

met ons hoofman 'n vergelyking opgetrek om aan te toon wat 'n natuurlike familie nodig het om in staat te wees om 'n bestaan te maak in hierdie distrik: ons het die syfers opgeset en meer of min op ons ervaring afgegaan. Ek praat hier natuurlik nie van die heidens nie, en nie van die kinders wat kaal rondloop en wat niks nodig het nie. Ek praat ook nie van die kinders nie wat nie skool toe gaan nie. Ek praat nou net van die Kristelike families en ons is tot die oortuiging gekom dat met die beste intensies in die wêreld kan hulle nie met minder as £40 of £50 klaarkom. Ons het baie versigtig op die hele kwessie ingegaan, maar dit is wat ons konklusie is. Ons sê dat as hy sy plig moet doen teenoor die Staat en die Kerk en as hy homself en sy familie moet onderhou dan is dit die minste bedrag waarmee hy kan klaarkom.

Daar is iets wat ek uitgelaat het in punt 4 - die natuurlike verhuising van die land na die stede. Ek wil dit graag nou aanhaal; daar is in die laaste tyd dikwels gesê dat ons boeremense die natuurlike van die plaas afja. Hulle gaan stad toe en op die stad wil die munisipaliteit hulle wegja, en nou, sê hulle, waar moet hulle heen? Ek kan nie met kennis van die Hoëveld praat nie, maar ek kan wel praat oor die posisie in die Pilansberg distrik en hier; en ek sê dit: daar is niemand van die natuurlike wat weg gestuur word; dit gebeur nie hier nie. Inteendeel, die posisie hier is dat boere baie gewillig is om natuurlike op hulle plase te hê. Maar daar is hierdie moeilikheid: en ek meen, soos ek hoor dat dit iets is wat ook op ander plase ondervind word: dit vaders en moeders het met klein kinders op die plase gekom; hulle bly daar miskien vireen of twee of drie jare; maar as die kinders groot genoeg is dan trek



hulle weg Johannesburg toe, en hulle kom nie meer terug nie om op die plaas te werk nie. Die vader en moeder bly op die plaas agter, maar hulle is oud en kan nie meer werk nie in baie gevalle. Sodra die opgaaf kom, dan kom die kind weer en die vader moet vir hom help; die vader moet verkoop wat hy het om in staat te wees vir die kind opgaaf te betaal en om die kind uit die tronk uit te hou; en dan as Krismas kom, dan kom die kind ook weer huistoe, maar nie om te werk nie.

Ek weet dit is baie moeilik en ek weet van gevalle waar boere mense op hulle plase het, en die mense is oud en gebrekkig en hulle kan glad geen diens meer verrig. Wat kan die boer doen? Hy wil hulle nie wegstuur nie, en die gevolg is die mense leef op die gunste van die boer. Die kinders is gesond, maar hulle is in die dorpe; die hoofman het nie kontrole oor die mense nie, want hulle is meer of min "detrribalised" en die hele posisie is baie moeilik. Maar wat betref die verklaring dat natuurlike weg gejaag is onder daardie omstandighede - ek weet van geen enkel geval waar 'n persoon weggejaag is.

Ek wil nou iets sê oor punt (9) "Algemene ekonomiese toestande. (1) Absenteïsme en die gevolge daarvan." Dit is nie moontlik nie om dadelik wetgewing te maak en 'n einde te maak aan die afwesige eienaar affêre. Dit sou 'n baie groot verwarring te weeg bring as dit sou gedoen word; soos ek alreeds gesê het - daar is gevalle waarvan ek afweet; ek weet byvoorbeeld van een plaas; ek is nie uit nie as ek sê dat die kompanjie op daardie een plaas in wins £300 of £400 in die jaar ontvang. Tog het hulle niks daar gedoen nie; hulle het byvoorbeeld glad nie water op daardie plaas nie. Hulle



