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NATIVE ECONOMIC COMMISSION.

VRYHEID, SATURDAY, 20th of SEPTEMBER, 1930,
9.35 a.m.

TWENTIETH PUBLIC SITTING.

PRESENT:

Dr. J.E. Holloway (Chairman),	
Major R.W. Anderson,	Dr. A.W. Roberts.
Mr. F.A.W. Lucas, K.C.	Senator P.W. le Roux van Niekerk.
Mr. A.M. Mostert.	Dr. H.C.M. Fcurie.

MINUTES OF EVIDENCE.

MR. PERCY GEORGE ARMSTRONG, Magistrate and Native
Commissioner, Vryheid, CALLED AND EXAMINED:

MR. ARMSTRONG: This is a matter with which the Location Inspector would have dealt. It is a question of native beer. I asked one of my clerks just now to give me the number of convictions of native women within a short period. During the last six weeks there were 51 women convicted. Many of these are women of quite a good type. They have to pay about 6d. a quart for beer. The native can produce at his kraal at about 6d. a gallon; so that they have got to pay about five or six times as much at the beer halls as they do if they manufactured it at their kraals. The consequence is a native earning about £2 or £3 a month spends about 1/- or 1/6d. a day on beer, and there is nothing left for his family. Here in the Municipality the women are not allowed to get beer at all. They have always been accustomed to beer. Their grandsons of about 18 years of age are allowed to get beer, but the old grandmother is not allowed to have any. That is why we have all this illicit brewing of beer, and beer shepbeens about. I have had experience of three systems now - in the Transkei and in Pondoland, where the natives could make as much as they liked, except in the villages. When I first went there they were allowed to bring

their own beer into the villages, but we had no shebeens and no illicit liquor dealing and no drunkenness, until the South African Police took over and started prosecuting. At the Collieries they pay 6d. a quart for beer. A native can make a panffin tin containing four gallons for 2/- to 2/6d. while the natives - not only the mine natives, but ~~the~~ the surrounding natives, are buying their beer at the mine canteens, and there is nothing left over for their families. That is the reason why these women are brewing beer illicitly and being prosecuted for it.

SENATOR VAN NIEKERK: Would you advocate doing away with the beer ?- I would not do away with the beer-hall in the Municipality at all. I think it is a good thing. I would allow decent native on a permit to make their own beer, and as soon as they abuse it I would cancel it, or cancel it for a time, and I would only allow it for their own consumption. I would not allow any beer drinking - not visitors there to have beer. At the mines the canteens should not be in the hands of private people at all. These canteens are open until 9 o'clock at night very often, every day including Sundays, and most of the serious crimes in this court arise from this sort of thing.

DR. ROBERTS: Would it not be rather a difficult thing, according to native law, or custom of courtesy, to keep beer from visitors ?- They have to do it - prosecute them and cancel their permits. It is native custom to go and have beer, but if you do not allow them to brew on the premises I would say let them get a gallon at the beer-hall and take it to their kraals on good behaviour in the Municipality. The women are absolutely barred here, but at the mine canteens the best customers are the women. I would also like to say these

profits are used for good works, but the unfortunate native who is earning £3 a month ~~these profits from his earnings~~ ^{and} the native who does not drink beer at all benefit equally; there is nothing in principle against that, but it shows that the profits are too big altogether.

MR. LUCAS: Is not that quite as big a difficulty in the control as the other point that you have mentioned? If you allow the women to brew beer for their own consumption? But you still have to sell to other people at this very high price, and are not you going to have illicit selling?— They must reduce the price. There are natives who have no facilities for making beer.

I was not meaning that; to carry out the suggestion and get the results you want, is it not necessary that the beer shops should be run practically without a profit?— That is what I say; make £100 a year profit, or something; do not make a big profit, because the native cannot pay for his beer.

MR. MOSTERT: Do these mine places pay a licence?— I think so; I can find out. I am not really sure about that. There is no Board.

But then of course they give it all free. On the farms we look upon it as a food, as a ration, and so of course you have to get permission. Now, the mine stores; I suppose they must do quite a good thing trade, according to the figures we see from the Municipality?— Yes, but they make thousands a year profit, — the mine stores.

That is what I say, they must do quite a good trade?— Yes, it is quite good thing; if the mines would supply their own natives with beer it would be quite a good thing.

Free?— Yes, free. But I may tell you gentlemen

it is such a burning question; as I tell you, we have 3,000 cases here a year; and out of those in six weeks we had 51 women convicted for beer selling. You can imagine the percentage. We had as many as 150 orderly women march down here about this beer question. So their feeling is very strong. They say, "There is nothing for us left;" that what the husband spends on beer amounts to his earnings very often.

CHIEF BIKELABANI, (Mbateni Tribe, Vryheid District),
CALLED AND EXAMINED, INTERPRETED BY MR. FATE:

(CHIEF BIKELABANI): Speaking for my tribe, Sir, I have been asked to represent that the conditions of the natives in this district are difficulty. They complain that after the country was taken by the white man from the Zulus in the time of Cetywayo to this day the conditions on the farms have gradually become more and more difficult. Today natives in many cases are wandering about the hills homeless. Those who are not wandering about are living on the farms, but they get little or no pay. When the people are evicted from farms they have to look about to find somewhere or other where they can live, and a big proportion of them come to the town area of Vryheid. You will have noticed perhaps that there is a place built near the town which is set aside for occupation by natives; many of them go there, a hurtful thing for the people who are left behind and who lose their kith and kin owing to the hard conditions on farms. They appeal to the Government to come to their rescue, Sir, to save their children. When I speak of Vryheid, I do not mention that as the only place to which our people fly; they flee to other towns, to as far as Johannesburg. My people asked me to represent, Sir, that it is very hard for them to meet the requirements of the Government by way of paying taxes, because they do not get well paid on the farms, and often

Chief Birkelabani.

~~XXXXXXXXXXXXXXXXXXXX~~
~~Mr. F. G. Armstrong.~~

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over and over again, when the time comes for the payment of the taxes, they have not enough money to meet them. The result is that they are apprehended and punished.

My people wish me to represent, Sir, that after all we were the children of a king who provided for us. Now that king has been succeeded by the white ~~authorities~~ authorities they would beg their new white fathers to care for them, as they were cared for in the old days. They belong to the country as much as vermin belong to the country; as much even as flies belong to the country.

I am asked to represent that they are short of land for cultivating. Food is absolutely necessary for the sustenance of life, and a person does very much wish to enjoy his meal in peace and comfort: but we do not do that.

My people also wish me to represent that as their Chief I am landless. When I say that, Sir, I do not refer to myself alone, because there I can speak for other chiefs in this district; they too are landless. When it is necessary for me to go out into parts of the area where I have followers, to try their cases, I have to get permission first from the owner of the land before I can enter the land and do any business - that is, to carry out my duties as a chief. The same applies to a minister of religion; he may not enter a farm for the purpose of doing his work without first getting the permission of the owner. That is all I have come to represent.

MR. WILLIAM WASHINGTON NDHLOVU (Exempted Native)
(Address: Vryheid),

CALLED AND EXAMINED:

(SPEAKING IN ENGLISH) MR. NDHLOVU: I would very much like to speak with regard to a native township which lies about three miles from town here, and which is known as

Vryheid East Township. That town was laid out about the year 1905. Both the Europeans and natives bought that land during that time, and up to the year 1913. Those natives who bought land during that time got their transfer as they made the purchases, before the Natives' Land Act. But there are others of our people who bought land subsequent to that date, who have not had transfer.

SENATOR VAN NIEKERK: Is that after 1913? - After 1913, Sir. They bought that land with their small earnings in the town here; and we have made representations to the Government several times for them to have transfer, through our magistrates and native commissioners, and through General Smuts when he was Prime Minister. But so far we have not been successful. The position is simply this, Europeans cannot live side by side with us. I am one of the buyers in the same locality, and Europeans cannot occupy land side by side with me and other natives who bought before that date. I make representations on behalf of our people - those people who have already spend their earnings in buying this land, that the Government may allow transfer to be passed to them individually. Because, after all, money is nothing; even if they refunded those monies I suppose they would be spent and they would have no place to live on. The natives I am speaking on behalf of have built homesteads on these lands in the hope that transfer would be passed to them. I think if the Government is sympathetic with our people, that they should be settled on land instead of drifting into towns, they can show it in a practical manner by giving those natives transfer.

And, Sir, I just want to endorse what our native commissioner has said this morning in connection with beer. I endorse every word that he said, because I know the conditions

of our people. I have been living here for the past twenty-eight years.

Sir, I would like to speak upon the conditions of our native people on land - that is, on private land. Most of our native people there receive no pay. I do not say that they all do not receive any pay, but the majority do not receive any pay. I am quite aware that they are living on private lands, and have got to give labour, but at the same time they have many wants, - such as paying poll tax, and some of them require to buy perhaps tobacco for themselves during the six months they are in service. And that often puts them to a lot of temptations - and they have got to supply their own clothing. I think the conditions of our native people living on private lands can be improved by the Government acting on behalf of our people. I do not think it would be out of place if a minimum wage perhaps was arranged between the farmers and the natives. I am of opinion, Sir, that the causes of our people drifting into towns is because the conditions are not what they ought to be on farms and they find the conditions better in towns. I think the drifting of our people started in or about the year 1913 - that is, the year of the Land Act, and so it has continued, because our people are not allowed to pay any rent on farms nor to have any interest in land; and so I think this influx of our people into the towns can be arrested by creating inducements on land whereby they could be made to go back to the land. As an instance, I would respectfully urge the Government to make arrangements to buy land adjoining the present reserves and encouraging our landless people into those farms adjoining the reserves. I think we are all agreed, Sir, that our people are not originally urban people; they have always lived in the country. they are a pastoral

people.

Sir, I also want to speak on licences in the locations - that is, locations in urban areas. I think our people ought to be encouraged - in fact, I think the Municipalities ought to allow them to trade amongst their own people. I believe the Administration Act of 1927 says something about this; but I know even in this town our people have made application to the Municipality to trade in the location, in the town here. Of course, it is a new location - perhaps the residences have not been completed yet; I can grant that, Sir, but I think our people would be very pleased if they could be allowed to trade with their own people, seeing that Europeans cannot trade in the location.

