IMDRX.

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Chief Maqeleni Dlamini, pp. 2254 to 2268
    and other native witnesses.
Mr. E. L.C. French,
# 2269 to
2279.
Mr. H.K. Pranz,
" 2279 to 2287 (a).
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KATIVE ECOHOMIC COMMSSIOM. $\frac{\text { BULIIER, FRIDAY, OCTOBGR } 10 \mathrm{th}, 1930}{\underline{11.25 \text { A. I. }}}$

THIRTY-SECOND SITTIIG.

## PR15STINT:

Dr. J.Z. Hollowey (Chairman),
Major ReW. Anderson. Dr. S.W. Roberts.
Mr. F.A.W. Jucas, K.C. Senator F.W. le Roux van Hiekerk. Mr. A.M. Mostert. Dr. H. C. M. Fourie.

Mr. C. Faye (Seeretary).

## MIMURES OF EVIDEGCE.

1. MAGELGII DEAIINI, (Chief Mafohla, Bulwer District).
2. RICHARD FGIDI, (representing natives of the District, eleeted at quartbrly meeting), (also Glerk in employ of Messrs.Buleock and Howes, Sollcitors, Bulwer).
3. MAGAGAMA MADZIKCAIE, (Representing Chief Nyongana)
4. PREDERICK HGUBATE, (Aeting Chief, Bulwer Distriet). aalled and examined.
IMTERPRESEED BY MR. FAYE:
DLAMIII: I am an Induna of the Cylef. We are grateful to the Government for appointing this Commission to enquire into matters affecting our well-beling. We have several complaints which we wish to bring forward. One is in regard to our winning of food to keep us alive. Ever since the white man came to this country and took possession of the 1 and we have experienced difficulty in sustaining ourselves with what is eaten by a human being. Why is that? I will give some ressons: One is that the wages paid to us by the white people - the wages which provide food for us - are inadequate. That is one of our complaints. Were we to be paid better we could benefit in many directions; we would be able to get certain
work done which we cannot get done now. We would have more schools in the country. We would be able to bay farms. Here in this country we are short of firewood, and the existence of farming makes it hard for us to get firewood even for our domestic requirements. In our locations it will be found that most parts are inaccessible, simply because we have not the means for making roads and opening up locations. Owing, as I heve just mentioned, to our people being compelled to leave farm lands, it is from that class of people that the native who has no land and who lives permanently in the towns is rearuited.

Another complaint which we have, Sir, is that owing to the restrictions which have been imposed upion us by the white authorities, we are finding it difficult to get the food which we have had from time immemorial; our traditional beer. That is aleo one of the reasons why our people go to the towns, beaause they know they can get stronger drink that is, the white man's iiquor. We are like a dispossessed people; we are emasculated. We cannot forward in directions in which other people can go forward; we are hindered at almost every turn.

One of the most serious complaints is this one with regard to our inability to acquire land. Were we to be allowed to buy farms, those of ue who can, we would at least have one avenue for extending ourselves. We are an afflicted people. We are black people. You white people have brought only one law, of which we heartily approve - and that is the law which prevents one human being from murdering another.

We are pessimistic about making repreisentations to the Authorities; we have done so on a number of occasions before, but see no improvement; and we feel that although
we are telling mewyou now again today, Gentlemen, how we are placed, it is not likely to result in any benefit to us. RICHARD MGIDI: (Chief Frederick Mgubane): (Bulwer Distriet): I am a lawyer's elerk at Bulwer. I think I may say, roughly, S1r, that all the serious complaints of the native population are attributable to the land question. Since you came to this land and took it from us we have felt more and more that the taking away of our land is the cause of most of our troubles. That state of affairs has been accentuated by the passing of the 1913 Iatives Iand Act, which allows the white man to buy a farm, also the Indians, but will not allow our people, who are the original inhabitants of this country to do so.

Despite the existence of native locations, conditions on farms have, as has been said, driven many of our people into your towns, and that is where they remain. If the Government were now to take steps to clear the towns of these natives, where would they go? Howhere, because the locations are now over-crowded, principally with stock; and if our people were to try and find refuge on farm lands, why they could not be accommodated there. Should the Government wish to đo such a thing, let the Authorities set aside farm lands for us where these people eould be secommodeted. It outs deeply into our feelings to realise that the Authorities of this country do very little aetually for the native - the orlginal inhabitant of this land. The Government helps the white man who wants to aequire land, by allowing him to take loans from the Land Bank. The Indian is being helped by being given more advenced education than our people. There are colleges for the Indians which we have not got, and if we want to buy land and ask the Govern-
ment to allow us to borrow money from the Land Bank, we are given a negative reply. We feel that those of $u s$ who are sufficiently advanced and who want to have a flxed tenure, should be provided for by the Authorities and should be given a place where we can acquire plots of land to develop. In the loeations here that is not possible - in Natal, because the terms governing the setting aside of locations do not allow of the land being divided up into plote for individual tenure, not as conditions now exist. A chief in his location is at liberty to remove any of his tribesmen in his area for insufficient cause, but if land were to be set aside for us, whee we could have our own plots, that would not happen.

I now come to the matter of our wages - the fine income we derive in money from our white masters! According to the law of this land, a native may not engage himself for employment unless he has a pass. Once he has taken out a pass and engaged himself for mork, he is bound to carry out his contract to the very end. Should he feel that the work is becoming intolerable, and want to down tools and go away, or appeal for better wages, that is a oriminal offence, and the law would soon be broucht into operation against him; he would be handouffed and thrown into prison. But you white people are differently treated under your laws. If a number of white people for example were placed in a similar position, they would throw dom their toole and go on strike, and plead for higher wages, and the chances are that those people would recelve every consideration from those in authority, and probably an increase in their pay; but not so with us. Were we to follow their example, we would soon find ourselves in gaol

We wish the law to be altered, so that we too may have the privilege of striking for higher wages without our Aet being oriminal. Under the Masters and Servants Aet a breach of contfact on the part of the servant renders the servant liable to penalty under the Criminal Law, but with you a breach of such a contract does not figure under the Criminal Law at all, it is called a elvil contract and can be dealt with when it goes to law, by the Civil Courts. As I say, Sir, we plead for an alteration of the law, so that a breach of contraet in such a ease may be dealt with civilly. I say that because if breaches of that kind were to be enquired into, it would be found in most cases that there had been good cause for the breach. We want to be treated in that respect in the same way as white people.