het groot bome uitgehaal; dit kos allertminste £8 of £9 om die grond skoon te maak. Daardie plaas is 3,200 morg groot. Die kompanjie het nie voorsiening gemaak vir water of vir iets anders nie; hulle doen niks daar nie behalwe die huurgelde in te samel; die naturelle moet maar maak wat hulle kan; hulle betaal hulle huurgelde en vir die res kan hulle maar 'n bestaan maak soos hulle wil. Die naturelle het self seker verbeterings aangebring, maar as die kompanjie daardie plase verkoop, dan verkoop hul dit onder die naturelle uit en daar is dan nie die minste moontlikheid nie om iets vir die verbeterings te kry wat die naturelle gemaak het; hulle het die bome uitgehaal en die plaas skoongemaak. Al wat die kompanjie sal doen as hulle verkoop is hulle gee die naturelle kennis hulle moet gaan. Maar die kompanjie het niks gedoen nie in die belang van die naturelle.

Ek sou wetgewing wil sien dat waar 'n plaas verhuur word aan naturelle en waar die eienaar inkomste ontvang van die naturelle, dat hy daar voorsiening moet maak vir die behoeftes van sy huurders; en waar die plaas verkoop word daar behoort voorsiening gemaak te word sodat die persone wat daar gewoon het en wat verbeterings aangebring het, uitbetaal sal word vir die verbeterings wat hulle gemaak het.

**KREDIETSTELSEL:** 'n Ander kwessie waaroor ek iets wil sê is die kredietstelsel. Daar sal miskien een en ander teen die kredietstelsel gesê word. Maar voordat ons dit veroordeel moet ons verstaan dat krediet is die bank stelsel van die naturelle. Vir die naturel is die bestaande stelsel soos dit nou toegepas wrd van die grootste belang en sonder die stelsel kan hy nie klaarkom nie. As 'n witman in moeilikheid



is, dan kan hy sy rekening oortrek; dit is wat gewoonlik gedoen word; maar vir die naturel bestaan dit nie; vir die naturel is die winkel die bank en die winkel gee vir hom krediet wanneer hy nie kontant kan betaal nie. Miskien sou daar hier en daar iets verkeerd wees met die stelsel, maar ons moet goed verstaan hoe die stelsel vir die naturelle werk. En as ons dit goed verstaan dan sal ons insien dat daar baie te sê is ten gunste van die stelsel. Daar is die konkurrensie van naturelle met Europeane en met Kaapse klerlinge; ek wil op daardie punt net dit sê: sodra die armoede onder die naturel kom en sodra dit onder die naturel toeneem, dan is daar ook armoede onder die witmense. As die armoede onder die een toeneem dan neem dit ook onder die ander toe; die een gaan saam met die ander. Die twee hang saam. Ons naturelle het in die laaste jare ten gevolge van die droogte agteruit gegaan, en saam met hulle gaan die blankes ook agteruit. En wanneer die naturel vooruitgaan, wanneer dinge weer beter word vir hom, dan is daar ook ekonomiese herlewing onder die blanke bevolking. In die ou dae het baie boere gekom om handel te dryf met die naturelle; hulle het met die naturelle gehandel; hulle het allerlei dinge aan die naturelle verkoop en dinge van hulle gekoop. Vandag sien ons dit nie meer nie; die handel tussen die boere en die naturelle is vandag weg, dit is dood. In vroëer jare het die boere menigte beeste aan die naturelle verkoop; maar wat gebeur vandag? Vandag sien ons dit nie meer nie. Vandag is die posisie van die naturel baie slegter geword; hulle is te arm geword en die gevolg is dat die hele ekonomiese verhouding in die laaste jare totaal verander is.