And, Sir, I would like to speak on the lobola custom. I think the lobola custom ought to remain as it is, as it is a traditional custom with our people. I think originally the lobola custom signified good-will between the ~~authorities~~ parties who require to form a friendship on the basis of the marriage concerned. I am very pleased that the lobola custom has been reinforced by the Administration Act of 1927. That is all I would like to speak about, Sir.

MR. DANIEL NTYANGASE, (Chief, Maboko; Ngotsche District),

CALLED AND EXAMINED:

(INTERPRETED BY MR. FAYE): MR. NTYANGASE: I am a farm native, living on private lands. We had a meeting at Hlobane of natives attached to the Swedish Mission and others, including Christians and Non-Christians. The meeting chose me to come here to represent certain views. I was asked to state that conditions at and around Hlobane are very unsatisfactory

as a result of the beer drinking which goes on there.

(MRS. FAYE): I was trying to find out what he meant by "beer drinking"; at one time he says "dangerous concoctions," and at another "their own beer". (MR. NTYANGASE): The meeting asked that the Government should intervene and save the people from this danger that we speak of; when we speak of danger, we speak of what we have actually seen, and that can be proved. The people are being carried away as by a flood, and during the cold weather some of them die from exposure. This drinking of liquor also leads to fighting daily. It is represented also, Sir, that this concerns not only the grown-up men but also the women and even the children. The matter has got beyond them now, and they are appealing to the Government to come to them in their helplessness and save them. The people also complain, Sir, in regard to their wages. At the mine they say that sometimes they will work a full day and get nothing for it; their ticket is not marked. They cannot understand why this happens. That is another matter about which they ask for the help of the Government. Drinking cause a lot of degradation; the people lose all self-respect, so that people do not seem to know what is proper, what is decent in life; they have lost all sense of propriety; they have no respect either for God or man. That is all I have to say, Sir.

MR. MAGUNGWANA ZONDO, (Acting Chief, Magoboyi, Madide Tribe),

CALLED AND EXAMINED: (INTERPRETED BY MR. FAYE):

MR. ZONDO: I am a farm native. I have been sent here by the Acting Chief. He has asked me to come to represent that the people on the farms are being scattered, drifting away from their homes. That means that these people are being

deprived of the benefits of home generally and all that it connotes.

~~/xxxxxxxx~~ My chief has asked me to represent also that the people get no payment for the work they render on farms.

That applies, Sir, not only to our people, but also to the indunas - yea, even to the chiefs themselves. That is what I was sent to represent, Sir.

THE CHAIRMAN: When you say the conditions for the natives have become more and more difficult, do you recognise that conditions generally have become more and more difficult for the white man? - (BIKELABANI): I know that, Sir. After you had conquered us you proclaimed that the land would be ruled by you under your laws. That is why we are appealing to you now to help us in our distress.

You stated that the Government should buy land adjoining the reserves, for natives? - (NDHLOVU): Yes, Sir.

How do you propose it should be done? - I think individual tenure would be the best.

Do you think the bulk of your people are ready for individual tenure? - I think our progressive natives prefer individual tenure, and I think the tendencies of our people are towards that, because they are not all industrial, and so I think this community tenure does not answer, because the progressive native does not reap all the benefit that he would otherwise get if it were individual tenure, Sir.

Now, what proportion of your people do you think would be ready for individual tenure now? - Well, I admit, Sir, that it would be a small number.

But it is the beginning of progress? - Yes, I admit that, Sir.

If you have individual tenure, presumably you would

have to give common lands for grazing ?- Yes, Sir.

Because an individual would not be big enough to make provision for his own needs ?- Yes, Sir.

Now, who should pay for that ground ?- Well, I think the Government ought to form a scheme, and I think the Government ought to help our people from the Development Fund.

Yes; but when you say "help", what do you mean; must the land be given to them, or must they pay for it ?- Well, I think the Government ought to form a scheme whereby, if the Government cannot buy this land for them out of these funds, the Government ought to encourage our people to acquire that land on easy terms.

In other words, credit facilities for buying land should be provided ?- Yes, Sir.

I think you will admit that the general standard of agricultural practice of your people is still very low ?- Yes, I admit that, Sir.

Is it not the case that very frequently they harm the land ?- Well, I think if the land is not properly tilled, it is harmful; ~~it~~ I admit that.

Do not they harm it too by grazing too many animals on it ?- Well, I think over-stocking the land is not beneficial by any means.

Now, if you extend the amount of land, are not you thereby extending the area which they can harm; would it not be a more important thing, to start with, to teach them how to use the land, rather than to give them more land to use badly ?- I think out of the funds which at present exist, there ought to be demonstrators to teach our people how to get the best results from the land.

Which is more important; giving them more land and allowing them to use it badly, or giving them demonstrators to

teach them to use well the land that they have ?- I think it is certainly very useful to give them demonstrators to improve the land which they already own, and then if further land is to be given to them, that demonstrators be provided for them so that they can get the best results from the land.

But the education is more important now than the land ?- Education is important, but these two things appear to go together, Sir, because people have got to live.

Now, with regard to trading in urban locations, are there enough natives who have the capital with which to start their trade ?- I think on a small basis.

The experience that we have had hitherto is that natives who have engaged in trade in Vryheid have generally lost all they had ?- Well, Sir, I think in other native townships like Alexandra Township and Mancefield the careful natives have been encouraged to trade in those townships and earn a living and trade amongst their people.

You think they ought to be given this opportunity in order to teach you how to do it ?- Well, I think they ought to be given an opportunity, so that they can earn a living, Sir.

Yes, and if you go bankrupt you do not earn a living. The experience that has been given to us up to the present is that the natives very frequently fail. Do you consider that in spite of that they ought to be given this opportunity in order to get the experience necessary, so that they shall not fail later ?- Yes, exactly, Sir.

With regard to Vryheid East - I take it that is Besterspruit ?- Yes, Sir.

What do you suggest should be done there ?- I suggest those natives who have already got land and are living on the

land ought to be given transfer, and whatever land there is still retained by white people, the sale of those plots ought to be made possible to the ~~max~~ natives, because we cannot reside side by side with the Europeans, and what Europeans we have there are those who have simply come down in the world.

In other words, that should be made a scheduled area ?- I think so.

Is it not a disadvantage to have a small scheduled area like that right among European farms ?- I think it is an advantage, because they will get all the labour they want; they are clamouring for labour.

It will be an advantage to Europeans ?- Yes.

Looking at it from the point of view of the native, would it not be a useful thing to have small scheduled areas inside European areas ?- No, Sir; I only wanted to confine myself to Besterspruit. I do not say it would be feasible to put small areas within European communities; I have already said I think it would be better if land adjoining the reserves should be occupied by natives.

But owing to the situation that exists here, you consider the best is to carry that through logically to the end ?- I think so, because the natives who have already got transfer cannot be shifted.

Do you know how many natives have transfer at Besterspruit ?- (MR. ARMSTRONG): Eleven.

Do you know how many have bought without having title ?- I think about twenty or thirty.

There are less than fifty natives who have small pieces of land. Now, which of the two schemes do you prefer - to make the whole of this Besterspruit area a scheduled area, or to give these natives land in exchange bordering on

native areas ?- (Ndhlovu): I say it would be better to make it a scheduled native area. Why I say so is this, because ^{those} ~~these~~ natives have already got homesteads on those lands which could not perhaps be quite suitable for European occupation.

But supposing they were compensated for those homesteads and were given lands adjoining the native area, would not that be a more satisfactory way out of the difficulty ?- Well, they would be away from the centres of their labour, because you see most of the natives who live in that area are natives who work continually in town here.

But the bulk of the natives are away from the centres of their labour, are they not ?- Yes, but it is much better for natives to work during the day and to return home to their families in the evening.

In other words, you would be inclined to think it would be useful to have scheduled areas near labour areas ?- Well, Sir, I do not really like to have to say that, but I only say this because this condition took place before natives were debarred from buying land, and I know what is the feeling against having small native communities amongst Europeans.

MR. MOSTERT: Speaking about the reserves and the allocation of the reserves of the natives for farming purposes, do you advocate that these allotments in the reserves should be set apart and surveyed, so that every man knows exactly his plot ?-, Yes.

That is what you would advocate ?- Yes, Sir.

Because, if it is not so, it is just given out at random; it is given out by the chiefs, and sometimes there are a lot of favours shown. Therefore, you would say you would

like to know which is your piece of ground ?- Yes, Sir.

Now, with regard to the Municipal locations in the town. I understand that many of the better class natives - educated natives - do not like to live there; can you tell me the reason why ?- I think it is on account of fighting that sometimes takes place there, and on account of this illicit brewing which often takes place in the locations, and the better class wanting to keep away from such society, so that they can live in peace and not be mixed up with such of their people.

That is the reason ?- That is the reason, Sir.

MR. LUCAS: Of what size are those plots at Vryheid East ?- They vary from one acre to twenty acres.

Are they farmed by the residents ?- Yes.

Are there any of them that are able to grow all they require without going out to work ?- Most of these plots are built on now. They plant mealies and potatoes, and they farm part of it, during the day perhaps, and after they return from their work. Of course, during working hours they all go into town.

Or else go on to the farms ?- Yes.

Those who go on to the farms, what wages do they get ?- I think about 1/- a day.

Now, is the farming that is done in that township better than the farming that is usually done by squatting natives ?- I think so, Sir.

You think they are more progressive there than on the private farms - the natives I am talking about ?- I think so, Sir; they manure their land; they get the kraal manure and spread it on their lands.

Is that land in Vryheid East being spoilt by the way it is being used ?- I do not think so, Sir.

Is it that type of native you had in mind when you spoke about giving individual tenure near the reserves ?- Yes, Sir.

Not the native with the standard of agriculture which would spoil the land ?- No, Sir.

Are there private farms round this township of Vryheid East ?- Yes, Sir.

Do you know anything about the conditions on them ?- I do, Sir.

