

much, but just a few years ago secondary education was introduced by certain churches. I remember one church which has two secondary schools, and a little over two years ago our church wanted to plunge into that, and wanted to establish a secondary school; but fortunately they soon found out that it did not work, and the only way by which to run secondary education to the satisfaction of the Transvaal people would be if the Government were to centralise secondary education, such education to be undenominational; then everybody would go there knowing that they would get secondary education and not to learn the laws of a particular church. That has been dealt with in various documents which have been published this year, and I believe that the Commission will get further evidence on that point at other places. It is the opinion of the Transvaal African Teachers' Association that secondary education should be centralised. That is all I have to say.

CHIEF SHADRACH ZIVI: I just want to add a few words, but before doing so I would be very glad if the Rev. Mr. Penzhorn had something to say at this meeting, particularly on this subject of education. I should like to support what the last speaker has said to stress this, that both the Government and the missionaries should remember where we come from. After all, we only come from the heathens, and it is owing to the great efforts of the missionaries that we are where we are, and what we are. People/^{who} come from one tribe to another in the olden days came with no other object but to fight and to conquer, and that is just exactly what is happening to the Christian religion to-day. No one believes that Christ is not alive. People are quarrelling over denominationalism, and as a result they are retarding the educational progress of our children. I would go further

than what the last speaker has done, and I would say that there should not be missionary schools amongst every tribe, and I should lay it down that there should be a tribal school superintended by missionaries. We would not like to do away with the missionaries, but we should like them to superintend what we call the tribalschools. We should have the same trouble in our stads which they have had at Mabi's Kraal, where the Inspector of Education said that there were two schools where there should be one. And the very reason for the presence of two schools was denominationalism. I think we are going in the wrong direction to-day. Our religion is different from that of others. It is different from that of the Mohamedans. We say we are right and the Mohammedans say they are right.

MR. LUCAS: I want to ask you what your reasons are for wanting undenominational school? - (CHIEF OFFENSE PILANE): I want it for this reason. The missionaries have quite a lot of work to do. Now, we have had the missionaries with us for very many years. If we think that it is now seventy years that the missionaries have been here in Rustenburg, and yet the people who have to be missionaries or ministers have to leave their own country and go far away in order to do missionary work among the people of other countries, it is now high time that the missionaries should sit down and open a tribal school, and we say that to-day most of the tribes are most anxious to have tribal schools. In Bechuanaland, where I come from, the church is the Dutch Reformed Church, and all the time there was only one teacher of that Dutch Reformed Church. It is now seven years since they have started a tribal school, and we can say that the progress there is very great. Now, my contention is that if that progress elsewhere is so very good why should not it

be the same here as there. We have got many teachers who are Bakgathos, and we can say that there is a great desire among the people to learn. To-day they learn as far as Standard VI, and they then go to other places to learn there. We see that there are many people who go out to get land and work that land. It is easy to do that. When I was in the town I saw twenty coloured people getting into the train to go to school. The Chairman of the Board of the School is the magistrate, and the Principal of the School is the Vice-Chairman. The minister of the Church also has a seat on the Board. The missionary is looking after the church affairs. Now, from what I can see, our church at Saulspoort when comparing it with that at Mochedi is very backward. The school there is progressing nicely. I heard several speakers talk about Madi's Kraal. Well, I am close by there and from what I can judge I should say that the education at Madi's Kraal is better than at Saulspoort. But the only trouble is that the churches are not agreeing with each other, they are not pulling together, they are fighting each other.

THE CHAIRMAN: Do you say that at Madi's Kraal they are fighting and that therefore it is better there? - The schools at Madi's Kraal have competition and that is why they have shown more progress there than at Saulspoort.

I thought you wanted private schools where there is no competition? - Yes, that is what we wish to have.

Yes, but then I do not understand you, because you say the school where there is no competition is the better school? - I am comparing these. Where there are two missionary schools there are always bigger mistakes than when there is one, but above all I wish to have tribal schools, and such a school would be a Government school.

MR. LUCAS: Is Mochedi's better than Saulspoort? -

Yes, very much better; there is only one church there.

Are there any storekeepers in your reserve who are natives ? - Yes, there are.

How many are there ? - There are three.

How long have they been trading ? - Three years.

And do you know whether they are making profit ? - I do not think they make much profit.

But they have kept going for three years; and do you know if they are likely to be kept going for another three years ? - Well, of course it is very difficult to say that they will go on, because these people have no capital.

Has one of them just left ^{one} /of these native storekeepers ? - No, none of them have left.

Was not there one who made a lot of money and then left ? - No, there is not one of them.

Do these native storekeepers barter in the same way as the other shops, or do they pay cash ? - They only follow what the other shopkeepers do. I can explain that the only reason why they are keeping on is because they are far from the big stores and the people come to them from nearby, and they buy from them. But it is only in that way that they have been able to keep going all this time, but I understand that they have no capital and it is therefore difficult to say how long they will keep going.

THE CHAIRMAN: Do your people plough the land in the winter-time ? - Yes, we have started our ploughing already.

Do they have to come to you and wait for you before they start ploughing ? - No, that sort of thing has been stopped.

They plough whenever they like ? - Yes. It is only when the time for reaping comes that we have to fix a time.

Does the chief fix a time for reaping ? - Yes.

Why does he do that ? - Well, that is because if I allow any one to reap whenever he likes, after he finishes reaping he puts the cattle on to the land, and he spoils the crops of the adjoining land.

Does not that mean that you have to make every one wait until the last of the crops are ripe ? - We consider it best to do it the way we are doing. We tell them that the time is right when they can start reaping.

