

So of course they say, "we will pay you so much a month", to keep them away from the towns. Of course, I do not know of the conditions on the farms about here. There may be communities where they have agreed to do so.

MR. LUCAS: Have you any views on the ninety days: have you seen any of the effects of it, so that you can express an opinion as to its economic value, - the ninety days' system?--- They are paid - well, in that case they have ninety days to work and they have the grazing and everything free on the farm nearly. Especially when a man has five or six donkeys, or fifty head of cattle, it means very much to him. Then again sometimes they have their dip free, too, and the greater advantage still in connection with the breeding of their cattle; the breeding of their cattle is raised because they come in contact with the bulls of the farmer, too. That is a great thing and they get better prices for their oxen later on. I think they are paid well in that way.

You think, from the native's point of view, that is a good thing?--- Yes. They have an aversion to going and working, I must say, knowing the native as I do. They would rather work for themselves and pay very much more, because their independent feeling is with them. But I, as a Missionary, see it has a great advantage for them and very much better for them because they have the conditions for good grazing for their cattle, donkeys, sheep and goats; and that is their money as it were with which to get wives. They have plenty of corn; there is plenty of food and milk; their children are better bred than in the cities, and all that. There are a lot of advantages, in that. It is far better for them and healthier too.

MR. LUCAS: I understood you to say that there were

plenty.....

plenty of openings for natives in this district if they wanted to work?--- Oh yes. Farmers always want to take on hands; there is a continual run on my station, too, because they are educated there; they want educated labour, - who speak Dutch or English.

Are they prepared to pay more for that?-- Yes.

Are they mostly newcomers?-- Oh yes.

What sort of wage would a native from your station get?--- A native girl £1, £1:5:0. and some 15/- --- small girls; it all depends on their ability. The general run about here is £1:10:0. a month.

Yes; but your boys, because they are educated?-- No, others too.

Your boys and others who can act as interpreters get more?--- For unskilled labour they pay £1:10:0.

You say employers are very keen to have your boys because they are educated?--- Not so much the boys as the girls. The women do washing, ironing and cooking. They want clean people you see. They are well dressed, clean and know how to work with water.

Have you seen any signs in this district of large numbers of natives being turned off farms because the owners thought fit to move them?--- I have seen it in several instances.

What happens to these natives?--- They go to locations or spread to other farms where there are not so many, where they get more or less the same conditions, but where there is an extensive scheme.

The locations I gather from you are overcrowded?-- Yes, but still they go there. They do not like locations. They must be hard-pressed before they will go to locations.

why?-----

Why?--- I can only say what they say.

Yes?--- They say that the chiefs are hard on them, and it is over-crowded.

And there is no land; not sufficient land. Do you think those are sound reasons?--- Well, I think so. I think sometimes the chiefs are fairly hard on them.

That is on the newcomers?--- Not only them.

On any of them?--- Yes. You see, they are keen money-makers, these chiefs. They have always some excuse to make a collection - if not for a dip, for buying a farm, which never comes; or some other purpose. Of course, they have not people to check them and no regular secretary to look after the money, and sometimes it goes. The Molitse people however, have gone so far as to say any collection made there has to go to the Native Commissioner; they pay to him and not to the Chief; and he has to look after the money; because the tribe do not trust him any more.

It is satisfactory to find they trust the Native Commissioner?--- They do, yes, as regards money.

Have you recent years had any movement of a large number of natives from this district to another migration?--- No, I do not know; not very large numbers, but some of the locations have been moving to Ramahoop and the new part. We have schools there. But they do not consider they have left their location at all; it is not in their minds; they still consider themselves as one with their tribes, and so on. It is a place, as they call, it, for their cattle to graze. They live there with their wives and children, and we have three or four schools for them.

About what number went there, do you know?--- There are several farms there.

Would it be a matter of hundreds?--- If you take

the aggregate....

the aggregate, I think it would be over 100.

Now, in the ~~xxx~~ Potgietersrust District there is an idea of apprenticing piccanins to the farmers for three years, with the intention of training them in better agricultural methods, which it is hoped when they come back to their kraals they will make use of to improve conditions in such kraals; have you seen any effect on agriculture in the location due to natives having gone to work for Europeans; do they make changes as a result of the experience they have got with europeans?---- There are several cases in which I have noticed it. I cannot put it down as a general rule, because as I told you many of our natives do not like to work on the farm; they go where they can get better wages - that is to say, in the mines and towns. They get a span of mules and drive them - sanitary carts, and so on; that is their work. But there are several natives under my jurisdiction in my area where I find they have certainly improved their agricultural manners by working among white people.