Do the young men - the boys - on these private farms remain and work there, or do they do what we have been told so many do - run away to the towns ?- They run away into towns because the conditions on private lands around there do not pay - the farmers do not pay their boys, and I know that where boys are paid the labour conditions are better, because these farmers who pay their natives can get their natives, and because the natives know what they are working for.

And they have got the money to meet their needs ?- Exactly, Sir.

Do you think the chief reason why the natives leave is because they get no money ?- Exactly, Sir.

Now these natives who live in Vryheid East and work on the farms, do they work year in and year out ?- Well, they work continuously; I know of no natives who have rest; they work all the year round.

And generally are satisfied to do that ?- Yes, Sir.

Do you think if that sort of township - or the conditions in that township were extended there would be a

regular supply of labour for the farms ?- Yes, Sir.

Now, the young sons of these natives in Vryheid East who work on the farms, do they also work on the farms ?- Well, they work on farms as well as in the town, wherever they can get regular employment.

Do you find the sons of the men in this township run away to other towns ?- No, Sir.

What, in your mind, is the difference; why do those on the farms run away, while those in this township do not ?- Because these boys in the township are living with their people, and they have regular employment by getting it in the towns and on the surrounding farms, and for which they receive payment. Whereas on private farms, where the families of these young sons reside, they get no pay, because their ~~liv~~ people are living on the farms.

Is there a school in this township ?- There is a school in the town here at the present time, but we expect very shortly a school will be built in the location.

I am talking about Vryheid East; is there a school there ?- There is a school there.

Is it well attended ?- Yes.

Are the natives there keen about education ?- Yes, Sir.

Do they have anybody to teach the grown-up ones there - the adult natives ?- There are two schools there; one I think is under the Lutheran Church, and the other is under the Roman Catholic Mission.

Those are for children, are they not ?- Yes.

But is there any for the grown-ups to get teaching ?- No.

DR. ROBERTS: There is no evening school ?- There is no evening school.

MR. LUCAS: Is there in this District much opening

for educated natives - are there many openings for educated natives ?- I should not say there is much opening, but there is a fair opening, according to the population I think.

What sort of occupations are the educated natives getting into in this district ?- As clerks in the mines and in the compounds, and as clerks to labour agents in the towns, and some serve behind counters in native stores, and there are some in lawyers' offices.

Are there any carpenters, masons and so on ?- Yes.

Are they able to make a living ?- As a matter of fact, I can say there is a growing tendency for young boys to learn trades.

Where do they learn those ?- They learn trades in the Roman Catholic Mission, which is about six or seven miles from here.

Do you know of any native who is a mason in this district ?- Yes, I know of one - Zungu.

Does he work exclusively for natives, or does he get work for Europeans as well ?- He does a lot of work for Europeans.

He contracts for them; or does he work for a European master ?- No, he contracts for them, Sir.

And does he employ any natives himself ?- Yes.

And is he training a boy to do the same sort of work ?- I know he has got a young boy under his training who also wishes to learn the same trade.

Not just a labourer, but one who is learning the trade? - Yes, Sir.

Do you know of any similar instances in other trades ?- Yes, as cobblers; there are quite a lot of them.

There are native cobblers here ?- Yes, a lot of them.

Do they work for Europeans at all, or just for natives ?- They sometimes work for Europeans and sometimes for other native cobblers.

Do you get any complaints in this town from the Europeans about the competition from these natives ?- No, not to a great extent; I have not heard of any.

Now, is there any training for natives in this district for agriculture, apart from what they can earn on the farms ?- No, Sir.

Is there a demonstrator in this district ?- No, Sir.

These natives who are in this Vryheid East district - where do they learn their agriculture ?- I suppose they have learnt it from the surrounding farmers.

You told us that they manure their land ?- Yes.

Do they ~~tell~~-you plough deeper than the native usually does ?- Yes.

And do they keep cattle ?- Yes.

Is there a commonage for this township, or where do they graze them ?- They graze their cattle on the remainder, under sufferance.

From whom ?- From the owner.

In this district on which this farm is ?- Yes.

You mentioned that there were natives serving behind the counters in stores ?- Yes, Sir.

Do you think they are getting a training which will enable them to carry on a trade ?- Yes, Sir.

That is a sort of person who would be capable of going in for trading ?- Yes, Sir.

At this township of Vryheid East, do the natives there have any produce to sell ?- Yes, Sir.

Where do they sell it ?- In town here.

Do they sell it for cash or do they barter it ?-
They sell it for cash.

Is there a store at the township ?- There is, Sir.

Who is that run by ?- It is run by Jewish people.

Can any goods be sold there for cash, or does this storekeeper insist on bartering ?- They are people who have only recently come there, and I do not think our people barter any of their goods at all; I think they always sell their goods for cash in the town.

In the country districts in this neighbourhood, do the natives sell for cash to the stores, or do they barter ?- They usually sell for cash, Sir.

Is there a joint council in this town ?- No, Sir.

There is now body of people which helps to get discussions between the Europeans and the natives ?- No.

DR. ROBERTS: But you are going to create a council, are you not ?- Yes, there is one in course of formation.

DR. MOSES KUPER-COOPER, CALLED AND EXAMINED:

THE CHAIRMAN: I understand you wish ^{to make} a statement about venereal disease in this district? - Yes. I may state that I am District Surgeon for Vryheid and I am also Medical Officer for one colliery, New Tendega. As District Surgeon I have to vaccinate the natives, I have to undertake the annual vaccinations, and I visit the gaol regularly. As mine doctor I have to examine all the boys on the mine, I have to examine the new recruits who come in to join the mine. Also for some time Dr. Kennedy was ill and I did his mine work. I visited the colliery with which he was connected and attended to his patients there. During the last few years I consider that the number of syphilis cases have been greatly reduced. We have an average of 87 to 90 natives in the gaol and usually I should say there is about one, sometimes up to three, cases of syphilis. Sometimes there are none at all. So far as the mine is concerned, between 700 and 800 boys go through my hands on the mine, making something like 1100 in all. Altogether we have treated two cases of syphilis out of the 1100. As far as district surgeon's work is concerned, I am at present treating five, of which three are from one farm, which seems to have been infected on that one farm. Most of the others have been cured. Further the arrangement is with the Native Affairs Department that every month the natives have to pay their 1/-, and if the baasés wish, they can send them to be examined by me and quite a lot avail themselves of that, and every month I examine them, and since we have been doing that, out of 100 people that I have examined, there may have been one of syphilis. The Native Affairs Department send the natives to me to be examined.

DR. ROBERTS: That is the Municipal Native Affairs Department? - No, that is the ordinary Native Affairs Department.

All the natives employed in town have to pay 1/- per month, and if they have a note "We want this native to be examined by the doctor", the case is sent to me. Now, further I have mentioned the matter to the gentlemen in charge of the compound. I have treated one or two cases of syphilis at the compound, and he tells me too that there are very few of such cases there. It is quite true that at one time there were more. Mr. Eager is very keen about having these people treated, and the mines, since they have been treating them, have expressed the opinion that there are very, very few such cases. I should say that the percentage of syphilis in this district is between one and two.

THE CHAIRMAN: The natives who go to the mines, do they have to pass any medical test? - Every native who goes to the mines is examined before going there.

Is that done here? - I examine them for my mine. The Coronation Colliery have their own doctor there. But every boy who is recruited, before he is taken on, is sent to a doctor. If they recruit boys here for Johannesburg they examine them here before they are sent up. There is a capitation fee of 1/- per boy.

If boys are recruited for these mines, are they examined before they come to the Medical Officer here? Supposing Hadley's recruited a boy for somewhere else, where would that boy be examined? - In such a case he would be examined before coming here.

There would be a screening before coming here? - Yes, unless of course they are local boys.

But none of the local boys would have been sifted out and you could not take these in determining your percentage? - That is so.

Dr. van der Merwe gave evidence very much in conflict with what you told us, but he also told us that the natives have got the idea that one doctor knows more about syphilis than another, and in consequence they will go to that particular doctor who knows most about it. Do you think he gets more cases of syphilis than others? - That may be, he may get patients, but natives know that they can get treated free if they come to me and get injected. A native will not attend for treatment once the active signs have cleared up. Of course, once the active signs have cleared up he is no longer infectious. Doctor Kennedy, I should say, had the biggest practice of all, and he said that the position had materially improved.

DR. ROBERTS: Over what space of time? - I have been here for ten years, and Dr. Kennedy had been here longer, and he was in active practice until about six months ago, so far as natives were concerned.

His knowledge would extend over twenty years? - Yes, at least that.

MAJOR ANDERSON: Do you think that that improvement is due to modern methods of treatment? - It is due to the treatment, to the fact that they are being treated by the mines when they are found to have the disease. It is not the boys themselves on the mines who have syphilis, to my mind. All the lower types of women gravitate to the mines, prostitutes and so on, and any case will find its way to the mines. If the mines are strict, and they are very strict nowadays, they will clear up the disease. The mines have been much more strict lately than they were five years ago.

MESSRS. JOHN WHITTLE BENNETTS, and
NORMAN CURTIS MENNE,

CALLED AND EXAMINED:

THE CHAIRMAN: Whom do you represent? - (Mr. Bennetts):
We represent the Kambula Farmers' Association. These farmers
are in a radius of thirty miles from Vryheid each way between
here and the Transvaal.

You are aware of our terms of reference? - Yes. I
should like to make a statement generally as regards the
natives for the last ten years. It was ten years ago that the
whole of this country started to be occupied by white farmers.
Previously to that there was nobody on the farms and when we
came here there were some hundreds of thousands of natives who
had never worked and had never been called upon to work. The
only work they had ever done was to go to the towns and to come
back perhaps with- for six or twelve months. When we came here
a big lot of these natives left, and the result was that we
had to get our labour from labour agents, but gradually the
natives, after having worked for a while elsewhere, started
returning to the farms. As a matter of fact, the natives
today are all leaving the towns and returning to the farms
owing to the development in this area of the wattle industry.
Now let me say this, Sir, any native who is prepared to work
on a farm can earn anything from 2/- up to six shillings and
even 7/- a day. That is on cutting wattle, on piece-work.
The lazy native is no good at all, he does not earn 1/- a day.
A native working on a farm has his cattle which he runs free,
and they are dipped free. I said the lazy native is no good,
and similarly a native who is on day's pay is no good, because
he will not earn his money. Natives, since they have seen
more modern methods of agriculture, have to a large extent

adopted those modern methods. I have native on my farm who, when I came here, had practically no earning capacity at all. They had to go away, but within the last year there are natives who have earned from £200 in one kraal, principally in selling cattle.