Would it not be easier, instead of fixing a time when they must start reaping, to fix the time when they can let the cattle among the stalks ? - I did not take much notice of that. The way we are working is quite all right, and the tribe is quite satisfied with it.

MR. LUCAS: Mr. Stegmann yesterday said that you and he has prepared a budget of how much it costs to live ? - Yes, I have got that here.

How did you fix the figure of £20 for food ? - We fixed it on what one family has to use in grain. The grain will cost that amount.

How much grain did you fix ? - About 20 bags of grain.

It would be about £1 per bag ? - Yes.

Is that what you have to buy ? - When we buy kaffir corn in the stad we always fix one price.

Who fixes it ? - It is a price which was fixed long ago, and when we sell among ourselves we must pay that amount.

Do you have to pay £1 per bag when you go to the shop ? - No.

Then why do you fix £1 among yourselves when you do not have to pay that in the shops ? - That is because the people of my stad do not always send the grain to the

stores. They send the grain very seldom to the storekeepers.

THE CHAIRMAN: How much do you pay to the storekeepers when you buy from them? - When we buy from the storekeepers we pay 8/- for a bag of mabele.

Why do you charge 20/- when you make up your budget? Well, I put that down according to my own judgment, and I reckoned how our people in the stad are generally living. I look at all the circumstances and I fix that amount. I took into consideration the general living conditions of the tribe. At the time when kaffir corn is sold at £1.10.0, in the stad we still sell it at £1, if we sell among ourselves; even if the price is low we still sell for the same price.

MR. LUCAS: But does any one buy then at that price? - Yes, one buys from the other.

Well, it sounds very funny to me? - Yes, it does.

THE CHAIRMAN: When it is 8/- in the store and £1 in the stad, would they not buy rather from the store? - Yes, if there is grain at the store and it is cheaper there, the people go there to buy. But we are thinking of the times when grain is scarce.

MR. LUCAS: How do you fix the £10 for clothes? - Well, to-day we have to use many clothes. We simply put down that £10, but £10 is very little. That is only for a person who does not use a great deal of clothing.

How many in the family is this budget for? - That budget is for about six people in the family.

And the £3 for grazing, for how many cattle is that? - That is for thirty head of cattle.

That is 2/- each? - No, 3/- each.

THE CHAIRMAN: I want to ask a few questions from the representative of Chief August T. Mokhalte. You said this morning that you did not want missionary

schools ? - (MUTLE MOKHALTE): That is so.

Who were the first people to bring schools amongst you ? - The missionaries were.

Were the missionary schools good for the children at the time of old Mokhatle ? Are you a son of old Mokhatle? - No, I am a grandson.

Well, were the missionary schools good in the times of your grandfather ? - Those schools, during my grandfather's time were alright, because there was no better education in those days.

I want to know what change has come over, why do not you consider them good enough now ? - Well, there is a great difference. In the days of our fathers things were entirely different: for instance, our father's customs we have now left altogether. When this new Government started we asked for schools. We asked that our children should be taught the European language so that they should be able to understand their masters, who are the White people. There was a meeting called at Wolhuterskop asking for this education, and the Government allowed us that the children should be taught the White man's language, according to the request of the chief and his people. During the days of my grandfather the Black man was not taught the European languages. We have now advanced from that, and we have now reached the stage that our children are being taught European languages. It is only to-day that our present chiefs have applied to the Government that the children should be taught European languages, and we are all very pleased about it.

Do not the missionaries teach European languages ? - No, the missionaries do not teach the children European languages.

I was in a number of missionary schools where the children are taught European languages ? - I do not deny that. But you can see how old I am, and these schools started when I was a child. I have never seen teaching like that in this country. To-day I am nearly seventy years old. But there is not a single child that can come from those schools and be a teacher and teach the children English. If there is any teacher here who has to teach European languages, then I am sure he must have come from other schools or other tribes. But there is not a single child belonging to our tribe who can stand in front of us and interpret for us, because they do not understand English. If you find that there is such a child then all I can say is that he must have come from very far and he must have been educated elsewhere. That is why the tribes are complaining that the children are not given good education, because to-day we have to get interpreters who come from other tribes and teachers also who come from other parts. We have nothing against the missionaries; we are not fighting them, and we are grateful for what they have done. The tribe is only asking that their children should be in Government schools and should be taught properly. The tribes have different churches, but the children should be taught in undenominational schools. Our tribe is asking now that our children should be taught by the Government, but that does not mean that we are fighting the churches. Now to-day when we come here to see you we know that you belong to different nations, and each of you belongs to his own church. But when you come to the education of your children, there should be no difference, there should be no question of religion; it should be all the same. That is why your servants who are present here are

asking that the Government should open its hands and its heart, and so do something for our children. That is a humble request, but at the same time we want to make it clear that we do not fight our missionaries and we do not despise them. On the contrary, we are grateful to them for all they have done for us.

Do you think like this: the White man goes to a Government school, and the White man gets a great deal more than the Black man does? If the Black man goes to a Government school he will learn just as much as a White man; is that the way in which you think? - We know quite well that we can never go to the schools where the White people go. We only want schools in our stads where we can have better education; because we are still children. We cannot be given bread because it will choke us. We should only be given milk, because that is a thing which we can swallow.

Do you think the Government schools are all better than the missionary schools? - All of us say that the Government schools are better than the missionary schools.

Why do you think the Government schools are better than the missionary schools? - I will take my son from here and send him to a school which is under the Government. That child will have a higher education than the child who is taught in the missionary school.

What Government school were you thinking of now? - There is a school at Pietersburg, where Mr. Palmer was the principal. That was a Government school.

Do you know where that school is? Is it in the village or outside? - It is outside, it is in a stad.

Do you know the name of the place? - No, I do

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