You mentioned the question of their preferring to go to the mines rather than to the farms as due to the higher wages?--- Yes.

Is that the main reason?--- I think that is the main reason. Then of course at the back of the native mind is always this, if he goes to town and comes back he can talk about the things he has seen; he has "seen the world", "been a big man", and all that; they sit round the fire and talk about these things, and the others who have remained at home listen with open mouths to them and say "he is the wonder of of the world."

So it.....

So it is not only just the mental thing, it is the glamour of the town?--- Yes, the glamour of the town and of the city; that is the great thing, and perhaps a little immoral life, which they can more easily get today without being detected. I am afraid that in many cases it is like that, but not in the majority of cases, I am glad to say. To have the piccanins apprenticed and to train them for agricultural work it must be stipulated that they must be trained; not only work and so on; they must be taught.

That is the way it was put to us. We have got no copy of the agreement yet, because it was not quite in its final form, but it is an agreement between the Farmers' Association and the Chiefs, with the support I think of the Native Commissioner?--- That is quite a good idea. I will support it wholeheartedly because I know it will do them good. Their agricultural customs are very, very primitive and inefficient.

Can you mention some whom you consider keep them back?--- They do not get the grain out of the country; they always want bigger lands, let them lie fallow for some time, and go on to other lands again. They get small crops because they do not plough deep enough, and then the soil does not contain the water; when the rainfall is very poor the water is not contained in the soil. There is another thing: deep ploughing and weeding or cultivating after rain keep the rain in the soil. That is a thing which they never think about. If they do it once it is quite sufficient.

Do not they listen to you when you talk to them about it?--- They know very much better about these things than I do - at least as regards themselves, you

see.....

see.

I should think that the demonstrators would serve a very useful purpose, with the education they have got?---- Of course, it opens their eyes a little bit, especially those of the young people. The demonstrators going about helps; it makes the young people enthusiastic about it, especially. If these demonstrators are successful, it will open their eyes.

Have you anybody on your station who has the experience and who is charged with the duty of explaining to them how to improve their agriculture?--- No. The demonstrator is only here; he does not come to our place.

I mean on your own staff?--- A good many of my boys as a rule come from farmers and I must say that they are about the best I have there. They are well trained, very useful, and they plough deeply; they get more out of the ground, and you can at once see that they are those who have been adopting civilised manners. Some of them do not want to listen; the same as any other nation, you get the lazy class, the brutal class, the thieving class, and so on.

There is very little you can say about any other nation that you cannot say about them?--- Exactly.

One of the things they complain about is the want of housing material - for instance, thatching grass. Is that due to bad grazing or over-grazing?--- They can all get it from the farmers.

In the location they are complaining?--- The surrounding farms generally sell to them. I believe they can get it anywhere. If they cut 100 bundles

they.....

they can have 50, and give 50 to the farmers. I must say, there is a difficulty, because they thatch their houses now, not with grass any more, but these stalks of the kaffir-corn, because they are thin enough in Ramahoop. Nearly all the houses are covered with that.

Is it satisfactory?--- A little of the rain comes through.

Of course, it means a loss of cattle-feed?--- Yes, there is that, too.

And for the building of their houses do they have any difficulty in getting wood?---- Well, now that the Government Forestries are here they can easily get it, I think.

There was a complaint at the Location here that the price had gone up a lot?--- Yes, that is true. Of course, a native does not want to buy food; he does not want to buy building materials; he does not want to buy any of those kind of things for his house. They had it free formerly. They have a great aversion to buying food.

In the towns they spend money freely on food?--- Oh hes, but not in the locations.

Do you know whether there is much of this: natives from the towns sending food to their families? I tell you why I ask that. Many natives in Johannesburg often ask us to order from the shopkeeper bags of mealies and mealie meal to be railed to the nearest station?----- Sometimes they do; of course in times of drought, but of course this year they will not do it. Instead of sending the money for help they send the kaffir corn or mealies to their families. They do that to help their families.

Can you.....