NATURELLE OPVOEDING: Ek wil nou graag 'n paar woorde praat oor punt 10 "Naturelle opvoeding". Daar is al heel



wat op daardie kwessie gesê, en meer sal gesê word. Ek wil 'n feit konstateer en dit is dat die Regering nooit genoeg kan doen om die opvoeding onder die naturelle aan te moedig nie. Ons het baie sorgvuldig op daardie saak ingegaan. Dit is 'n seldsaamheid dat ons 'n naturel sal kry wat 'n paar jaar op die skool gewees het wat nie in staat is om sy opgaaf te betaal of wat gestraf is of gearresteer is omdat hy sy belasting nie betaal het nie. Dit is 'n groot seldsaamheid, want die mense het geleer dat hulle dit moet betaal. Die stelsel soos dit vandag bestaan om die naturel onderwys te verskaf is nie bevredigend nie, maar ons vind tog dat die twee of drie jaar "discipline" wat die jong kaffer kry, het goeie uitwerking op ons bevolking, en ek wens dat die boere mense hier op die buite plase meer sou doen om groter invloed uit te oefen op die opvoeding en die onderwys van die naturelle wat op hulle plase woon en ook op die onderwys van die naturelle in die lokasies en die stede. Ons weet, baie van die ouers trek dorp toe. Daar was een man wat vir my gesê het, "Ek is 'n heiden en ek sal so as 'n heiden sterf, maar die groot wens wat ek het is dat my kind nie sal sterf as 'n heiden nie." En dit is die begeerte van elke naturel hoe ongeleerd en hoe ongewillig hy ook mag wees. In die ou Kaap Kolonie het presies dieselfde vooroordeel bestaan teen opvoeding en onderwys, maar ons boere mense het gesien dat hulle beste volk wegtrek om dorp toe te gaan en nou doen hulle alles wat hulle kan om 'n skool op hulle plaas te kry en om die kinders van die kaffers daar te laat onderwys. Op die manier kan hulle hulle volk by die plaas hou. Daar is



gevalle waar ons boere mense alles doen wat hulle kan om skole op hulle plaas te kry. In die Waterberg is daar een man wat groot skool op sy plaas het. Elke jaar moet die kinders 'n vertoning gee en dan moet hulle wys wat hulle kan doen. Daardie man het baie groot plesier van sy werk en sy volk is baie lief vir hom. Daar is veel in die opvoeding en die onderwys wat verkeerd is en daar is ook baie wat beter kan wees, maar die saak is nou so - ons naturel wil opvoeding en onderwys kry vir sy kinders; hy staan daar sterk op. Daar is baie mense wat vra, "Hoekom wil hy opgevoed wees?" EK het dit hoor sê, "As jy nie opgevoed is nie, dan kul die Jood vir jou." Wel, dit is miskien een rede. Dit is een rede, maar daar is 'n ander rede en dit is dat die naturel sy ekonomiese posisie wil verbeter. Die naturel het vroër altyd gemeen die blanke man is in die posisie waar hy is van wege die Godsdiens. Toe het die naturel sy beste gedoen om ook Kristen te word. Wel, hy het Kristen geword; maar nou het hy uitgevind daar is nog iets anders behalwe die Godsdiens, en nou het hy tot die oortuiging gekom dit is die opvoeding en die onderwys wat die blanke man ontvang het wat hom gebring het waar hy is; en om daardie rede wil baie van die naturelle nou opvoeding ontvang sodat hulle in staat sal wees om dieselfde status te kry as die witman. Daar is sommige van hulle wat die status wil kry sodat hulle in kompetisie kan tree; dit is natuurlik 'n baie groot rede by hul.

In verband met vak opvoeding wil ek nog graag dit sê: sodra ons naturelle 'n vak geleer het vind ons dit: hulle bly nie by hul vak nie; hulle sak af na die stede toe en verlaat



die vak wat hulle gelder het en waaraan hulle soveel moeite bestee het. Dit is die ondervinding wat al die Sendings Genootskappe gekry het. Op Pretoria het ek sendelings gesien wat uit Nyasaland kom; ek weet dat in Nyasaland daar bestee ons sendelings baie aandag aan vak opleiding; maar daar het hulle presies dieselfde ondervinding gehad; hulle vind daar ook dat sodra 'n naturel vak opleiding ontvang het, sodra hy die vak behoorlik geleer het, gaan hy na die dorpe toe en laat hy sy vak staan. Daar is maar baie min van hul wat voortgaan die vak uit te oefen; en as hulle by die lokasies terug kom, dan laat hulle dit heeltemal staan.