Why ahould there be a difference where we are concerned? The Pass Laws weigh heavily upon our people. Other people from overseas settling in this land - strangers - are not required to take out passes, but we, the original inhabitants of the country, who have nowhere else - no other home - are not allowed to go about as are they. We must take our passes. There is not only one pass to be taken out, but several - there is a multitude of them. When the police go on pass patrol duty they meet us everywhere and anywhere, turn out our pockets, asking for our pass, and it may be that we have forgotten or lost a particular pass, and when the police discover that, we are liable for eriminal prosecution; we plead earnestly with the Government, through you gentlemen, to have the pass laws so amended as to leave, if passes are required, only one pass. We think that that pass mould be covered - perhaps with a little alteration - by the existing general tax recelpt.

My last word, gentlemen, is to appeal to you to do what you oan to assist the natives of this land to get such education as will benefit them generally, and benefit the country. You khow best what is wanted for us. When the old Matal tax was altered, and the existing tax was imposed upon us, it was proclaimed by the Authorities that money would be got from that source for buflding schools for our chilaren and benefiting them in meny directions: but although the tax has been collected now for a number of years, we here see no partioular benefit from it. We labour under serious alfficulties. A few of us by their own hard work and by dint of effort have been able to raise ourselves a little above our fellows in getting such enlightenment as we have been able from the white man. There are a number of teachers and preachers amongst us; there are one or two lawyers; but in the mass our people have not been able to advance far, and that is because the Government on the whole does not help the native. The Government helps the white man; that is why we appeal to you gentlemen to do what you can for us in this regard. May we ask that you do not abandon us. Give us better education; give us enlightenment; do let us have better opportunities than we have now for becoming enlightened; do make provision for our getting work; throw open to us posts in the Oivil Service, on the Railways, and in other directions - say, at the Magistrates' Courts, where the training we have received may be applied in its proper way, to benefit us. We have a general impression, which we feel is justified by the circumstances, that the Authorities do not encourage the educated native; in a general way, he is looked at askance; but the unedueated native is
dealt with, we feel, more sympathetically by the Authorities and by the white man in general. llould it not be a very weloome thing to our rulers and to our own people were educated natives to be put in oharge of posts, as Indunas, where now uneducated natives are in charge. Take this court, for example; the induna is an illiterate man. Take the police camp, the principal native there is an illiterate man. Would it not enoourage the educated man and the natives generally were the Authorities to look favourably upon ourselvesmand give us posts In preference to uneducated natives.

MAQELEMI DHAIIII: I am reminded by one of my people, Six, that there is another complaint which we wish to bring to your notiae, and that is that through the lack of roads in our locatione a person who has a waggon has to pay wheel tax for 1t, but is not able to use it. When we pay the local tax wex are told by the tax receiver that so much is required in respect of each wife we have, with a limit as to the maximum, and a difference is made by our being told that the general tax is in respect of ourselves - that is, the male members of the family. We object to the difference. We feel that women should not be brought into the matter of tax at all. We would make an appeal to you, after what has now been said, that the representations we have put forward may receive the sympathetic consideration of the Government. I am reminded once more of something I have omitted - that is, the matter of the dog tax. A dog is a oreature that bays at a person's kraal, and keeps him comfortable atnight, because it acts as a watchman, by ite barking; but the dog tax has been increased. We are paying more now for our dogs than has ever been paid by way of tax before.

THE CHAIRMAK (To Ngidi): Do the chlefs make a regular practiae of changing the holaings of their subjects ?- Apart from what may be considered by the Authorities as sufficient cause - that seldom occurs - there is a certain measure of fixity of ocoupancy of location land. A ohief may, and does on oceasions, move the kraal head, and tell him that he must - for the convenience of everyone concerned, including himself move his arable land - fank that is, used/other orarable land, and abandon what he has been using in the past; the same as the grazing land. But what I had prinaipally in mind when I spoke as I did was that we would like the system which is in operation in the Transkel to be extended to this Province of Natal.

You want surveyed aress there ?- Yes.
Do the chiefe want that ?- Mo, Sir; they would raise a big business; they would oppose it. our chiefs would object to that strongly in our loestions. But that is why my suggestion was that the Government should provide for those of us who want to extend ourselves, by setting aside otjer land.

Is it simply because you want more land, or have you other reasons $?$ - Yes, Sir; we want more native areas than we have at present. The day you solve the $\frac{\text { mend }}{\text { broers }}$ question, that day you solve the native question. Our/memsers who have left us and lived in towns for years would suddenly remember they have homes in the oountry and would come back to us.

Supposing you get more land; why do you want it fer on individual tenure rather than on tribal tenure o- Beeause I would ocoupy it beneficially, not only for my own self but for the benefit of my ohildren; I would know that if I exerted myself and made my holding, I would have ilxity of tenure and could do so with equanimity: but at present if I were to attempt
to do such a thing where I am now living in the location were I for example to try to buila a substantial stone builalng, I would be in trouble - not only that, but the chief would interfere with me, as I have already remarked, and have me removed.

What sort of trouble would you be in for building a substantial stone building ?- Supposing $I$ were to build a nloe house of the same kind as a white man builds, and roof it properly, and my chler, seeing this, says in Council, "Well, I am taking that land where you have that show place of yours, and turning it into grazing land. " What could I do?

Why does not the chief want improvements in the locstion ?- That is a delicate matter. There are chiefs present here who can speak for themselves. It may be that if the authorities and their officials were to encourage us to do better In our loeations than we are now doing, something could be done; if for example by planting wattles, which answer in this area - when we have got sufficiently advanced for the trees to "be cut - the bark to be taken off, and the Government were to reward those who do better than others, as I say, it may be that something could be done. Chief Ftybela, who is present, asks me to tell you "my looation is too small to allow of development of that kind," yet when we look at the native areas in this district, we say that Itybela has the largest of all of them;here we find him complaining he has not enough. He is a great chief. The chiefs wish me to represent, Sir, that their locations are inadequate.

Do you think that the agrifulture could be considerably improved in the locations ?- Only, Sir, if we were to be given enlarged native arens.

Can you carry out better agricultural methods on the land you have $9-$ Yes, Sir.