Can you say anything about the mortality among the young children at your station; is it high or low?---- The mortality is very high. They have no sense of bringing up babies; they do it anyhow. It is their custom of course, but they do it wrongly. It is always a case of the survival of the fittest. That is all.

Forty years ago, when you first came along here, when there was not much European influence, and they could live according to their own customs, was mortality high then?---I am afraid that I should have to guess as to that. I did not form any impression.

Of course, one of the things that is said about that is that in the towns of course the class of food they can afford to buy on the wages they get is wholly unsuitable for young children?--- Yes

Of course here it more treatment in the case of the birth of the child than anything else?--- And then again, when the child is small; of course they feed the child really on their milk, but when it has to be taken away from the mother and the mothers' milk is no good, of course a child like that they do not know how to feed.

They give it lumps of mealie meal porridge?--- Yes. Of course they over-feed them too sometimes. Of course, they bring children into the world like donkeys. For instance, they would never touch a thing like that; they never use their hands; they just have it naturally; they never touch it. Of course, the child is born naturally. If anything goes wrong, it means death to the mother or the child.

Is there.....



Is there much mortality among the mothers at birth?--- Not so largely; not so many as one would imagine there would be.

That of course is a serious problem among Europeans; it is relatively high among Europeans?--- Yes.

It is one of the things they are very much concerned about?--- Yes, but themmake use now of the nursing homes, - thebarbarians of course never send their women to hospital, but some of the women in my location do go. There are one or two now who have gone from my station and several have been coming here to the doctors; but as to the others, I think they never make use of it; they perhaps come and get a little medicine or something.

Now the next heading we have got is on the question of stock. Has there been anychange in the quality of the stock generally, I mean in your time?--- Yes, although the natives themselves do not like their stock to be changed; they say it is a hardier race; it is a better race for them. They do not mind if they get a little less from the butcher. Anyhow, the stock increases quickly; it is a hardier race, and of course they have more to buy wives with. As a rule they do not like the bulls of the white people among them.

But there has been a change you say?--- Oh yes.

Has that improved the type?--- Yes, there is a slight change, not much.

Not much?--- No, not much. I know even among civilised natives a good many of them have made fairly good advance as regards that - with pigs, cattle, goats, and everything, and they always try to get a good bull from the farmers; they give them two or three cows

and they.....

and they are very prosperous, too.

Are they going in more for other stock now; are pigs more popular?--- No; they keep one or two pigs, but they are not going in for piggeries at all; but they send away cream. There was a big question here; I had better not enter into it.

You might tell us, because I personally know nothing about it?--- They go in for creameries; they have their own separators - a good many of them - and they bring it to the lorries and send it away to the creamery. The creamery tells me that they take it up for a third-grade cream. I wonder!

Is this from the location?--- No, everywhere: from the private farms and from the location as well, if they can get few pennies for it.

Are there any individual natives owning land?----- No, not here; there is only one here, at Bandolier. I know that is the only one. They are buying in thesegregated area now continually. Perhaps two or three combined. There are two cases I know of where they did it individual-ly; but they always buy in groups.

And this cream that you are speaking about; is that produced by natives owning the land or working for Europeans?--- Working on the farms, and some in the location. Those who have a fairly large quantity of cattle like to utilise the milk. They cannot use it all, so they put it into a separator and send it on to the creamery. It is not on a very large scale as yet, but the thing is coming; you can see there is a lead. There are a fairly large number of them doing it.

Things develop rapidly in South Africa?--- Yes.

As far as the over-stocking is concerned, you

mentioned.....

mentioned the size of the locations. One of the questions involved in that is over-stocking. Have you any suggestions as to how to meet that, apart from extending the location, because that only just puts off the evil day, does it not?--- Well, I think there are two ways in which they could do it; by extending the locations and by better cultivation. That is so far as I can see. There may be others. But better cultivation of the land and better use of the land there and then extending the locations, I would think would meet the difficulty.

I take it from what you said, a native with instructions is more capable?--- The young race coming on would certainly take it on, I think, especially in the schools. I believe your demonstrator here tries to get into contact with the schools always and to give instruction to the young people and to school children, because that would help. There are a few among them who always form the exception, but as a rule they will not take to it; at least I do not think so.

So as for as you station is concerned, you I think told us that education goes to Standard V, is it?-- VII; we had standard V, but now we have standard VI; that is to say, we have to pay for our fourth teacher, otherwise we would not have him. So they are paying for it locally.