Ons het ooral net dieselfde ondervinding; die naturelle self kry nie veel baat nie van diegene wat vak opleiding ontvang het. Daar is Dr. Molema, byvoorbeeld; hy is 'n medies dokter wat op Mafeking praktiseer. Terwyl daar van hierlangs baie witmense sal gaan wat vir Dr. Molema op Mafeking sal gaan konsulteer, die naturel sal nie soontoe gaan nie. Ek weet nie wat dit is nie, maar dit is die algemene ondervinding wat ons ooral sien.

VOORSITTER: Is die toestand op landbou gebied op Saulspoort meer of min wat Meneer Penzhorn van môre beskryf het? - Ja, by sommige is dit so. Meneer Penzhorn se mense is verder gevorder as ons mense.

Wat sou die oorsaak wees? - Wel, miskien is dit dat hulle meer in aanraking kom met die vooruitstrewende boere in die distrik. Ons kan nie sê nie dat ons dubbel-skaar ploë gebruik waar ons is; dit is maar selde die geval.

Die verklaring wat Meneer Penzhorn gegee het is aanraking met die boere? - Ja, dit is so.



Maar nou vind ons in ander plekke dat die aanraking met die vooruitstrewende boere nie daardie invloed gehad het op naturelle landbou. Wat sou die oorsaak daarvan wees ? - Ja, ek weet dat dit so is; daar is onder ons mense baie wat by witmense gewerk het, maar sodra hulle weer op die reserwes kom, verval hulle weer in hulle ou gewoontes en dit lyk asof hulle niks geleer het nie van die witmense.

Is dit nie werklik wat mens op baie plekke vind ? - Ja.

Maar maak die beter metodes en die beter gewoontes glad nie invloed nie op die manier van werk wat hulle volg wanneer hulle terugkom by hulle lokasies ? - Ja, daar is sulke gevalle; ek kan dit sê - die beter gewoontes en die beter metodes van werk neem toe. By ons is daar een kaptein wat op beter maniere werk en die ander mense wat daar is, hulle volg die voorbeeld wat hy gee, en dit het natuurlik uitstekende uitwerking onder al die mense daar.

U sê die Nyasaland naturelle kompeteer op nadelige manier met die plaeslike arbied ? - Ja; hulle werk goedkoper en die gevolg is dat hulle die werk kry wat ons naturelle anders sou gekry het.

Die beperking van die aantal vee wat mag aangehou word, hoe sal dit reageer as dit van die Regering afkom ? - Wel, ek meen hulle sal ontevrede wees as hulle orders kry; hulle sal ontevrede wees as hulle dit nie self doen nie.

Maar is daar nie kans nie dat hulle dit self sal doen ? - Hulle praat self daarvan en hulle sien die slegte van gevolge/wat nou aangaan. Maar as hulle dit self nie doen nie, dan sal hulle dit opponeer as die Regering vir hulle orders gee om dit te doen.



Begin hulle te merk dat hul met beter vee behoort te werk om suksesvol te wees in hulle boerdery bedryf ? - Ja.

So die hoofdoel is nie meer nie om so veel moontlik vee te kry ? - Nee, dit is nou nie meer so nie.

Hulle erken nou dat dit beter is om min vee te hê, solang as die vee goed is ? - Ja, ek meen so.

U het gesê dat dit 'n naturel minstens tussen die £40 en £50 in die jaar moet kos om 'n bestaan te kan maak ? - Ja.

Kan U vir ons 'n idee gee hoe die bedrag van £40 tot £50 opgemaak is ? - Ja; ons het die ding so uitgerekend; In die

eerste plaas is daar belasting	£1.10. 0
Dan is daar kerk bydrae	10. 0
Skoolgeld	12. 0
Onkoste vir klere, komberse, ens.	£10. 0. 0
Medisyne, ens.	1. 0. 0
Ander onkoste	3. 0. 0
Kos	20. 0. 0
Floeg skare en reparasies aan ploeg en ander materiaal.	2. 0. 0
Dan onkoste vir tuine, ens.	2. 0. 0

Sommige van ons volk het buitekant gronde.