I presume you do not do it because they have not been taught how to do it $\mathrm{i}-\mathrm{Yes}, \mathrm{Sir}$.

Tou were asking for more openings for educated natives; $1 f$ the Government taught some of these educated natives how to improve their agriculture and they were sent out to your own people, would that sailsfyex them?- Yee, Sir.

MR. LUCAS: You say the locations are overcrowded and that large numbers of natives have to go out to work and that they prefer to go to the towns rather than to farms; why, when the farmers are crying out for workers, do not you people go to the farms i- The wages make the difference, Sir; the natives चnnts have increased, but not his wages.

Is that the main reason why they will not go to the farms ?- Yes, SLr.

Are not the wages on the farms for labourers - I am not talking about labour tenants - very much the same as they are in the smaller towns ?- The wages are about the same in that cage, Sir, but not the privileges. In the villages the woricers has more privileges than he has on the farme.

What sort of privileges ?- Por example, the native working in the town can get eduastion; on the farm in most cases he cannot.

Anything else ?- In town on Sunday I can put on my best elothes and go to church and worship in pasec; but if I were to ab that on a farm my employer - I am speaking now in general terms - would not like it.

Hone of those thinge you mentioned would come to you just through getting better wages on the farms ?- The person
who is attracted by a better wage than he gets elsewhere will go where he aan get the better wage, and rould be able to better himself with the bigger resources that he would receive.

Are there any natives in this aistrict who have individual tenure ?- No, Sir.

DR. ROBERTS: You said that the Indians have colleges ?- Yes, Sir.

Where are they, qie except at Zastri's College ?- I understand there is an Indian High Sehool in Durban, Sir. The Indian schools receive better grants than do our sohools, and the teachers are better pald.

You stated that the Indians had colleges and Institutlons, and that natives had not got them ?- What I meant by saying thet, Sir, is to boost up my ease; we want more than we have.

Do you know how many institutions there are for natives i- I do not know.

There are twenty. You said you would like education changed. In what way would you like it ohanged ?- Let our people learn to use thelr hands as well as their brains; let them learn how to build such nice buailaings as the one we are now in, and let them learn how to work with metal, because when they do that, Sir, I suppose their wages will become better,

But there are places where masonry and bricklaying and such things are taught i- Yee, Sir, but it lesves much to be desired, and we feel thet the Government should help more, especially with funds.

Then in continuation of that; do you know the complaint these men make - that when they go to the locations they will not be employed $?-$ Yes, Sir.

Now, whose blame is that ?- The Government'sis; I say the "Government's", beeause by the law of the land now, trade unions aan exclude a black man from benefiting in urbandareas by using his hende; and in the rural areas there is nothing much for him to do.

You say that no provision is made for posts for natives ?- Yes, Sir.

Are you aware that the Government have asked that posts shoula be gotin the Transkel for educated natives ?- Mo.

Wedl, it is the case, and that the Government have appointed native sohool supervisors or inspectors $?-$ It is news to me, Sir.

Well, it is a fact. It is not quite correot to say the Government is not trying to ereate posts for netives. I know that they
do not know if you/have given up individual survey in the Transkei mainly $?-$ Fo, I do not know that.

SEINATOR VAII IINKEK: You sald that you want more
land. If more land were given to the natives they would all come out from the towns to live on the land, you say. Is it your idea that there should be no natives working in the towns and that they should all live on the land ?- I say that, Sir, because it seems olear to us that the Government does not very much wish to see a permanent native population growing around the towns of South Afrias like a orust; we would rather have just enough for your requirements and have the rest live away from such locations; that is why I say that.

Do you think the labour supply of the towns is overdone: that there is too much of it i- I have not thought about that, Sir.

You sald that you wanted the Masters and Servants Aet altered; instead of bringing a native servant before the
court under the Mastess and Servants let, you want him to be brouhgt under the Civil Aet. Have you thought what the effeet of that would be upon the natives i- Hy thought about it, Sir, is that it would remove a grievance and make life easier for us.

If I am employing a native on my farm - say, driving ny tractor, and he goes off on a Sunday to a beer drink, and does not turn up on Monday morning, what would be the better for the rative - to sue him under the Masters and Servants Aet, or due hlm for damages - say $\mathrm{Ll0}$ - for not boing back at his work on Monday morning i- That is a difficult question for me to answer. May I make just this reply, that what we take exoeption to is that what is essentially a eivil matter should cause a native who is party to it to be brought up before the Criminal Court. It is more the terminology that we object to rather than what happens.

You will agree that if we had to sue our natives under the Civil Law, the Attorneys would make a good thing out of it, but the native would be the man who has to pay ?- I fully realise that, Sir.

You spoke about the passes; can I take it you are not absolutely against the pass system, but that you want it to be less irksome ?- Yes.

You make a very serious statement before these natives here in saying that the Government does not help the natives at all. Was that also one of your Attorney's trieks - bolstering up your asa - or ald you meant it ?-Mlay I ask that that matter be taken approp*0 the matter of land banks.

You want to modify it i- Yes, Sir.

In reply to Mr. Lacas, you said one of the reasons why the natives went to the town, was on sccount of education $p-Y e s$, Sir; our people are freer in the towns.

The may who goes to town does not go there to be eduoated, does he; he goes there to earn money p- Yes, Sir.

The men who go to the town with their families are few ?- Yes, they are few.

So after all, you think it is the money that attracts them ?- Yes, Sir - of which we want more.

IR. LUCAS (To Dlamin1): Why do/the natives, when they Leave the locations, go to the farms where their labour is wanted and not to the towns where there are too many natives ?- (DLAMIMI) I think, Sir, our people who drifti to town are drifting there on account of want.

Why to thoy go to the town rather than to the farms ?Conditions differ there, Sir.

Why do not they go to the farms ?- Beaause are the conditions are easier in the towns.

To what conditions ad you object on the farms i- In towns, as I say, the conditions are easier; the hours are not so long; they are not so trying. On the farms the servants' time is taken up entirely almost by their employers.

SEMATOR VAN BI GGEXK: $D_{0}$ you know whether the farders here are complaing that they are short of labour $?-$ Yes, there is a complaint that labour is not enough.