Do you get children into that from adjoining farms?--- We have two from the adjoining farms, from the primary school. They may come from some distant stations, but I have a goodly number from Mashonaland, too.

~~When~~ Where do they board?--- There is no difficulty  
about.....

about that. There is no boarding establishment. The people are only too glad to have the assistance of these boys and girls; they board them free for the services they render. In the meantime, they are in school, you see.

And do you find you get many boys or girls from the adjoining farms?--- No. There is one farm just south of us; they have a goodly number of natives there, and there are about three or four in our school there, but not so many. That is the difficulty they always find. They are glad to have work. Sometimes they finish their work and come to school and then go again to work. Sometimes they are kept for a week or so, and then for a couple of weeks they go again. If he has a Christian father I have often seen him take the place of the boy so as to allow him to go to school. But the heathens do not see the use or necessity of a school at all.

That substitution shows a very considerable keenness?--- Yes, they are very keen to have their boys and girls educated; in fact, they go to the last extent of self-sacrifice, they can sometimes in order to keep their children at school, very much more than I have seen amongst white people. There are some natives who see their people remaining behind, and they even also are very keen, but as a general rule they do not care about education at all. You take the general run, they do not care about education at all.

Do you train any to become teachers there?--- No, we send our teachers to Stockdale or to Lemana, and some to Middelburg.

That girl that you spoke to yesterday?--- She was from Kilnerton. Some of the teachers go to Ascension

College, those who are close to the Institute at Pietersburg, and those who are close here would go here, because the expenses would be too much by train every holiday for going home. So they prefer to attend the local colleges.

What sort of training do you give those children; is it purely academic, or do you give them occupational training?--- Oh no, they have to do manual labour, too, two hours a day.

What sort of labour?--- I do not know about Lemana and Ascension College; it may be the same, but I know at Kilnerton they do some manual labour.

I am speaking of your station?--- Oh no, they get manual labour, plaiting mats and baskets, and they have a garden there.

They provide their school material from the sales of growing produce?--- Yes, and the making of mats and baskets.

And then these boys and girls who go through the school at your station, what occupations do they mainly go in for?--- Well, the great inclination is teaching; but they have had so many failures of late that they are not going in for it so much. I have put them on another line. Some will be orderlies. I want them to be trained as orderlies and nurses in the Elim Institute; the girls to be nurses and the boys orderlies. A few of them are preparing themselves in Standard VI; and when they have passed that they usually go over to Elim.

They get a training at Elim now as nurses?-- Yes.

Is that a simpler course than the course in towns for European nurses?--- I am not sure, but I think so.

In Johannesburg.....

In Johannesburg itself at the Bridgeman Hospital they are now training native nurses - exactly the same training as the European nurses?--- At Brixton?

A little beyond Brixton?--- I believe at Brixton there is a native hospital, too.

Yes, but three this last year have qualified on the same course as European nurses?--- Yes, some of them. I met a native nurse who is fully qualified. She is a Matron at the Gordon Memorial in Zululand, close to Helpmekaar. She was fully qualified and she is Matron there at the Hospital. She has two or three nurses under her. You see, the natives' power lies in his memory. His memory is very strong, but his thinking powers are very weak.

THE CHAIRMAN: Do you think they are lower than the white man's?--- Oh, by far; we would not doubt that. His memory is good; they would make good advocates.

The argue well?--- No; I mean their memories are so good. You see, having no books and manuscripts to fill and all that, they have to store it up in their heads. They know the colours of their grandfathers' cattle and forbears' cattle, and they have to stow that way in their memory. I find it so with my boys at school; their memories are good, but they do not think. They are very bad engineers; where they have to think out a plan to do anything, they are lost.

There are a lot of people ~~of~~ working with natives who hold the opposite view. It is just a question of training for them and that they have average ability?--- I have my doubts.

You spoke about a spirit of unrest being about. What factors are tending to cause that and is anything

being.....

being done to try to remove it in this district?--- No. I know there is a spirit of dissatisfaction and unrest among the young people.

I do not say rebellious, I do not say disobedient - I do not go so far as that; it is just mental unrest?--- Yes. I think it is something mental with them; that they are not fairly treated and justly treated; the white man keeps them under. Whether they have been sucking in these things from Kadalie and others I do not know. Of course, they have their papers and they read them. There are some few subscribers at the Station; the others read for the, and they have their debating societies and they debate these matters. So of course anything amongst the natives spreads very rapidly. I do not know of any factors counteracting it.