MR. LUCAS: Are these individual natives?— Yes, they have earned up to £200. But there is this difficulty. There is a big number of natives who will never work, and they have been kicked off, and they have gradually left the district. But the natives who are prepared to work find that there is plenty of work for them to do, and there are good wages for them to earn, and that type of native is better off than the white man himself.

MAJOR ANDERSON: That is on this particular industry of wattle?— Yes, on wattle cutting. We find out, as a matter of fact, ~~that~~ that the biggest trouble the native has today is as a result of going through lawyers' hands, through his having got into debt. A native may have a debt of £2 and he keeps on paying off the debt for many years. He has been sued for it and is paying off the debt. At the end of a few years, instead of the debt having been reduced, he finds that he owes about £10. That is a tremendous drawback to a native, and you find that there are many such cases of natives being sued in court.

MR. LUCAS: Could you give us a specific case of which we could get the details?— I could get you these things, but I should not like to give you anything unless the natives concerned are prepared to give you the information. Otherwise they may be foreclosed on.

We would keep anything confidential, but I do not quite follow because short of very bad usury, it seems to me that it is almost impossible for that sort of thing to occur?— A

native might be sued for a very small thing; judgment would be given against him, and he might find himself mulcted in costs amounting to perhaps £12 to £15. The lawyers are prepared to take money in instalments, and a native is reminded of these instalments perhaps every six months. Every time he is reminded a native policeman comes out, and it means an addition to the debt. As far as the native is concerned, we have a mission station at Kambula, and I should say that there are anything up to 100 natives there. Well, Sir, 100 per cent of these natives are unemployable. None of them are employed, except in town, and not only is that a bad example for the natives on the farm, but it is very bad for these natives themselves. The children at school pick up very bad habits from these people. These natives are lazy. We have pointed out to the Bishop of Zululand many a time what the position is. If a native is no good to us we kick him off. Nobody wants him, and the result is that he goes to a mission station. He has to have a home, and naturally he will not improve there because there is no authority over him. He can sit there as long as he likes, so long as he only pays his rent. And that is where I say that the example set to the children is bad.

DR. ROBERTS: That is on the mission station?— Yes, and not only that, there are a large number of these people who have been convicted. We met the Bishop at one time and we asked him to eject any native who had been convicted. He promised that they would do so, but they are still there. Another thing which is a curse is the native living on unoccupied farms. There is nobody with any authority over them, and naturally, if a native has no authority over him he will not work. These natives only work a month or perhaps two months to earn enough money to pay their taxes.

As soon as they have paid their taxes they stop working. You see, if a native has no-one over him, and he is called on to pay his kraal tax, he works to pay that. But on an unoccupied farm, a native does not do anything at all. On the other hand, if he works on an occupied farm, he has to work, or he has to go. The biggest trouble is when you get natives on unoccupied farms.

THE CHAIRMAN: On the farms in your district, do you depend to any considerable extent to squatters?— Yes, most of it; a big proportion of our labour is squatters' labour.

Except for wattle cutting?— Wattle cutting is done on piece-work.

MR. LUCAS: But it is squatting labour, is it not?— Yes.

THE CHAIRMAN: Do not they do their work inside their six months that they live on the farm?— Yes, some of them; but usually a native, when you are stripping, makes some arrangements with the other natives, and they all come in together. A native only works six months for a farmer, and then he works for himself.

Supposing the stripping takes place within his six months?— He would usually work, but as a rule they would come to an understanding among themselves in the kraal. I have two natives on my farm, the one works all the year round for me whilst the other undertakes transport. These two share the money between them. These natives at present earn about £2 per week, but as soon as the veld is better they earn 12/6d. per day.

MR. LUCAS: What do you require from them for living on your land?— There are eight of them and there is one boy and one unfaan working, but I reserve the right to call on any of them when I want them. They work for something.

What figure ?- On contract they get the ordinary contract pay, but if I call on them to do any particular thing, such as cutting bark, I pay them 1/6d. per day. As a matter of fact, there is no free labour whatever, neither for wiven nor for children.

MAJOR ANDERSON: Do you have to get any recruited labour ?- No, but when I first came here we could not get labour at any price, and we had to get recruited labour, but now we have labour in abundance.

DR. ROBERTS: Is that because they are more willing to work nowadays ?- It is because the natives have found out that they are getting something for what they do.

MR. LUCAS: It really comes to this, that they are more contented ?- Yes, I suppose that is so.

You have no shortage ?- No, the whole of this country has been planting wattle.

Your Farmers' Association, does that consist mainly of wattle farmers ?- No, sheep farmers and wattle farmers.

And sheep farmers, do they have difficulty in getting labour ?- Yes, they have difficulty.

Do they pay during the whole of the six months ?- I should say all people who have bought farms pay; not inherited farms, but any other people on the farms here pay for ~~the~~ labour.

What is the usual rate ?- A woman would get 1/- per day; umfaans get 15/- per month to £1, and adults get 30/- to £2.

Is that during the six months ?- No, that is not during the six months. During the six months it usually is 10/-.

During the six months do the women and children have to work ?- Only the younger ones, but they get paid.

On the inherited farms, there is no payment ?- No,

the first time they natives saw pay was when we came in.

THE CHAIRMAN: There are no inherited farms left ?- Very, very few. There is a big change. I have been there for nine years and I have never had a court case, and on an average I am employing eight to ten natives, and the simple reason is that there is no free labour. If they care to work they can, but if they do not care to work they go out the next day.

DR. ROBERTS: And you do not require any recruiting ?- No, there is none necessary.

MR. LUCAS: When a native sees some results for his labour he comes forward ?- They come forward slowly.

Is there any other cause making them come forward, except that they see something for their labour ?- Yes, modern conditions make them demand more. A big attraction is getting employment, and they want to see something for their work.

In what form have you noticed improvements in regard to native agriculture ?- They use various farming implements, they plough, and they fertilise their lands.

Are they doing that in your district ?- Yes.

Is that being done to any great extent ?- No, it is not done to a very great extent, but there is a very big percentage of farmers who today buy fertilisers for the natives.

And do the natives pay it back ?- Yes, they pay for it. The only way you will teach a native is by results, and if you have a good crop the native will see it and he will follow the example that is set to him and try to get a good crop for himself.

Do you explain things to the natives ?- He sees what we are doing by working himself.

We were told that a native employed on the farms did not get a general training here, but that he was kept on one

particular occupation ?- That is not so with us, but it is so on the inherited farms, and that is due to the fact that they keep far more natives than is necessary.

THE CHAIRMAN: We were told the opposite; we were told that on inherited farms the native gets a share in all kinds of work, whereas in the other places they are confined to a particular job ?- No, I do not think so.

MR. LUCAS: Your natives squatting on your farms, do they work for you all the year round ?- No, their terms are six months in and six months out.

If they are willing you take them on for the rest of the year ?- As a matter of fact, the natives on my farm work for no-one else but myself.

Is that a condition of their employment ?- No, I cannot say that it is a condition of employment.

If they wish to work for the rest of the year, would you be willing to take them on ?- If I possibly can, yes. Then they would take contract rates. I would not stipulate wages.

Do you have piece-work for anything except the wattle side ?- No, we do not have piece-work for anything else.

Have you thought of the possibility of developing piece-work for anything else ?- Some farmers do, especially those who are coming in. Everything, except for cattle.

Shearing, is that done on piece-work ?- Yes, 10/- per 100.

Is that a recognised price ?- Yes.

Has that altered in the ten years that you have been there ?- As a matter of fact, it is only within the last three or four years that I know anything about the price for shearing sheep. Timber-cutting is another thing which is done on contract. The price is 2/- per 100 for cutting timber.

You put your native on to it and he comes at lunch-time and he has cut 200, and that is 4/-.

What is your experience of the effects of piece-work ?- My experience last year was this, that I had a number of natives earning as much as 6/6d. per day, and then there were others again who earned only 6d. On the land of course the native does no more than he really has to.

What would account for that native only earning 6d. ?- Well that is all the work he did. Possibly he came only at 9 o'clock in the morning and went off at 3 in the afternoon. ~~xxxxxx~~ Or perhaps he only came to get a good feed.

Do you feed them ?- Yes, we do.

Do you feed your squatting natives during their six months' work ?- Yes, they are all fed.

Is that only the natives themselves, or is it their families as well ?- Everyone in service is fed. The older people and the girls too.

And the girls, do you use them for house-work ?- Yes.

Are they paid ?- Yes, as I have said there is no free labour.

What are they paid ?- They are paid 5/- per month; they are due to work for six months.

THE CHAIRMAN: You get no return from giving them land to squat on, except that there is a regular labour supply ?- No, that is so. And then there is another effective thing. As regards dipping~~x~~ the native cattle at the end of every year, provided the natives keep their contracts and do the services required of them they are paid for as regards dipping. I pay the fees. But if they fail to do the service which they are required to do, then they have to pay themselves. But I may say that I have never yet had to call upon them to pay for the dipping of their cattle. The

natives work their cattle and they sell cattle and do well.

MR. LUCAS: Can you say that the native today in the way he is working has become an economic advantage to the farmer?— No. There are natives who have been in Johannesburg for many years.

I do not know whether you follow me. Does the native appreciate the economic advantage which he gets under the conditions which you give him?— All I can say is that boys who have come back from Johannesburg never go back there again; and they are more satisfied.

Are there other farmers in the district working under the same conditions as you are?— I think all the farmers in the district do today, but the trouble is to get rid of these natives who have never worked. They are the grouzers, but slowly the good boys are coming in and are more efficient.