On the farms i- Yes.
(To Chi ef NTYBELA): You sald your location was too small on what grounds are you saying that ?- There is nowhere for the oultivating of land, nor for the grazinf of eattle in my locasion,

Is your location over-stocked i- Mot only with eattle, Sir, but with human beings also, including those who are evicted

## from farms.

CHIT H HGGGAIFA MADZIKAIE: I put in a plea, Sir, for the abolition of the dog tax. I also agree with what has been said about the locations. Our locations now are only so big (ondicating). Our people are so many that we cannot accommodate them properly on our land. As I say, our locations are inadequate for our requirements. We mave very little room for anytying, and we constantly get new settlers from the farms, where the people have to leave on account of the increase of their stock - goats, cattle and so forth. If you were to visit the locations you would find that what I say is true - and more, you would find that our cattle, owing to conditions in the locations, are just skeletons - walking bags of bones; but if you go to the farms nearby you will find that the eattle there are in good condition. We are so oramped that it is difficult for us to do justice to what we possess. We are the children of the Government, and we plead for the giving of more land to us. We would be very glad indeed if the Commission would help us to make - or would make - representations on our behalf in regard to our areas.

FRKDERICK NGUBAIF: I support what has been said, but would say that my experience is that the farmers in this area do not want natives. I say that the natives sare not wanted by the farmers generally on their farms; the farmers say they have not got the money to pay their wages; they only want one or two on their farms.

## ON RESUMING AT 2 D.m.

MR. LANREMCE CUTHBERT FREMCH, called and examined?
THE CHAIRUAII: Whom are you representing ?- I am representing the Farmers ${ }^{\text {' Associations of the Polela and Hime- }}$ ville Districts. The points I was asked to bring to your notice were with regard to INo.2. - Iand Tenure. There is a native mission station in this district which is, under the Aet, allowed to take on natives paying a rent. The farmers, under the Aet, are not allowed to take on natives. The mission station being Roman Catholic teach the natives that when thet become Roman Catholles they are going to be saved and all the others damned. It endeavours to show that he is on a different plane to his baas, which is unsettling. Those two things combined, to the minds of the residents in the District, have a very unsettling effect on the native's mind. That was one point I was asked to bring to your notice.

With regard to native agriculture - the effect upon natives working amongst Zuropeans; I do not know whether it has been brought to you notice that the natives in these areas are adopting European methods to a very large extent with regard to the cultivation of land and mealies. They are using kraal manure earying it out, and fertilising their lands with it, and they are also, to a very large eitent, utilising artificial fertilisers.

SEIVATOR VAIN MIEKBRK: Is that in the Reserves ?- Yes; both kraal manure and artificial fertilisers have been increasingly used by the natives. The point was brought up by the natives here that the Buropeans do not want native tenants on their farms. Well, that I think is incorreet, as far as I know the area. The European farmer likes to have enough labour on his farm, and to know that he will never be stuck for labour;

Mr. I.C. Brench. -2270-
he would like to have half a dozen boys probably on his farm. Then comes another matter altogether; the price of land has gone up in recent times. In the early days European owners of farms did not object to the natives having any reasonable quantity of stock, but today you cannot afford to keep the native on your farm who has thirty or forty head of cattle, and perhaps 100 sheep or goats. Those natives are now either being dismissed from the farms, or asked to remove their stock. There are also a large number of natives in this area whom I would not have on my farm as a gift, if they asked me to do so for nothing. As a matter of fact, some of them living in the locations I would hardiy hire at nothing a month, if they came and asked me. There are a large number of sort of - I would not call them mentally defective, but they are defective; they are a nulsance to others.

Now with regard to the education of the retives. I have had a considerable amount of experience of all sorts of natives - the raw native, the school native, and the fully educated native. A fully educated native, the native who is capable of assimilating a thorough education,is one of the finest men we have in the country. He is a very fine and useful eitizen altogether; but the rank and file of natives, who are apparently incapable of absorbing education, and who have only a sort of smattering, is very much worse, from the employer's point of view, than the absolutely raw native. Whether it is the religious eduation they get, or there is something wrong in the method we have of educating our natives, the bulk of the natives - we believe - a smattering of eđucation has spoilt, in the opinion
of the majority of the residents of thes district.
SENAPOR VAM MIEKERK: In whieh wey are they spoilt ?He is not as useful as the raw native; he will not learn to do his work right; he thinks he aan teach you how jour work ought to be done, rather than be prepared to learn how you wish your work to be done. A large number of them are sort of unbalanced. I think that is about all I wish to say to the Commission.

THE CHAIFAMN: In regard to the introduction of fertilisers, to what extent do the natives, first of all, generally apply fertilisers; could one say that half of them have taken to it ?- The bulk of them do not yet use any fertiliser, I think, but there are natives - I could not give you the numbers - but I have seen lands worked as a Buropean would work them, - putting the kraal menure in heaps and spreading it. I have had boye working for me and they wanted super and bone mixture; they wanted to use it as I use it. I was taligng to the dootor about this, and saying what a fumy thing it was. He said, "that is nothingli;towards Unkomaas patients of his have burrowed money from him and bought a ton of fertiliser between them.

Do you think those who do fertilise, fertilise to the same extent as Europeans ?- Probably not. But there is another point with regard to that; they are also using the mealie planter. You cannot use fertiliser satisfactorまly unless you plant in rows - the two things go together. Going through the country when the mealles are coming up you will see quite a number of lands showing the rows of the mealie planter, and then they can use their fertilisers.

To what is this introduction of fertilisers amongst
the natives due f - It is universal amongst the farmers now;
also, I think, it is due to the shrinkage in the lands when ne fertiliser was used. The denser settlementx of the locatlons would have a tendency to bring that about.

We found in other parts of the country where the re is similar contact between Buropean farmers and natives, the improved methods are not showing ?-, I think very likely you would have heard that ---

In what respect are the conditions different here; is it due to the poorer soll ?---(No answer).

SENATOR VAII HIEKERK: The using of fertilisers would the using of fertilisers, the Chalrman wants to know, have a more marked effect on your orop ?- In a poor soil than on a good one?

Yes $7-$ Yes. What district are you referring to where they do not use it?

THE CHAIRMAT: Generally; itis very exceptional for them to use fertilisers ?- I would not like to say it is due to the soil being worse, because I know of fertilisers being used in comparatively good soll in this distriet. I would not like to give you any evidence as to why it is so in this distriat as against others, but I have noticed it in this distriat more 80.