Honde belasting	10. 0
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Dit is die bedrag wat ons uitgerekend het.

MENEER LUCAS: Hoe is die £20 vir kos opgemaak, kan U dit vir ons 'n bietjie meer duidelik maak ? - Ja; ek het dit gevat vir 'n hisgesin van 6 of 7.

Ja, maar wat is die besonderhede; watter soort van kos is dit wat £20 behoort ? - Ek het dit geset op omtrent 25 sakke kafferkering.



DR. ROBERTS: Do you look forward to the day when there will be opportunities of employment of that kind in the native locations ? - Do you mean opportunities of employment for the educated native?

Yes ? - Well, if the wants of the natives are increased, their opportunities of course must be increased. Otherwise they will not be able to meet their requirements.

You mentioned Dr. Malema. There is room, do you think, for a doctor practically in every native territory ? - Yes, I think so.

Of course you are referring to fully qualified doctors ? - Yes.

Do you think it would be a good thing to have for instance, Assistant Station Masters who would be natives ? - In a native area I do not see why not.

And then do you think that one should also have native postmasters ? - Yes, that is to say, at offices where they have to deal with natives.

So that would be an opportunity for natives to get occupation ? - That is so.

Now, a number of young men go forth to work in the towns. Do you consider that it is a necessity for them to do so ? - Yes, to a certain extent it is. They have not got sufficient in the locations and in the reserves to enable them to buy clothes for themselves and such things. The fathers cannot supply their wants and the result is that they have to go out.

So it really comes to this, that if they do not go forth the locations would starve ? - Yes, that is so.



Of course, I would prefer it if they were to go to the farms, and as a matter of fact I always encourage them to go to the farms rather than to the towns. But I generally find that their preference lies in the towns.

When I say "starve" I mean that they would not have sufficient to buy clothing and such things ? - No, their fathers are not able to supply that kind of thing.

You mentioned that they went to the towns because of the pleasures and other attractions there ? - Yes.

Do you really think that that is the reason why they go to the towns ? - Yes, that for one thing. You find they get better wages on some of the farms and yet they go to the towns. That is my experience.

Now do you think that there is a general drifting away from European influence ? - Not in our area, - I have not noticed it. I have not seen any bitterness or anything of that kind on the part of our natives towards the Whites.

Can you indicate why it is that so large a proportion of your young men go forth to the training colleges and the training institutions ? - Most of them go there to enable them to better their financial positions so that they may later on become teachers.

THE CHAIRMAN: You say that the relations between the natives and the Europeans in this area are good ? - Yes, quite good.

May that be due to the fact that the natives here being relatively advanced realise that their progress and their advance may be improved by working with the Europeans ? - Yes, I certainly think so.

They realise that by co-operation they will get



further than by conflict ? - Yes, I think so.

DR. ROBERTS: You do not think that it is due to the excellence of the missionaries ? - To a large extent it is due to the spirit of the missions and it is also due to our chief here. Our chiefs may have their faults, as Mr. Penzhorn has told you, but on the whole I can say that they are very anxious to co-operate with the Government, in spite of their faults and shortcomings. I have not seen a single case where the native chief in a certain place has been in any way acting against the interests of the Europeans.

MR. LUCAS: Do they trust the Government here ? - I think that is a question which you should put to the chiefs.

The position as you and Mr. Penzhorn described it to-day is very different from what we got last week at Lydenburg and at Middelburg. There we were told that there was a lot of bitterness on the part of the natives towards the White people ? - Well, one has to take the native mind into consideration. One has to know his mind and he very often will say things which may give one the impression that he is speaking and is animated by animosity. It is nothing of the kind: it is simply his method of expressing himself, and when he states his case to you, he has nothing against the White people in his mind. It is often that people do not understand his way of expressing himself and therefore jump to wrong conclusions. Here they have their grievances. But our native people on the whole are quite conservative and they want nothing more than to be left to themselves to work out their own salvation.

MR. MOSTERT: You say that the native generally in this area goes in for better farming ? - Yes.