MAJOR ANDERSON: It is largely due to wattle farming that conditions are more satisfactory?— Yes, it gives the natives an opportunity of showing what they can do.

Is wattle farming extending?— Yes, the whole district is extending.

Are the conditions good?— Yes.

MR. LUCAS: Is the work seasonal?— Well, the people who go in for wattle are always cutting, except during the two or three months of winter.

You told us about sheep farmers and you said that they were short of labour frequently. Is there any other ~~sort~~ sort of farming general in your district?— Yes, there is crop-growing, but that is a second consideration. They more or less have been turning ~~everything~~ everything into wattle.

Now that system which you are adopting, of doing piece-work, is that common in the wattle district?— It is pretty

general, and has become more so in the last three or four years. I think that probably everybody who is ~~dipping~~ ^{stripping} has gone in for piece-work.

The views which you are putting forward, are they the views of your Association ?- Yes, I think they are more or less the views of our Association, in fact I rather fancy that they are more or less general. I am of opinion that everyone who is cutting wattle does what I have been telling you.

Can you tell us of other forms of work on the farms which are done as piece-work ?- Certain farmers do everything on the piece-work system, even growing and planting, and things like that. But of course people who employ animals will not give the native task-work, because it will mean that if you give him task work he will overwork his animals.

Now, the farmer who does everything on piece-work, can you tell us anything about his experience ?- The farmers coming into the district now are generally people who have been very successful in other parts as farmers. It is the attraction of wattle which has brought them here, and their methods are what I have told you.

Taking the case of that one farmer who has done everything on piece-work, has he been successful ?- No doubt about it; he has got the best for his money.

Does he have any difficulty in getting natives to work for him ?- No, none whatever.

Even for the other classes of work ?- No, he has no difficulty. As I have been trying to tell you, when we came there ten years ago the trouble was that the natives never worked, and even today on unoccupied farms the natives do not work.

Did you introduce this piece-work system when you came here ten years ago?— No, we knew very little about the machinery, but it has been developed since, and today there are six ~~tractors~~tractors ploughing all the time for wattle and I can tell you gentlemen that in ten years' time this will be a very big industry right throughout this country.

MAJOR ANDERSON: Do you have native drivers for these tractors?— Yes, some of them.

Do they get extra pay?— Yes, they do.

MR. LUCAS: Do you know what they get?— I could not tell you.

What do you pay a native who ploughs for you?— The boy I have ploughing for me gets £2 per month and everything found, and he lives on my farm free.

Do you grow any general crops yourself?— I do not go in much for agriculture. (MR. MENNE): We grow very little crops, just for our winter feeding, that is all. Our country is not agricultural country.

THE CHAIRMAN: Wattle growing is a fairly profitable line of farming?— (MR. BENNETTS): It is, but only if you can produce cheaply. If you have natives to grow wattle as they wish to do it, you will get very little. If you put a native on he cuts £200 lbs. a day, and you get very little. But if he goes faster and you watch him you will get 2,000 lbs.

You have to speed up your labour?— Yes, you have to.

And in order to do that you introduced piece-work?— That is so.

Have you any experience of other kinds of farming, I mean not subsidiary to wattle farming, but as a main form of farming? I spent a year at Cedara, and also in the Free State, I spent some time on a dairy farm. I may tell you here now, while I am

on this point, that my experience in the Free State is that the natives are treated very well there.

MR. LUCAS: Which part was that where you were in the Free State ?- That was at Tweespruit.

THE CHAIRMAN: Were you at the Experimental Station ?- No, I was on a private farm there, and I want to say that they are treated very well.

Do you think that this system of speeding up, which is applicable to the wattle industry, is also applicable to dairying for instance ?- No, I do not think so. But at Tweespruit it is all piece-work, the reaping too is on piece-work, and the natives there do very well indeed.

It is generally mixed farming there, is it not ?- Well, you must have a certain number of natives to do odd jobs as well.

With mixed farming, is not it a case of everything being an odd job ?- Yes, and you must keep labour for it.

MR. LE ROUX VAN NIEKERK: Are you also engaged in the wattle industry, Mr. Menne ?- (MR. MENNE): Yes.

Do you work on the same lines as Mr. Bennetts ?- I do.

Do you also go in for piece-work ?- Yes.

Do you pay the same wages ?- Yes. (MR. BENNETTS):

There is one thing I want to point out. When one refers to the economic conditions of the natives in South Africa, I maintain that on a farm any native who is prepared to work and to look after his own stock and everything he grows, can have a good regular and steady income. But the native who is not prepared to work - for him I say that the farm is a bad place. I maintain that a native on a farm with his cattle and other things can do very well; in fact, he can do better than in town.

Have you ever calculated what a native costs you on your farm ?- Yes. If I earn £400, I reckon that at least 25

per cent goes back to the farm for labour and other things.

That is not what I mean, what is the living value of the native on your farm. The native lives there and he has the right to graze and to use water and wood and everything ?- Well, all I can tell you is that if it were not for consistent labour you would not keep the natives on your farm.

My question is, what is the value of the native ? He lives on your farm and you give him ground to plough, and he keeps ~~goats~~ cattle and goats: now can you tell us what is the value of what he gets in pounds, shillings and pence ?- A native on my farm: I reckon that what I would save in wages would amount to £5 or £6 per year. The natives living on my farm are paid the same as other natives six months in the year, and for the rest of the time they get 10/- per month.

You have not quite got what I want. What I want to know is what is the living on your farm worth to the native ?- I see, I should say it is worth to him at least £2 per month, and if he works his cattle and his lands, that it is worth very much more.

DR. ROBERTS: Can you tell us what the "very much more" is ?- I have a native on my farm who is earning anything up to £200 per year.

Is that in cash ?- Yes, he is doing transport work and ploughing.

Yes, but that really has nothing to do with you ?- No.

MR. LE ROUX VAN NIEKERK: You say £2 per month ?- Yes, if he looks after things well.

For that he gives you six months per year ?- It is consistent labour and it is for that reason that we keep him.

He gives you six months' work, for which you pay him 10/- per month ?- Yes.

And then he has six months' leave, and he can either stay on the farm or leave ?- Yes, but in that time he continues to get free dipping.

That is included in the £2 value ?- Yes.

MR. LUCAS: If a native had to pay would he pay you £2 per month ?- A native never could pay us unless he had the means of earning it. You know what occurs with the native, he has to go out to make money. A native if he wants to get married has to get ten head of cattle, but he has nothing at all to start with. He borrows the money, but these things never get paid. If the native were not allowed to get into debt he would not be in the difficulties he is in. I get a native to come and work, and before you can do anything you have to pay a debt of his of £10. That of course is a big thing.

MR. LUCAS: If he is not ~~saddled~~ saddled with the extra charges he pays back in time ?- Yes, he is saddled with those extra charges, but then he has to pay his taxes and other things.

Do you find the system of piece-work answering satisfactorily ?- Yes, it is quite satisfactory, and I think the natives like it themselves.

You could not do all your work on piece-work ?- As I have said, working with animals would not answer, as there would be a tendency on the part of the native to over-work the animals if he were working on piece-work.

DR. ROBERTS: Do you agree with the views expressed by Mr. Bennetts ?- (MR. MENNE): Yes, I do.

THE EXAMINATION OF MR. WILLIAM WASHINGTON NDHLOVU.
RESUMED:

MR. LUCAS: We have been told that one reason why young natives run away from the farms is that their fathers come and collect their money and keep it, and the result is that these young boys have nothing for themselves ?- Yes, I agree that that is so, but that is only in a few cases. It is not a general custom in the district for the natives to be paid at all.

Take it in a town like Vryheid. If a young boy works here does his father collect the money ?- Yes, he does.

Are the young men satisfied with that ?- I do not think they are.

Do you agree that that is a cause that they run away from their fathers ?- It generally causes dissatisfaction if the father should come and collect all the earnings of the son, and leave him with nothing.

Is there any way in which we could induce the fathers to let the children have something for themselves ?- I think it would be possible to do that through the chiefs.

We could get the chiefs to tell the parents that this is producing disrespect or making the children run away ?- Yes, I think that would help.

Do you know the conditions in Zululand ?- Not as much as I know of them in this district.

What changes have you noticed in the habits of your people, say in the last twenty years ?- I have noticed that our people turn out more to work than they did in the past, especially in the reserves. I would say that, speaking for the Ngutu District. Natives there have improved more because they have a very sympathetic native commissioner there, who interests

himself in agriculture, and he helps the natives, and he also makes his natives listen to what the demonstrator says. And secondly, the natives till their lands better than other natives in other reserves.

DR. FOURIE: You said you were in favour of the lobola custom because you said it is a tradition. Do you mean for all the natives ?- Well, for most of the natives.

Do the educated natives lobola ?- Yes.

And the exempted natives, do they ?- Yes.

They still pay lobola ?- Yes, one can say that in nearly all cases they do. There are very few exceptions.

Is there a tendency to substitute money for the cattle now, or do they always pay in cattle ?- ~~in~~ Not in the country; in the country cattle are generally paid, but in the towns I have known of cases where money has been paid.

MR. LUCAS: Do you know of cases where nothing but money has been paid ?- In towns where natives have been living for a long time and they have no cattle, then money has been used as a substitute for cattle.

DR. FOURIE: How much money ?- I have known of £36 and £40.

The whole sum has been paid in money ?- Yes.

MR. LUCAS: Are there any natives who do not lobola ?- Very few.

Of what class are those few ?- They are the christianised natives.

DR. FOURIE: We were told that that lobola as well ?- That is so.

THE CHAIRMAN: Not all christianised natives ?- Most of the natives who ask for lobola in respect of their children; There are very few cases where natives, christianised or not,

do not ask for lobola.

We have been told that a wife without lobola is generally looked down upon by your people ?- Yes. We say that a woman like that in wedlock can leave her husband at any time. There is nothing binding in a marriage like that. Nothing binding on which the marriage was based.

DR. ROBERTS: You say that lobola is an indication of good-will; is it not something more than that ?- Yes, it is something more than that.