Your rainfall would also demonstrate the superiority of fertilisers very much $?-$ Yes; but my own average rainfall is only 32 inches. You get parts that you are talking about where you get a rainfall of 60 inches. In Bulwer itself I think they have slxty; but I can tell you this, my own rainfall average is 32, and Peter Mackenzie, who is about 16 miles from me, averages 64.approximately. I know when I get a couple of inghes of rain, he gets about four on the average. He has
four inches on the average; he has usually about twice as much rainfall aft $I$ do. There are also rainfall areas in this aistriot in these places facing the sea, where the rainfall is much heavier. All the slojes away from the sea are law rainfall areas. MAJ OR AMDRRSON: Are the native reserves mostly in the high rainfall area, or the lower ?-X They are mixed; I think they are mostly in the Umkomaas valleys. I must say I have found netives using Europesn methods more in the areas I have mentioned where the fertilisers would be more required. THE CHATRAN: W1th regard to the position brought about by this Moman Catholic Mission; can you suggest any means of dealing with that $?-$ I would like to see the ratives who are there now allowed to continue, but their right to take on more, taken away from them.

But a missi on reserve is, to all intents and purposes, after all a native reserve, is it not ?- They are paying no taxes, which we have to pay. The point I was bringing forward Is that they are allowed to take on natives at a rental, and no farmer is.

On private farms ?- On private farms you are not allowed to.

What is the name of this farm ?- There are two or three farms of the name of Relchenau; there are several ferms included in it.

In regard to labour tenentsi what are the prevailing conditions under which laboux tennnts are taken on ?- The usual conditions are they have to work for six months in the year.

Without pay ?- With pay.

What is the normal pay ?- It used to be $10 /-$, but I think it is probably todey 15/- or a $\mathcal{L}$.

Does that mean one male has to work for the family ?I believe it is usual for only one male to work for the family, but personally I make it a rule that all males over about fifteen will have to work after six months.

End females ?- They have to work at 6d. a day when they want it.

Is that agricultural work ?- Yes, any kind of work; including house-work, if they want to.

What is the practice with the farmers in this district - male or female i- I think female.

Ds it that almost half the farmers would have male domestic servants ?- As a matter of fact I think a larger proportion than 50 per cent would be females; the trouble with the female native in this distriet is she will not go out to work until she has been to these schools. They will not work until the time for leaving the school, when they go into employment, or get married. If they do not like domestic service, they get away as soon as possible.

Native wage labourers; are they employed extensively in the district ?- You mean day labourers ?

Yes?- There is quite an amount of it.
What is the prevailing wage $p-1 /-$ for a boy and 6 d . for a girl.

With food ?- Yes. Supposing your neighbour has fore labour at some time or other than he requires; they have then got the right to go and work for neighbouring farmers on day work.

SEINATOR VAN IILEKERK: What do you give your squatters
extra in adaition to the 15/-wagesif-they plough, keep cattle - I limit them to ten head of large stock.

Small stock ?- They have not got sny, I think; I
have plantations of tress and would not have goats on my farm.
I prize my trees.
Is there a scareity of labour in that district ?- No; I think there is a fair amount at present, at any rate, availa_ ble. It ie like in all areas - it is plentiful at times and saaree at other times.

Is there a tendency for your squatters to leave the farms and go to the looations ?- The tendancy of my squatters has been to $g 0$ to the mission station, where they can live wi thout rent.

THE CHAIRMAN: Do the farmers generally limit the number of atook of the natives ?- It has not been so in the past. My neighbour, Mr. Alleock, had boys with/ 4 he ridiculous amount of atock, but he has been reducing them and a lot of his natives have left him. I do not know what the number was, but it was too many to make it at all an eoonomic proposition. I đo not think there is any great tendency to leave the farms, so far as I know.

Is there any limitation of the amount of ground they are allowed to plough ?- Mo, I have never known of any definite limitation; about a couple of acres a hut, or possibly a 11 ttle bit more.

Is that what they are allowed, or is that what they do ?- I have always allowed them as much as they wanted.

MR. LUCAS: What do theyy produce from that ?- It
varies very much; the place I put my natives on is black
alluvial soil, which, in a bumper season, gets a bumper orop, but in a dry season it is very poor indeed. The natives have always been allowed plenty of land on our flarms. I think the ohief reason for their getting back into the locations is on account of their getting too much stiock, or the farmers a feeling the pinch of having to graze so much stock. What do the natives pay at this mission ?- 23 a hut. Can they plough any amount of land they wish ?- I
fancy they get a reasonable amount of ground, but I would not be sure.

How do they raise the 23 p- They usually go out to work, or sell stock.

I understood you to say they prefer to go there rather then work $p-$ Than be bound to work for six months?

They prefer to go out and earn the 23 ?- They can go away to Durban and earn 22 or 22.10.0. a month. As a matter of fact, to my bwn house servants I pay 23 a mojath - my own kitchon boys and house boys.

Is that domestic labour employed on your farm ?- I
have no domestic labour that comes actually off the farm.
But working on the farm i- I pay them30/-.
What we mean 1s, at your house - you live here in this distriot and you pay 23 to your domestie serients $?-Y$ Yes.

Do you notice any discontent among the other natives beaause you payxiz to these boys i- Mo; they reallse that house-work ie more of a tie, ander not so natural to the native.

They surely prefer housework to farmwork ?- They do not. Whey You have to pay more to get house servants than

## farm servants.

Is not that due to the house servante being a more intelligent class $?-$ I have one tenant who is a better class of boy than my house servants.

Generally speaking, are not the house servants more intelligent $9-$ They have been trained by that time, certainly. If you have a farm boy working on the farm, and you ask him to come and work in the house, he will not do it; he would rather earn 30/- on the farm than go into the housie and earn 23 a month.

MR. LUCAS: Do you allow your house servants to run any asttle on the farm i- No, they just have a horse.

Ho dissatisfaction is caused among your farm natives by reason of the alsparity in wages ?- No.

The native appreciates the difference and the reason for the difference $?-$ Yes, Another point, whilst you are on that subject, is the native expects to be paid the same amount for ordinary general work, whether he is a good, bad or indifferent boy. There you de bave a difference. Tou get a good boy and pay them all $30 /-$ a month on that basis of having no debt. I reduce that by $331 / 3 \%$ if they have an advance.

