a pre-
liminary medical test before they came to you? - Yes; I
am now referring to being in charge of a large mine Native
hospital; Oh, yes, they were passed by the W.N.L.A. before
they came to me.

There you would not expect to find many cases of
syphilis? - No; it was quite a rare thing; in fact, I
do not remember seeing a case of venereal disease amongst
the Natives.

Now, apart from syphilis, are there other forms of
venereal disease that are bad here? - It is very rare to
see gonorrhoea amongst them; I think the percentage of
gonorrhoea you can put down at practically a negligible
figure. I may occasionally see a case, but it is not
worth mentioning as compared with syphilis. To give you
an idea; In treating 100 cases in this hospital here for
more than a year, we have had one case of gonorrhoea amongst
them.

MR. LUCAS: May it be that the Natives do not
come to you for that? - I think so; they do not take any
notice of gonorrhoea.

So that it may be more prevalent than you think? -
It is possible, yes.

Have you had much opportunity of observing whether
there is much infantile mortality? - Well, I can only speak
about infantile mortality in so far as local conditions are
concerned; So far as the locations are concerned, The
Dr. Brodzisk

figures for the old reserves are not to be had, for the simple reason that no records are kept; but I am positive of one thing, that they must be very high indeed.

Do you ever inquire from any of the women as to how many children they have had and how many they have lost?— No. I never have an opportunity of doing that.

Do you know whether the age at which Native women stop bearing children is increasing at all?— It is a very difficult matter to get an opinion on. All I can tell you is, in spite of the fact that syphilis is rife amongst them, they are most prolific—which is contrary to the European standards.

Do you come across any cases of malnutrition amongst firstly adult, and secondly Native children?—Yes, particularly children. You will see malnutrition stamped on the race. If you will compare the Bechuana with, say, the Zulu or any of those other tribes, his physique and so on is very much below. I think you can combine many factors in the case, in the case of the Bechuana; in the first place syphilis; that is the point most responsible for his physique.

DR. ROBERTS: Not for his productive qualities?— No.

MR. LUCAS: You said you could see malnutrition stamped on them?—Yes.

Do you withdraw from that after Senator van Niekerk's question, or do you still adhere to that answer?— Malnutrition is not the only factor responsible for his poor physique.

I was not speaking about poor physique for the moment, but was rather interested in the question as to whether they were properly nourished?—I see; nutrition is the point?

Yes?—I think I can definitely say that malnutrition is a very big factor in the case.
Dr. Brodmian

That it is common in this district?—Yes.
Would that be due to actual shortage of means, or to ignorance in the use of the foods that are available?—I think, poverty is the main factor in the case.

Do they not grow enough grain for themselves?—Some years they do; and the Native does not reap very much in the way of crops.

CHAIRMAN: Does the malnutrition take the form of insufficient milk for the children?—Well, milk I do not think the children ever get. It is a foodstuff which they hear of, but I do not think they see it. If you go to the reserves, you will not find much in the way of milk to feed children on; what they feed their children on is mealie pap.

They do get a certain amount in the shape of milk?—It is so little that you could not consider it.

Who gets it: do not the children get it?—No, very little. The children, I am positive do not get it.

MR. LUCAS: The adults or the calves?—The children do not get it. Even locally here, where milk is available, you never hear of such a thing as children getting the milk, in spite of the fact that we try our very utmost to advise parents to give their children milk.

Do you regard this as a serious question in this area then, the question of malnutrition?—I certainly do; I think that is a very serious question for the Native. One does not in this district see much in the way of tuberculosis or anything of that description. I am going entirely by the question of syphilis. As a rule, syphilis, as you perhaps know, is very largely responsible for an increase in the amount of abortions. That is an extraordinary thing.

THE COMMISSION ADJOURNED AT 6.2 P.M. SINE DIE.