Do they plough their lands in the winter ? - Some of them do; some of our natives even leave their lands lying fallow for a time, but you can say that these are in the minority.

Does the old superstition still exist that they must not begin reaping or ploughing until a certain time, or until the chief has started or given them permission ? - No, that was so in the past, but it is not so now. It is only when they begin to reap that the chief has to give the order.

Are you in agreement with the old method under which the young native worked for a farmer for a certain time and then went to work somewhere else ? He worked for the farmer for three months and then for the rest of the year went to work elsewhere ? - I think that method had good effects.

Does that system still prevail ? - Yes, it prevails in a good many cases here, and to my mind it is the best way for the native to get his cattle. I can mention cases where a native only gets £2 or £3 in the towns and then in the end he returns to his kraal with nothing at all. On the other hand if he works for a farmer he is able to return to his kraal with a few head of cattle.

You have told us that it costs the native £41.12.0 to live properly. If that is so, he must be a farmer ? - No, not necessarily. In reality they are all farmers, but not in the same way as the European.

But in order to earn that amount of money he must at least produce 100 bags of mealies ? - Yes, that is so.

And does he produce that ? - I shall tell you this. As soon as the lands have been ploughed he goes to work.



Say he sells a few head of cattle. His wife and children must further attend to the crop. Possibly he may return in time for the reaping, or possibly he may stay away and leave them to do the work.

I understand that you are a farmer yourself ? -

Yes, I am a farmer's son.

And you have a farm yourself, too, have you not ? -

Yes, I have.

What do you consider is the wage that you can pay to the natives, to enable them to live and to enable you as well to work your farm economically ? - That depends on the price of everything. As the price of mealies is to-day, I cannot see how a farmer can pay his natives more than £2 per month. He cannot possibly do it unless he farms on a very large scale. But even then with the price of mealies as it is to-day I cannot for the life of me see how one can afford to pay the native £2.

You are conversant with the Squatters' Law are you not ? - Yes, I am.

Do you think it is advisable for the farmers to have squatters on their farms ? - I have not been able to go into that question at all, but I consider that in very many respects it is detrimental to the farmers. The question is whether the farmer gets value for the destruction which the squatter is responsible for.

The farmer tells us that it is very difficult for him to get natives to come and work for him on another basis. It does not pay the farmer to have squatters, but on the other hand his difficulty is that he cannot always get native labour to work on his farm when he most wants it ? - Yes, I quite see that. The farmers who have squatters on their



farms have their lands full, but there are also quite a number of them who have to hire labour in addition.

Yes, I understand that, but can they get the hired labour when they need it ? - Well, of course there are farmers who can get it and there are others who cannot. There are farmers who are never short of labour. Take the Combrinks, for instance. They have never been short of labour. And we can say that here among the farmers the natives like to come and work for them because they know their masters.

But taking the farmers in general, can they always get native labour ? - They can, excepting during the ploughing season, when it is very difficult for those people who have no squatters, because at ploughing time the natives themselves in the location are engaged on ploughing their own lands. That is the time when the farmers complain that they cannot get all the native labour they need.

Well, that being so, can you blame the farmers for engaging those Nyasaland boys ? - Well, I am looking at the matter from the point of view of the natives. The whole point is this, whether it would not be more advantageous for the farmer to encourage the native to come to work for him. Would it not be better for the farmer to enter into a contract with the native so that he will come and work for him during ploughing time ? Say he were to enter into a contract with the native under which the latter had to come and work for him for six months at a time. His trouble to-day is that at the very time when he most needs his native labour, that is on the day when he starts ploughing, he cannot get it.

On the High Veld they cannot do that ? - That may be, but here they can. Conditions are different. I think



that it would pay the farmer to enter into an all-the-year-round contract with the natives so that he would always have all the labour he requires.