Is that just to pay off the advance, or for the whole of their period $9-$ I can only keep them on 21 antil the debt is paid. It is nature of the native in this district; he will not come and work for you unless he has no money. That is a fact, they will very seldom come until they have aotually to get an advance.

Economio pressure ?- As a matter of flact, I have one or two who are working without any advence. The point I was wishing to emphasize was this fact; that they look upon
an adult native as wor thycxas the same pay, whether he can do the work or whether he eannot.

That is not universal; it may be so amongst the natives you deal with p- It is so amongst the natives here.

MAJOR AMDERSOM: Do you get many of these fully edueated natives that you say make good servants ?- Mot working on farms, no; they are doing something better.

You do get a few, do you not $9-$ Mo; I am talking about sehoolmasters, and that sort of thing.

Is there any education for the natives on your farm ?They can go to the Trapplsts School.

How far away is that ?- Three miles.
Their children go there i- Yes. If you see the chilaren coming out of the native schools, you will see about nine girls to one boy.

DR. ROBERTS: Is not that because it is a girls' instlutution $9-$ No; they are mixed sohools, but they are nearly all girls that are in them.

I am talking of the public schools now ?- I do not know much about the native schools in this distriet.

MR. LUOAS: $D_{0}$ you feed your natives $\mathbf{I}$ - those that work for you during the six months ?- Yes.

What do you give them ?- Mealie meal and skimmed milk.

Meat i- Only if anything dies, and then I have to know why it has died.

MAJOR AMDERSOII: The Natal Agricultural Union, I believe, drew up a simple contract for labour tenants; have you seen that $\mathrm{i}-\mathrm{Yes}$,

You were on the Committee ?- No, but I was working
with Mr. Allen beforehand.
Has it been adopted yet ?- Hot so far as I know.
Is it a good oontract - satisfactory from both points
of view ?- Yes, I think so.
MR. LUCAS: Are there any written contracts of serviee here on the farms ?- Nlot that I knaw of.

Is there any demand for written contracts by either the farpers or the natives ?- I have never heard of it. If we have a native whom you do not think understands the oontract you are entering into with him, we usually make him, or her if it is a girl, come before a magistrate to see that they really understand the terms.

Have you ever had any disputes arising ?- I have never had axy.

There are some, I expect ?- I think you had better get that from the magistrate.

MR. HEIMRIOH KARL FRANZ, called and examined:
THE GHAIRMAI: Is the problem of fuel for netives a serious one in this distriat f - It is not very serious now, but it will become more serious in time, because the indigenous bushes in the native locations are being demolished fairly rapidly, and we have a number of forest reserves where the natives can get firewood on a permit. They pay $5 /-$ a year to get ilrewood. And then also a plantation has been established by the \#atal Mative Trust at Bulwer Halt, of about 400 sores under trees, which will be very useful; but of course It is not within reach of every part of the distriet.

For builaing purposes is there enough wood i- It is rather soarce, and getting more saaroe.

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And thatoh i- It is getting more sicarce too, on account of the over-grazing in the locations. $\mathbb{A}_{8}$ a matter of fact, I do not know where they get their thatch from now; they must earry it long distance.

The huts in this area seem to be relatively gode still; they are well thatehed $?-\mathrm{Yes}, \mathrm{I}$ am rather surprised myself when I go through the locations; I wonder where they get the thętohed grase from.

Is it because you have a more intelligent or superior class of native in this distriet, or are they much the same ?- I do not think they are of more intelligence - in fact, I have always looked upon them as being backward, taking them all round.

In a matter like the use of fertillsers they seem to be in advance of most of the districts we have visited ?- Yes, they have only just started inthe last four years getting fortilisers and they are bringing in more every year. Thls year they are ordering tons and tons of $1 t$. I think the Superintendent of Loeations woul probably be able to give figures; I am sorry I oamot: But I think last year it was something like 70 to 80 tons for the district. The totals for 1928 were: 182 bags; xale9 1929: 483 bage; 1930: (so far), 512 bege.

THE CHAIRMCAN: Your conditions are begiming to approximate to the Pranskelan conditions. Do you find that they use their kraal manure or dung for fuel ?- Yes, of that also they are beginning to use more.

But fuel $9-$ They do not use it for fuel, no.
[1R L LUCAS: As a fertiliser p- They use the kraal manure as a fertiliser. I think the question was: "are they using kraml manure as fuel?"

Yes ?- Ilo, they are not.

The question of afforestation might become an important one in the near future i- Yes, I think it is very important.

THE CHAIRMAN: The natives belonging to the tribes; how would you consider their economie positioy in contradistinction with that of natives who live in towns ?- I think the natives in towns are better off.

In what way ?- Beasuse they get better wages and better food, and there is a certain amount of jealousy among the chtefs. As soon as a man zots on - wo will say a man starts a business in the location, such as a buteher's shop, or he starts planting trees for himself, or trades with other natives and becomes wealthy - the chief immediately gets jealous of him and wants to turn him out. When Richard Hgidi gave evidence this morning he did not want to come out with that - but I know that was in his mind.

A limiting influence of the tribe on the individual
१- Yes.
Yes; but I take it that the individual who has got his tribal rights and who goes to work in town can get most of his food, and he has got his dwelling with the tribe, and he has got the additional advantage of the money he is earning in town. Surely his tribal rights are an asset there ?- of course, if he is satisfied enough to improve his position, he is better off, but he can never make any progress.

But I mean better off in the sense that he can get his living for a shorter period of expenditure of labour than the other man ?- Yes, that is so, because it costs him nothing to live in the location.

Your point is, the location is the limiting factor
to progress $\mathrm{P}-\mathrm{Yes}$.
MR. LJUAS: Do you regard the membership of the tribe by a native as a liability or an asset $?$ - I think it is a liability.

Why f- Blecause he can never get any further than now; he gets practically no education in the location. A small percentage go to the mission sohools, where they have very inferior teachers, and as I have just pointed out, if he tries to get on at all and improve his position, the chief becomes jealous of him.

How long have you been in this district ?- Seven years
Have there been many ojectments of natives from farms in that period ?- Yes, a large number have been ejected.