Could you tell us the "something more" ?- Let me give you an illustration. If lobola has been paid in respect of a daughter in a kraal, when her husband should die or leave his kraal, then that woman can confidently go back to her own people and look for their support, because they know that it was with their consent that the marriage took place.

And in that case, to whom would the lobola belong, to her or to the children ?- The lobola of course would be paid to the father, and if the father was dead, to the eldest son in that particular house. Then that girl would look for help and assistance to the head of the house.

So it is more and more just a case of goodwill ?- Yes.

MAJOR ANDERSON: You know the system of credit in the store on the coal mines here; do your people like your system and do you think it is good for them ?- No, it is very bad for them.

And would your people like to see it abolished ?- Yes.

MR. LE ROUX VAN NIEKERK: You are well acquainted with the conditions of natives in the town ?- Yes, I am.

What is the general position of natives in the town, are they poor or well off ?- They are generally poor and not well-to-do. I am speaking of the average, of course.

Do they go back and pay lobola - do they save enough money for that ?- Natives living in the towns save, and what little they can put by is generally with a view to paying for lobola, especially those natives who do not send their earnings to their kraals. They know that they cannot look for support from the kraal heads if they do not send their earnings.

Is not there a tendency amongst the natives to spend everything they earn in town ?- I might perhaps admit that there is a tendency on account of the small wages which they receive, but those natives who receive better wages put something by. They save.

They may save, but the class of native who earns better wages, who is the clerk or a bootmaker, or something like that, he is a detribalised native, and he does not intend going back to his kraal and to lobola his wife ?- No, that is so, simply because conditions on the farm are not inviting.

But what about the reserves ?- Yes, in the Reserves. He knows that in the reserves he is under the jurisdiction of the chief and he knows that he can be removed from one locality to another, just as the chief pleases.

And the tendency is to remain in town ?- Yes.

You said that natives earning very little money do not farm. That may be so, but after all if you talk in general - I am not speaking of the educated native who lives in the town or the native with a trade, but the ordinary working uneducated native - do not you think he is worse off in the town than the native who lives with a farmer and grows his own crops and who has his own stock ?- No, I do not think so, because if it were so then there would not be this tendency for natives to flock into the towns. There would not be this tendency if conditions on the land were better.

Is not this tendency to a large extent due to the fact that the young native goes away from the farm and wants to have the attractions of the town, he wants to be able to use his own money, and as a matter of fact he wants to be able to buy beer and so on, and go to bioscopes, etc. ?- I do not think so. If the farms, as used to be the case in the olden days, paid a heifer to the natives at the end of six months or a year, that native would have an interest in remaining on the farm; but that tendency has gone now and farmers do not do that.

But the native nowadays does not want a heifer; he wants to go to town ?- I can only speak so far as this district is concerned. I know most of the natives receive nothing and consequently they run away from the farms because if they were made to stay on the farms it would be no good to them. Supposing schools were started on the farms and natives received something at the end of the month, surely the condition of the native would be better, and farmers by so doing would serve their own interests and would then be able to keep the natives on the farms.

Where I live the natives only work three months in the year, and they can go to the towns for nine months, and yet the natives in our part of the country also leave the farms? - I should be only too glad to assist you if I knew the conditions in your district.

It appears to me that there is a tendency amongst the educated natives in the town to take up a hostile attitude towards the farmers. Do not you think the time is ripe to go into this question, whether there is not something to be said on the other side, why the natives run away from the farmer ?- I think joint councils or similar bodies should sit down to

discuss the position and see if they could make things a bit better. Perhaps they would be able to come to some understanding.

You said you wanted an economic wage on the farm. Would you ask for that in practice? One native has ten head of cattle and ploughs ten acres, whereas another has only five head of cattle and ploughs five acres. How could a farmer make an economic wage of £1 or £1.10.0. per month?— When I said that I had this in mind, that an economic wage could be arranged also for girls. I say that with the interest I have in the farmer, because I know that he is generally harrassed on account of natives running away. I think it would be a fine device for keeping the natives on the farm, if only they would make conditions better.

You spoke about buying land for natives in the reserves; but your reserve is Zululand?— Yes.

But from our evidence Zululand is not over-crowded, why do not they go there?— I know of cases where natives have gone to reserves and they have had to come back. They cannot get any place there.

Why cannot they?— They say that the places are over-crowded. I could mention instances to you.

THE CHAIRMAN: Could you tell us why the illicit brewing of beer goes on in urban locations?— I think it is because our people are prevented from brewing their own native beer for their own local consumption.

This illicit brew which is being sold, is that more potent than what is sold in the Municipal beer-halls?— I cannot speak from experience, because I do not drink.

Still, you probably know something about it?— Yes, I know something about it, because I am interested. I have

nothing against the wholesomeness of the beer sold in these Municipal beer-halls.

But what about the illicit drinking ?- I think it is encouraged because our people cannot really afford to have beer and they make themselves all sorts of concoctions, and they also brew beer privately, simply because they know that they break the law if they brew anything at all.

Is it easier to brew the concoctions than the beer ?- Yes, I think so.

And easier to hide it ?- Yes, because it is made in smaller quantities .

And it is more potent ?- I think so.

Is the money-making aspect an important aspect in the illicit brewing ?-, Yes.

Up to a short time ago the Municipal beer-halls made considerable profits which, under the Urban Areas Act, has to be spent on the location ?- Yes.

The community in the locations seems to be suffering because some illicit beer-makers are getting profits which otherwise would be spent on the whole community ?- I think it is quite natural to expect that.

But is it a fact ?- Yes, I think it is.

Now your people are very keen on getting more education ?- We are.

I want you to explain what is going on. Why is it that your people so particularly want the education which the European has ?- Because our people think that the white man's education is for his own uplifting and they see the white man educating his child, and they come to this conclusion, that what is good for the European children must be good for our

children too.

Do your people think that education is the white man's muti ?- No; it is only our backward people who think that crops can be increased by using more muti, but I think the ordinary native who thinks for himself and the native who has worked for Europeans from time to time, realise that it is with-regard-to better tilling as well as using fertilizers and kraal manure which increases the crop. That is the muti.

The great bulk of your people in the reserves still hold to their old views about doctoring ?- Yes, that is so.

So actually it is only the small proportion of more advances natives who understand that the white men get better crops by tilling and fertilising ?- Yes.

MR. LUCAS: Do the native women who make beer make it just for their own consumption ?- The women of the kraals do.

I am referring to the location here ?- Supposing they were given permission to make beer, that beer would belong to the husband, and of course if his friends should come he would give them something to drink.

The point I was after was this, if they are making it just for their own consumption then it means that they do not wish to pay high prices at the beer-shops ? Is that the reason why they make beer ? Is it merely because of the price or is it that they are not satisfied with the quality ?- The whole trouble is that people are trying to ban the kaffir beer-shops. They say the white man has taken our own facilities in brewing beer for ourselves, to sell to us, and the tendency is to ban these kaffir beer-halls and to brew beer illicitly, and instead of drinking it, some of them sell it.

Do you think that if the price of the beer sold at the beer shops were reduced to what it costs to make it, that that

would satisfy them ?- No, the people are against beer brewed by the Municipalities - they do not like it. They say to us that it is wrong for the municipalities to do that, and they do not understand the logic of it.

Have you any idea how much the mason you referred to can earn for himself ?- I have known other masons here too, they do contract work. Even though they do not receive as much as the European mason, farmers were not prepared to pay high wages and they employed native masons to do their work, especially on farms.

Do you know how much such a man earns for himself in a year or in a month ?- I know of one native who used to earn about £15 per month as against £30 which the European would get.

Was that man busy throughout the year ?- Yes, he was always busy.

Have you any idea what a cobbler in this district could make for himself ?- Of course, their earnings vary according to the industriousness of the particular cobbler. Some start early in the morning and others again do not start until eight or nine, and they cannot have the same takings.

Do you know what any of them have earned ?- Well, one told me that he got something like £7 or £8 per month.

Would he average that for the year ?- I think to be on the correct side we should say £6.10.0. in the month would be his yearly average.

SOLOMON DENNIS MASHABA, Exempted Native Ladysmith District.

ANONI KUBEKA, living on private lands, Vryheid District.

SAMUEL ZULU, acting Chief Ngoboyi, living on Mission Station in Vryheid District.

MENGARSHAUSEN LYMOND ERNEST MALING, Exempted Native in Vryheid District.

ZACCHEUS BIGGON KANBULE, Exempted native Ladysmith District.

THE CHAIRMAN: You have a statement here which is signed by all of you, which you wish to submit to the Commission? - (MALING): Yes, Sir. The statement reads as follows:- We the undersigned, duly authorised and nominated by the Chiefs, headmen and natives of Vryheid, Louwsberg, Paulpietersburg, Utrecht and Babanango Districts (total approximately 9,500), as their spokesmen, wish to give evidence on the following subjects, as according to the wishes of the people we represent. We may at this juncture point out that commissions nowadays are getting to be unpopular, as the chiefs and natives in our meeting held on the 14th instant, were becoming somewhat dissatisfied with commissions after commission visiting this centre without any relief.

I. Factors leading to the detribalization of natives in the above districts are: want of land, christianity, civilization and education; also low wages, high Government taxes, cost of living, housing and general poverty.

II. (a) A good deal could be found if natives are left under the authority of their tribal chiefs, such as discipline of a tribe - and must be given a chance to develop their own civilization and good things in their customs.

(b) When a chief has no land he gets no respect and visitors (including ministers of religion) are not

entertained in time, as a permit should be sought first from a farmer, who sometimes refuses entry.

- (c) Lack of education.
- (b) Low yearly stipend to chiefs.
- (e) Low earning capacity in towns.

Everything in native custom was good except the practice of witch-craft. Lobola in cattle is good at present and should not be substituted until natives have adequate land, paid good living wages, and have been educated to understand the use of the bank.

The type of tenure and contracts for the use of land are unsatisfactory in our districts.

- (a) Contract binding on one side.
- (b) Forced child labour.
- (c) Overworking of tenants.
- (d) Short notices of ejectment from farms.