MR. LUCAS: This morning Mr. Penzhorn told us that he thought that the natives were becoming demoralised and that instead of advancing they were going backwards. Is that your opinion too ? - To a certain extent, yes, it is so. But there are other factors as well which you have to take into consideration. You must not forget that times have changed and that things are not what they used to be. The virtues which Mr. Penzhorn has so much admired, after all, were negative virtues. In those days there were not the opportunities to do the things which the young people do to-day, and if the old people had had the same chances I consider that they would have got into the same ways. One has to bear in mind that temptations to-day are very much greater. I thank God that I am not faced with the temptations which our young people are faced with. To tell you the truth, I think the old people would have been worse than the young people if they had had the chances and the temptations which the young people have to-day.

Do you think that they have the necessary character to meet the position ? - Yes, and as a matter of fact I think they are getting tired of these things.

Now the education which they are getting, do you think that is assisting them to meet these difficulties ? - To a certain extent it is. They would have been very much worse off if they had not had the little education which they have to-day. To a certain extent it helps them, but I do



feel this, that native education is in the melting pot. The Administration is trying to meet the new circumstances, and they will soon come back with a better system than that which we have at present. At the present moment native education is more or less on the scale of the European child.

You think it is not sufficiently adapted to the circumstances of the native? - Yes, I think so. To take an instance. We have the inspectors of native schools at present. Take the Dutch-speaking population. Originally only English inspectors were appointed and everything was more or less on the basis of the English Public School and no advance was made by our Dutch-speaking children, especially in the outlying districts. Things have changed since. Today you have inspectors who more or less know the position and the mind of the child. Now more inspectors have been appointed who know the languages of the children. We have an inspection at the native schools. That inspection is done by supervisors. Well, say a White man comes in. The child thinks he is a policeman and he is frightened out of his life. Your inspector does not know the native language and he does not understand the mind of the child. If the system is more or less adapted so that the inspector shall understand the mind of the child, in the same way as has been done in regard to our Dutch children on the lines of our nationality, a great many difficulties will disappear. If the native child were led more or less in the same way as the Dutch child is being led now, it would very largely meet the situation.

DR. ROBERTS: You have four what I would call native inspectors? - Yes.



If these men do not get the work for which they are appointed, surely that is not the fault of the system, it is the fault of the inspector, is it not? - The Department does not call them inspectors, they call them supervisors.

Yes, very well. That would be the fault of the supervisors then - they are there to do certain work ---? - These supervisors came along and inspected the schools and I must say that they gave us a very sympathetic report for all our schools. But what happened after that? A few weeks later the inspector came along, made his inspection, and tabooed everything. I have just received that report and I must say it almost kept me awake. The inspector did not agree with anything which the native supervisor did or said. Everything was wrong. I do not blame the Department, but the system.

The Department is moving forward and it is their idea to have these native inspectors for native schools? - Well, I think it would be a very good policy.

THE CHAIRMAN: How many European inspectors of native schools are there in this Province? - There are four of them. There are four Europeans and someone called them "the recording angels". Each one has four supervisors under him.

Do I understand that there are some who do not know the native language? - Yes, that is so; some of the inspectors do not know the language.

Does that apply to more than one of them? - Yes, it does.



Now, the language in which instruction is given, is that the native language? - It is the vernacular, that is, until the second year.

And after that? - After that it is either one or other of the official languages.

Do you think it is desirable that the medium of instruction should be what is to the natives a foreign language? - No. As a matter of fact we have been fighting it all the time. We have been fighting to have the whole of our instruction in the vernacular and the learning of English and Dutch as additional languages, but so far I am sorry to say that we have not been successful in our efforts.

What is the attitude of the natives towards that? - Well, it is about the same attitude as that which the Dutch took up twenty five years ago towards that question. It is unfortunately so, the attitude is one of "dit kom van self."

The advantage of instruction in the mother tongue does not yet appeal to them, whereas the advantage, the economic advantage of knowing the official languages, does appeal to them? - Yes, and a further difficulty also is that there are so very few books in the vernacular. That of course also must militate against things and it tends to render the position very difficult.

Is not that a temporary difficulty? - We are trying to supply them with as many books as possible.

In the beginning Afrikaans was faced with the same difficulty? - That is so.

But that difficulty has now disappeared? - Yes, of course I will say this, so far as the vernacular is



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