Do you know what the causes have been i- It is because the native will not live without having a herd of cattle, and the farmer will oither limit them or will have none at all, and the native will noit live on the farm under those conditions, so he goes away. In another case, it is because the native will not carry out his contract. I have known cases where a man has lived on a farm for a number of years and has had perhaps sons working for him and the sons have left, and then the farmer says, "Well, your sons have gone; I have no further use for you; you are too old; you cannot do the work", and he turns them off.

What happens to these natives he turns off ?- The only place they aan go to is locations.

The loeattions in your district - are they over-crowded or have they plenty of room ?- I think comparatively speaking they are not, compared with other districts, because how in No. 1 location there are quite large tracts there that are not occupie From the native's point of view they are rather over-crowded,
because he wants to run as many cattle there as he possibly ean.

These areas, say, in Ho.l. location that you mentioned - are they suitable for oceupation ?- Oh yes.

Is there any question of old people in this district not being able to support themselves, or not having anybody to support them ?- Io; I have found the native very good in that way in supporting the old people; I have not had any cases.

Do you find a large number going from this distriat to the towns ?- No, not such a large number.

Are you in favour of native townships ?- I am very much in favour of than, and I think every little village should have a native township; even in a place like Bulwer we have large Town Lands here - about 2,000 acres. There is a native shoemaker in the village here, and he badly wants to buy a piece of land or acquire some right to a piece of land, and he cannot simply get it, because he cannot get an erf in the town, and he cannot rent a piece of land to build himself a hut, and if a portion of the commonage were set aside as a native village, that difficulty would be overcome.

You have no urban loastion in Bulwer I take it ?- No.
How, what had you in mind with regard to a native township ? Just a place where the native would rent a site from month to month, or one where he would get some definite title $?-$ Well, I do not think it would matter very much, as long as he could have some security; even if he could get a place to live in and whether he paid rent or was able to buy the place, I think is a matter of detail really.

He should have a place where he could reside and work ?- Yes, that is right, he should have a place; the position
at present is the natives do not know where to do in a place 1ike this.

How does that shoemaker mage i- He has managed to get a room somewhere; I think he pays money for it: I am not sure whether it is a contravention of the Lends Aot or not;
it very probably 1 s.
Is he able to make a living ?- Yes, a very poor liv1ng.

Are there any other native tradesmen in this district ?- Yes, there are a few; but most of them only do roukh work.

How far is the administration of native affairs in this distriat under the Fative Affairs Department, and how far under other Departments ?- Well, the only Department really who are concerned with it are the Veterinary Departmentx which have anything to do with the native sifsck areas. None of the other departments have.

There is no confliet between Departments in your $\#$ Distriet ? 70 , not in the distriat itself, but I understand there is a aertain amount of difference of opinion between the Mative Affairs and the Veterinary Department.

In comnection with what ?- In comnection with the methods - dipping and so on.

Is the dipping carried on in a way that is understood by the natives; do they understand the reasons for it ?- They understand this much about it, that they have found that dipping does eradicate the East Coast Pever, but they do not understand the regulations; a new regulation has come out now to the effect that they have to brand their eattle, and they are very much opposed to it - in fact, the Feterinary Department is very unpopular with the matives. They objected to being told they had to bring up their astte and brand them; there was never

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any meeting held to inform them about it, or that this order had been passed by the Minister, and the consequence is that the feeling is very strong in the distriet. How, I think if the dipping had been under the control of the Iative Affairs Department such a thing would never have happened.

Would you advocate that the whole administration in regard to the natives should be under one Department ?- Yes. DR. ROBERTS: Are you not, to a large extent, under the Mative Affairs Department $i-$ No, I am under the Department of Justice.

17R. LUCAS: You are magistrate for the distriet and have to attend to Europeans as well as natives $?$ - Yes. Are you also Mative Commissioner ?- Yes.

As such, are you also under the Native Affairs Department ?- Yes, I am.

Does any conflict arise there between the two positions ?Mo, none whateber.

Have there been attempts at teaching the natives fiee-ge tc group their plots ?- Mo, nothing like that has been done, except that I have suggested to them, when I have gone out, that they shou as much as possible keep their krasls together, and put a fence between their agrieultural lands and their residential portions, and also to fence off their grazing lands.

Have you seen results from that $p$ - They are doing it, but of course they put up very indifferent fences; and I think a lot could be done if we had the power. What the natives complain about is that the some of the owners will do their part of the fene ing and the others will not come up to the mark, and we really hav not got the power to do anything in the matter.

You mean, power to compel them ?- The chiefs have come here and asked me, "Cannot you make so and so put up the fexcing?" What I aid was to serve them with a written notice. Of course, if they did not carry out the notice I could not say anything; but I have been fairly successful in that way. If they have done it they have thought I had the power to do it.

This is, individual plote i- Mo, a communal fence. I Suggest to the natives, "put a fence right along the hillside", and eve they expect every kraal to put in a certain length. Well, a few kraale will do it, and others refuse.

What is it - to separate the grazing lands from the agricultural lands ?- Yes.

Have you had any success in getting them to group their arable lots eloser together ?- Well, they are closer together, for the simple reason that the agricultural lands are nearly all on the rivers and streams on this district. It is very rough country, and on the hillside, where they have their kraals, it is all stone; though usually on the top of the hill it is generally a flat-topped hill, - they have their grazing land.

Do they group their arable plots as much as is reasonably possible p- Yes, and where they have a single plot away from the others the chief generally tells them to put a fence round it, and they usually do that.

Is thet a new development i- a recent development, or has that been cone the whole time you have been here ?- Mo, I think they have more or less carried it out; but of course it could be improved upon a lot.

SEIATOR VAI MIEMERK: It may be on account of the geographieal position inside and outside ?- Yes.

MR. LUCAS: They have worked that git for themselves?Yes.

Ypu say it can be improved ? What sort of improvements have you in mind $9-$ I think the kraels could be thrown oloser togethet, so as to make more room for grazing, and also I think that probably more agricultural lands could eome into use in that way.

Is there any tehdeney to adopt that improvement i- Mo, I am afraid not.

Are the natives realising the disadvantage of overstocking $\mathrm{i}^{-}$Well, they are continually complaining about it; they do not seem fully to realise what a lot of harm it does them.