AND THEIR EFFECTS UPON PRODUCTION ARE:-

- (a) Refusal of the increase in stock.
- (b) Opportunity of cultivating land.
- (c) ~~Skxixxixxix~~ Ejectment by farmers.

Every district should be divided into two, one half for the use of Europeans and the other for natives.

- III. (1) (a) No gain by landless natives.
 (b) Misunderstanding between black and white.
 (c) Unless checked, criminals will be increased.

IV. (1) Native migrations are caused by low earning capacity in urban areas, denying of education, civilization and general poverty. In regard to economic ~~effects~~ effects of this and of introduction of natives from extra-Union territories, there are none of these effects.

On the question of native agriculture, the standard of native agriculture is good, but natives are denied privileges as it would be found that the natives ploughing for Europeans

are not given a chance to do their ploughing until very late in the season, and are given bad soil. In regard to the question as to what is being done to develop native agriculture, nothing is done by the Government.

Regarding urban native areas, on the question of liquor, natives should be allowed to make their own beer. On the subject of native labour, in reference to the question of wages, no wages are paid to farm natives and very low wages to town natives, who are paid on the average of 30/- per month. Mine natives, though their wages are low, are better off than the farm and urban natives. Domestic male and female servants should remain as they are today.

On the subject of native economic conditions, and the question of absentee landlordism and its effect, the system of forcing girls from one district to another to serve a landlord should be stopped. Industrial disputes should be settled by the Advisory Board, comprising two European members and two natives, with the magistrate presiding. Banking and co-operative systems for natives should be encouraged. On the question of costs and standard of living of natives in rural and urban areas, the cost and standard of living of natives in both areas are getting higher, as both are developing to civilization.

- (a) Rural: 26. 0. 6. to a family of five.
- (b) Urban: 24.10. 0. to a family of three.

The credit system should be discouraged.

In respect of Indigency: native wages should be raised in general, and on the subject of native handicrafts, there is no development here and such handicrafts should be encouraged by annual shows being held.

With regard to native products and markets, and facilities for the sale thereof, mealies, mabele, ndhlubu, cow-peas, and pumpkins are produced. But there are no facilities

for the marketing or for the sale of these articles.

The colour bar should be removed, and each and every-one should have equal chances.

Coming to the question of education of natives, there has been no extension of native education. Its results and value in rural areas are none. As to occupational training, this is very low, and there are no occupations in which educated natives are engaged. Generally the Government should encourage free, higher and compulsory education. There are no occupational training schools in our districts. Occupations in which educated natives are engaged are those of ministers of religion, teachers, clerks, police without promotions, bootmaking and motor-driving.

As to native taxation, native taxation has extended from 14/- to £1, and natives derive no benefit out of it. Yet the native has to pay for wheel and dog taxes, and some other indirect taxations. Taxation should be reduced to 5/-. A native should not be liable to pay tax until he is married. Invalids and aged men should be exempted. A native has to sell his stock to pay taxes. Consequently, there is a good deal of poverty, which has branded a lot of natives to be criminals.

Effect on labour supply: nil.

On the question of crime and litigation in relation to natives --- poverty and misunderstanding of law.

Regarding inter-relations, joint councils should be adopted in rural and urban areas. There is no help in this respect from the Europeans, as the latter are refusing to co-operate.

Coming to the question of legislation affecting natives, the Master and Servants Act should be amended;

contracts entered into by parents should not be binding on children. The colour bar should be removed. The Native Administration Act No. 38 of 1927, Chapter I, Section 2 and Sub-section 7 should be repealed. Chapter 7, Section 29, sub-section I, should be added to after "Any person" (Crown Ministers and Members of Parliament). Native Land Act No. 27, 1913, should be repealed, as the Government has failed to carry out the provisions of Section 2, sub-section (I), (A), (b), and sub-section 2. Native taxation should be reduced to five shillings and the motto should be "no taxation without representation." Pass Laws: a tax receipt to every adult native should stand as an identification pass, and all other pass laws should be repealed. Wages should be paid according to efficiency, regardless of colour. Franchise should be granted to educated natives.

MR. LE ROUX VAN NIEKERK: What is your occupation ?-

(MR. MALING): I started work as a clerk, and now I work for my people. I work for Solomon on matters on which he has sent me into this area.

Chief

You are a representative of ~~Chief~~ Solomon ?- Yes.

Have you an authority for that ?- Yes.

DR. ROBERTS: Were you the Secretary of Chief Solomon for some time ?- No.

MR. LE ROUX VAN NIEKERK: Are you in any way connected with the I.C.U ?- No.

Are any of the others connected with the I.C.U ?- No. Of those that are with me here, so far as I know not one of them is associated with the I.C.U.

You say you represent the natives, the chiefs and

headmen of other districts to the number of nearly 10,000 people. What you have put down in this paper are the views of these people ?- Yes.

When did you draw up this document ?- After the meeting. I was at Nkandhla and received a telegram from these people asking me to come here.

You drew up this document after the meeting ?- Yes.

And did you submit this document to the people for their concurrence ?- No Sir. It is a record of what was put down by the Secretary whom we employed at the meeting.

How big was that meeting, how many people were there ?- There were not many, because only the chiefs and their headmen had been invited to be present.

You say you put down in this document what you heard at that meeting ?- Yes, but I knew also what they wished to represent from earlier experience, from personal experience.

Who called together these chiefs there ?-, I called them together.

Now you say you knew what they wanted from what you heard at the meeting . I see that you ask that the whole district should be divided in two, one part for the natives and one part for the Europeans. Do you think the native chiefs in this district will demand such a silly thing from the Government ?- I am not able to reply to that question.

If you are not able to reply to that question, then it puts this paper practically out of court ?- That is the only point which we did not discuss. In 1927 these people made an appeal to the Government to assist them to find a place where they could live, that is, in those areas mentioned here.

You have another statement here, that the chiefs are

getting rather tired of this business of sending round commissions here. Is that also a representative view of the chiefs ?- Yes, Sir.

You state in this document that the native taxation has been raised from 14/- to £1, and you say that you see no result of that ?- Yes, Sir,

Are you aware that out of this money the Government contributes towards the hospitals for the natives ?- We see no hospital.

Are you aware of the fact that the Government is building agricultural schools for natives ?- There are no such places in this country.

Yes, but there may be in other parts of the country. Are you aware that the Government is spending a large part of this money on education for the natives ?- We who represent these areas do not know of that.

You state in this document that there should be no tax on a native before he is married ?- Yes, Sir.

Does that imply that if a native does not get married in all his life he should never pay a tax ?- According to our customs an unmarried man is always a minor.

But you have lived long enough in the country and you are educated enough to know that if a man is growing up he has to bear part of the burden of the State ?- I say what I have done because a person who is not married is supposed to contribute towards the maintenance of his family. He is obliged to help his father and it would be very difficult for him to help to meet the obligations of his father if he has to pay taxes himself.

But has not the father got to provide for his wife and children, and yet he has to pay taxes; but the big man who is

not married and who goes into town, you think he can go without paying taxation ?- It is the duty of minors to support their parents, and when the minors are so poorly paid as our people are, then it is very difficult indeed for them to help as they should.

You said here that the detribalization of natives is due to the lower earning capacity of the natives in town. Is that correct ?- Yes, because it is a fact that here in town we do get poorer pay, and we are not able out of our small earnings to send money home for the support of our homes, and that is why men remain in the towns.

Now speaking about the farm contracts, you say that a farm contract is binding only on one side ?- Yes.

Will you explain that?- What I mean is this. Let us say for example that a child on a farm is thrashed by the owner of the farm. That child goes to court and asks for redress, but he gets none. But if that child should desert the farm after having beenx thrashed, the owner of the farm will very soon see to it that the child is punished by the law.

Then are we to infer from that that there are no rights for the natives in the lawx courts ?- That is my answer to your question. In 1928 the Authorities on our application went into that, and took evidence.

What was the finding ?- We asked for a reply but we got none.

Do you assert that the native does not get fair treatment in the law courts here ?- Up to 1928 the complaints were very bitter, and persistent applications were made, and since then it has moderated considerably.

You speak here about forced child labour. What do you mean by that ?- I shall tell you. About three months ago, near the Black Umfolosi River, I met ten girls who were walking. They were footsore, tired and hungry. They told me that they had come all the way from Ermelo, where they had been obliged to go to work on a farm.

Who forced them to go there? If you speak about forced child labour, it means that they were forced to go, and had no option ?- That was done by the landlord who owned farms in both areas. He told his tenants that he wanted the children to work for him in the Ermelo district. They knew that if they did not provide the children to work for him there would be trouble and they might be ejected.

Assuming that that is correct, and that you did find these children - and I am prepared to accept your word - do you say that that is a general thing? Should you take that up and make that a grievance ?- It is a general complaint in all the districts which I have come here to represent.

THE COMMISSION ADJOURNED AT 12.55 p.m., until

2.15 p.m.

BN RESUMING AT 2.25 p.m.

THE CHAIRMAN: Mr. Maling, you stated this morning that you represent the Chief Solomon here ?- I meant by that that I worked for him here.

What sort of work do you do for him here ?- He sends me on errands to the chiefs.

Have you any written authority from the Chief Solomon ?- Yes.

Have you got it with you ?- I will just see, Sir.
(Producing document).

This travelling pass is dated the 21st February; is that the latest authority that you have from Solomon ?- Yes, but I have letters from him personally, dated since that time.

When was the last letter ?- I think it is less than a month ago, Sir, but I received a telegram from his clerk the day before yesterday.

SENATOR VAN NIEKERK: What was the telegram ?- The telegram informed me that he is at Eshowe. Yesterday I had a letter from his Secretary telling me that Solomon wanted me at Eshowe. If the Commission had not been here today I should have been at Eshowe.

THE CHAIRMAN: This pass is issued by the Native Commissioner, not by Solicitor ?- I represented to Solomon that it would be very inconvenient if I were to do his work without any written authority from him. As I think I have already said, I am an exempted native; I am not under the jurisdiction of any chief, and as a result of that this document was got.

Are you aware that two months ago Solomon sent two indunas to the Native Commissioner here to state that you had no authority to act for Solomon ?- I do not know that, Sir.