MR. LUCAS: In the larger towns you have societies like the Joint Councils or Europeans and Natives trying to assist in things like that?--- Yes, to speak out openly and meet each other on a fairly good platform; but we have nothing of that here. I am afraid I have not heard of anything. Of course, I do not know much about other stations.

Do the natives do much trading here; when they grow crops do they trade all the crops in your neighbourhood?--- Oh yes, with the coolie establishments and other stores. They are continually bringing their crops there. Having no ready money they use the crops for that purpose.

I see they do not go in to get money for them;

they.....

they exchange for goods?--- Yes, mostly in the outside shops, and then of course in between the locations and the different native centres. Sometimes they find Messina is a fairly good market for their kaffir beer corn; they make the corn sprout out and it is sent in sacks to Messina.

They do that stage of it; they grind it after it has sprouted?--- Yes.

So the first stage is done?--- Yes. It is prohibited, but they do it. They pay their £10 fine to the Magistrate, and then do it again.

Have you any information from which you could say whether the amount of produce that the natives have to dispose of has increased or decreased since you have been here?--- I think it has increased. As the population increases so the business increases. The produce that they put away for selling and for bartering has certainly increased. It has been stated in connection with the Ciskei that although the population has increased, the amount of produce they have to dispose of has considerably decreased in the last fifty years.

That is in the Transkei?--- In the Ciskei.

A very poor area; but here you think the produce has increased?--- Yes.

Would you say it has increased more than in proportion to the increase in the population?--- I would not be able to make a definite statement as regards that, but if one looks at the coolie shops they keep alive and from which they make a good living, I would say that the increase is considerably greater.

Greater than the increase in population?--- Yes.

When.....



When one looks at all the grain waggons going into Pietersburg, I must say one did not see that in former days; forty years back I did not see it. They have certainly increased.

We had this morning what was to us a surprising point of view - of course we knew it with regard to the white population in the old days - it was the complaint that the railway lorries are driving native transport riders off the roads. Have you come across that?--- It is quite true as regards my natives; they say they can hardly find any transport riding any more, because the lorries take all their transport.

That is something we had to come to this district to hear about, otherwise we should not have guessed it. So for these people it is serious?----- Yes, because they do all these corundum-diggers' work. They generally use kaffir waggons for bringing in the water to wash, and then take transport to the siding. Now that is all eliminated. The lorries bring the water and bring the chrome to the station. The only thing is that they take perhaps their own produce or a little salt; the very heavy stuff is carried there by waggons.

Are natives employed in driving any of these lorries?--- Oh yes. I saw a good many natives driving lorries.

Have you any idea what wages they get for driving?----- No, I do not know anything about that. I know that some natives have their own lorries. I have met about five or six natives who have their own lorries; they use them for transport and passengers.

Are they.....

Are they natives belonging to the locations?---  
No; from Pietersburg, Louis Trichardt and Messina.  
They live here and they take picnic parties, native boys  
and girls to the river, and so on.

Have you come **agross** any instances of boycotting  
by natives of European farmers?--- The Europeans have  
been boycotting natives?

No; natives boycotting Europeans?--- No.

THE CHAIRMAN: That the natives do not want to go  
and work on a certain farm because the owners have been un-  
just in some way or other?--- It may be that they are un-  
just, because you get many white people who have no  
responsible feeling. They are unjust, too. They can  
stop away; they are not pressed; they can stay away.  
We are under a free Government and a thing like that is  
not allowable. They have always the Commissioner to  
Magistrate to go to, who will always be just to them.  
I have never heard of a thing like that.

MR. LUCAS: A farmer in the district told me on  
Sunday of two cases round here where one farmer had to  
drop his farm altogether?--- It may be an exceptional  
thing; it is not general.

The last subject on which I wish to ask you any-  
thing is on the question of crime. So far as your exper-  
ience goes is there more crime than there was forty  
years ago - different types of crime?--- Well, I think  
you will have to go the Magistrate and Native Commissioner  
for that.

That we can get; we will get all the statistics;  
you are living among the people; a lot of crime does  
not come before the Courts; at least, you can judge the  
atmosphere better than the courts can probably?--- You

mean.....

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