Have they been doing anything to lessen the evil P - Mo, nothing at all.

Do they sell much stock from this district ?- They cannot sell it from the native areas, because it is an East Coast infected area; the locations are all treated as infected areas.

Whether they are or not i- No; there is infection in both the big locations in the distriet. of some of the areas are clean, but they treat the whole of the loaationsas East Coast Fever area.

Are they allowed to move cattle/anywhere in the loeation itself, or are parts of the location declared infected and others clean p- They will not allow any movements at present.

Would thet aecount for that native's statement this morning about not being able to use his waggon ?- No, I think what he meant was that there was no road on which they could use 1t.

Mow, as far as you have been able to ascertain, are the natives gatisfied with their conditions on the farms in this aistrict $?-$ I think they are better off on the farms, but they do not seem to think so,

Better off than where ?- Than in the location.
But does that mean they are dissatisfied with the farm conditions $?$ - Yes; my experience is that on the farms a native gets along quite well for a time, but sooner or later it ends up in some dispute with the landlord, for the simple reason that a native's idea is, he must have as many cattle as he can; his cattle increase on the farm, and the farmer tells him he has got so many eattle now that he must either limit them or go,-and he looks round for another place to go to.

Can we take it then that the trouble between the farmers and natives in this distriet is mainly due to overstocking i- Yes.

You sald that natives were better fed in the towns than on the farms; does that have anything to do with natives preferring to go to town rather than to farms ?- Yes, I think so.

MAJOR AITDERSON: There are not many disputes arising out of the terms of the contract, apart from the stocking ?Ho, I have not found any; I think it is almost invariably the stock that is the trouble.

Are the contracts written or verbal ?- liostly verbal. I have not attested a written contract here for the last two or three years.

Would it be more satisfactory if they were written, do you think i- I do not think it makes much difference, because if the native wants to leave a place he does not seem to mind breaking a written contract any more than a verbal one.

MR. LUCAS: Do you have many cases of desertion in this district - Masters and Servants cases - in connection with wages i- Fo, I do not have many.

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Are advances asked for frequently 9 - Yes; the natives, as Mr. French sedd, will not turn out to work until they are compelled to; they come and borrow the money and work it off.

Have you any suggestions to make for meeting that position $?-$ I am afraid it is a very difficult problem. Ho, I have no suggestions to make.

What happens to the loasi tax in this district; how is it apent ?- Well, last year we collected about 21500 in loeal tax, and I. found that the dipping expenditure, including the construetion, cost about 22,300 ; so as far as this distriet is concerned, the dips swallowed the whole lot.

Included in that 22,300, was there anything for white wages ?- I did not get the detalls of the figures, but I presume it includes the salaries of the dipping supervisors.

You do not know what proportion of their salaries was inoldded ?- No; I have not got the details.

MAJOR AMDERSOM: DO you inelude the construction costs in that ?- Yes.

You are not having construction each year, I supposeiIR. LUOAS: How much of that was construction ?- Well, the figures I got from Pretoria said that the expenditure was 22,300, including construction, ayd I think in the construction must have been included repairs and so on, because there were no new tanks built.

They would be small items, would they not $?$ - Yes.
SEMATOR VAI MIEKERK: Do you know the number of stock dipped $\mathrm{T}^{-}$No; the stock inspeotor has all the figures.

MAJOR AMDERSOII: $D_{0}$ the cattle have to be driven long
distanees to the dipe i- Yes; in some cases as much as seven
miles.
And that has a very bad effect on the eattle q- Yes. but it is exceptional; I think the distance usually is not more than four or five - the farthest.

MR. LUCAS: How often do they have to 1 ip ?- They keepl on varying the periods; where there is active infection, there is a five-day intervel. In the winter they usually allow them to dip once a fortnight.

SEMATOR VAII IIIEKERE: Is there a scareity of labour here on the farms i- Mo, I do not think so. Some of the farmers have more difficulty in getting labour than others; some are not popular. A farmer who is popular gets more than he wants, and another who is not does not get all he wants.

Where is the influx from i- From the farms to the locations.

Not to the towns ?- Mo.
I understood you to say the natives preferred to go to the tywn on account of the food; were you referring to the farms or to the locations i- Well, I am not speaking only in respect of this distriat; I mean throughout the country that has been my experience, because I have been in other parts of the country as well, and as far as this distriet is concerned, there is not much migration.

Yes, but I mean as regards the food question; do you think the natives really go to the towns for the sake of gettIng better food $P-$ Mot only that, but I think they get better pay and wages, and have shorter hours. With reference to a previous question, 23,932 is the number of eattle.

Are those eattle dipped every weak i- Yes, in the summer; and in the winter months once a fortnight.

DR. ROBERTS: You mentioned at the commencement of the examination that the system of chiefs lowered the opportunity of the natives rising; do you think that a council, bringing in the chiefs, would be a help in that direction $p-1$ think it would be; but I think there would be friction between the chiefs and the Council.
transpired
It hes not/tromsfarzit elsewhere; there was probably, just to begin with, but not afterwards p- Well, of course, I have had no experience of that.

Well, if that Council could allosate land, it would take away this difficulty of which you speak P- Yes, I think so.

Then the Council system would also help with the settlement of the localtaxation ? The local taxation would be in thei: hands ?- Yes, I think that would be a very good scheme indeed.

SEMATOR VAII MIEKERUK: Dould not you do much more here in the way of planting wattles, etc., in the locations - as an asset to the natives ?- Well, I am very much in favour of going in for a scheme of planting trees; but the native himself will not plant trees, because, as was pointed out by a native witness here, he says, "what is the good of my plenting trees? We may be turned off", and that whatever he plants is not his own property in the loeation - it is the property of the Iiatal Native Trust. At one of the quarterly meetings I brought this matter up, and one nativi suggested that each ohief should be given a certain area for affo: estation purposes and that the Government should assist them in establishing it. The natives are beginning to realise now that very soon they will not have any firewood unless trees are planted.

DR.ROBERTS: Is not there something in the aversion of the natives to treest in the fact that it is an old feeling with him that he dislikes trees; he liked the open country; that the forest is the haunt of all sorts of foul things ?- I have never heard that in this part of the country.

THE COMISSIOII ADJOURIED AT 3 p•m•, TILL MOHDAY,