THE CHAIRMAN: (addressing all natives assembled in the Court-House): We have received this document, signed by half a dozen men, and we shall proceed to ask them questions about this document. The document purports to speak for a very large number of natives and their chiefs in about half a dozen districts in Northern Natal; but there are only two chiefs present here today.

The Government expects this Commission to enquire very carefully into everything affecting the native people, and we find that their chiefs do not come to the Commission; only a couple of them come here. Is not the Commission important enough for your chiefs to come and tell what you think and what you want, and are not the interests of your people important enough to warrant representatives coming here, to where the Commission is, in order to tell them what the people want? The Commission is always ready to hear anybody who has any representations to make to the Commission, whether he be a chief, exempted native, farm native, or any other native; but the Commission particularly wants to know what the chiefs and their indunas think, and they particularly want to hear that from chief chiefs and their indunas. It is of much more value to the Commission to hear from a chief what chiefs think, and to hear from an exempted native what exempted natives think; and I wish to state it here, and I hope the word will go forth from them, that where the Commission goes forward from Zululand and Natal, the Commission expects the chiefs to appear before it and to come and represent the views of themselves and their indunas.

There is one further point. In this document it is said that the chiefs and natives were becoming somewhat

dissatisfied with commission after commission visiting this centre without any relief. I want you to understand that the Commission has not come here to make any changes on its own authority. The Commission will report to the Government, and it is for the Government, after having considered the report of the Commission, to decide whether it is desirable to do one thing or to do another thing. The Commission will now proceed to ask questions on this document.

THE CHAIRMAN (TO MR. MALINGE): In this document you give certain factors which you say are causing detribalization. Take these factors that you mention and tell us how you think they caused detribalization? - The first one, Sir, is land, because mostly here in this part of the country the natives do not own land, and since they have no land they go to the towns. In the towns they do get some payment, far better than they get on the farms; the result is that finding that that is the case they prefer to remain on in towns, and so have no chief. Having no land is a grievous burden of our people. I may mention just now that at Magordo (?) there have been a number of ^{evictions} ~~convictions~~ of people who have lived there from time immemorial and ^{all the} ~~of~~ people who have been deprived of their homes in that locality do not know now where they will live. I happen to know also that no less than eight chiefs have been given notice to quit the farms on which they are living.

Another factor, Sir, is the Government dues. The natives getting so low wages find it very hard to meet the requirements of the law - to pay taxes. The pay that they get in towns, further, Sir, is not sufficient for them to save upon or support their families; it is barely sufficient to support themselves.

Another factor is what was mentioned by Bikelobane, when he said that ministers of religion may not enter a farm to preach the gospel or to teach, without the landlord's consent. That leads to the natives living on farms becoming dissatisfied and wishing to get away from a bond of that kind and go to where they will be able to attend the divine service and school.

Another factor, Sir, is the advancement of enlightenment. Our people are beginning to want better homes than grass huts; but if a native builds a home which is more permanent than a grass hut on a farm, it often happens that the farmer tells him he will not have a tenant who builds dwellings of that kind on that land; that he prefers such a thing should leave. Those tenants naturally drift to urban areas, or the fringe of urban areas.

And still another factor is the education of my people. If a man wishes to have his children educated and he lives on a farm it will happen on occasions that the owner of the land will say, "Look here; those your children do go to school, I must have first call on them", and over and over again such people are called away from school, either during or after school hours, to attend to farm duties, and their education is interfered with, and sometimes neglected in that way.

THE CHAIRMAN: Now, with regard to No.2; in what way do you want to develop your own civilization?— My feeling about that is that there is a very great deal of good in what you white people found in our society when you first came. I certainly think that "smelling out" and witchcraft, which are doing injury to people by subtly hidden means, are bad; but perhaps with those two exceptions most of our usages were good,

and the one giving the most content was the showing of respect to elders and those in authority, which was always insisted upon. I think therefore that the tribal system ought to be supported in every way. So that the natives who are now slipping away from this control can be held better together and in time be kept as a proper social group.

What powers do you suggest should be given to the chiefs ?- That the chiefs be given more jurisdiction, Sir. I am thinking now particularly of cases on which the issues should really be decided under native law. As things are at present the chiefs have very little jurisdiction, and the result is that there is a great deal of running of our people to lawyers, with consequent impoverishment.

Was it not a custom of your people that everything that the son earned belonged to the father, or the father could take it ?- According to certain recognised usages, yes.

What usages was that custom subject to ?- It is a very simple thing. Each kraal was constituted on recognised lines; the kraal had its huts, and each hut had its particular property. The head of the kraal would not break custom by going arbitrarily to a kraal and distributing property. He would see that it was properly distributed. If he had to borrow that was regarded as an obligation which had later on to be extinguished.

We have been told a lot of young natives run away from home because their fathers will not let them have anything, while they know that if they go to town they get wages which they can keep for themselves; do you agree with that ?- No, I do not agree with that, Sir.

What do you think are the reasons why people are not showing respect to their fathers ?- ^{So}Sortly, it may be said to

be due to the impoverished condition of the heads of kraals on private lands. Another cause, Sir, is that in towns the growing native finds he can clothe himself far better than he can on the farm, and he likes it better; and the father even sometimes knowing that he can re-call such a son home hesitates to do so, because he realises that the son actually is better off in the town than he would be on the farm.

Yes; but I would like an answer to the question I put. Why ~~why~~ are the children now not respecting their fathers in the way in which children used to do? - I think it is due mostly to what I said at first - the impoverished condition of kraal-heads on the farms. A kraal-head is bound by certain conditions which operate on the farms, and he must observe those conditions; perhaps the main condition is the rendering of labour. The farmer requires the children to work for him on the farm, but they find they can do better in town, so they go away to work in the town. If they should be taken back and compelled to return to their parents and are perhaps punished by the farmer through the court for deserting the farms, then they get into gaol and the father has not the means to release his son from gaol, he has no money, and the son becomes discontented, and it gradually leads to the other generation losing respect for the older generation.

But does that apply in the reserves? - I have not been deputed to speak as to the conditions in the native area, nor am I able, apart from what I have said, to speak further.

Are there many chiefs in this district who have no land of their own? - All of them have not.

In this list of yours you next give (c), lack of education; what is that in connection with? - I think it is due to the poor provision for the education of my people.

There are no fewer than five districts for which I am speaking, and I do not think there are more than ten schools for native children in those districts. There are quite a number of christianised natives living in those districts, and naturally they wish their children to receive education. The number is steadily increasing. In the towns these conditions are to be had.

Do you think that is a reason why natives leave the farms to go to the towns ?- One of the minor ones, yes.

Do the christianised natives, more than the other natives, desire education for their children ?- There are many non-christianised natives today who wish their children to receive education.

I would like to know if you can express an opinion on that, as to whether the desire is greater amongst the christianised natives for education among their people than it is amongst the other natives ?- Naturally those who are christianised desire to have their children educated more than do the non-christianised natives.

Why did you bring in this question of low yearly stipend to chiefs ?- Because they, too, Sir, are burdened with the same burdens that the common people have to bear. The chiefs have to enter into contracts - render labour also. Being Government officials it is extremely difficult for them to leave their homes or lands, say even for a month, leave alone two months, in order to go away to earn money; and besides it is not quite the thing they expect.

SENATOR VAN NIEKERK: Are you referring to the low wages the chiefs get from the farmers, or the stipend they get from the Government ?- I am referring to what they received

from the Government; from the farmers they receive nothing.

MR. LUCAS: Do they have to work for the farmers in the same way as their followers do? - I think most of them, yes.

SENATOR VAN NIEKERK: These chiefs living on the farms, do they get something from the Government? - I am representing that what they get from the Government - the stipend - is too low.

But do they get anything from the Government? - Yes, they get from £10 to £20 a year.

MR. LUCAS: Why is this item brought in here, "low earning capacity in towns?" - What I meant, Sir, is that the wages in towns are low and are not sufficient to enable these people to support their folks at home in the rural areas.

And what follows from that? - It follows from that, that these natives remain in the towns; they become unpopular in their homes.

Do you know of cases where that has been the reason why natives have not gone home? - Many, Sir; quite a number of those get entangled in difficulties here in town; they get credit after they become known, and then it becomes so difficult for them to get rid of their debts, and they have to be sued, and then the property at their homes is sold up.

In the next paragraph you spoke about lobola and you say it should not be interfered with until certain things happen. How will those things which you mention affect lobola? - We look to the Government to advance natives to such a degree of enlightenment as to do away with any need for lobola.

What are the needs which you think make it necessary to keep lobola now? - Lobola, Sir, is the cement which binds the family. I think you have something of the same kind in the ring; when a person gets a ring he or she wears the ring.

What I wanted to know is, how adequate land, good living wages, and education, and the use of a bank, are going to make it possible to do away with lobola ?- What I mean, Sir, is not that lobola qua lobola is an undesirable thing; what I am trying to emphasize is that if we have land on which we could live we could keep cattle and it would be a very happy consummation; we would then be able to carry on the lobola system comfortably without being bothered by anything, and then if you educated us in the use of money, so far as it touches those of our people who go out working, they need fear nothing, because so long as they know how to look after the money which they earn they can always return home and obtain cattle in the same way as if they had not gone out to work.

You wish them educated in the use of the bank so that they need not buy cattle until it is necessary for some special purpose ?- Yes.

Are the natives making much use of the bank now ?- Very few, Sir; it is only a few among the educated who put money in banks.

And do they keep money in the bank until they need the cattle for lobola ?- Not much, Sir, because the person who has acquired so much wisdom is usually a mature man who is already married; but I dare say if there were a few young ones who did so - who put some of the money in a bank - when the time came, if they wished to get married, they would no doubt run to the bank and help themselves.

Then in the next heading you speak about the type of tenure and contracts for the use of land being unsatisfactory.

Will you explain that ?- The tenure is unsatisfactory in that it is so uncertain. Contracts are unsatisfactory in many ways. A native will go to a farmer for a place of residence, the applicant brings along with him his wife, and maybe a few children, who will perhaps soon be old enough to start work. The agreement is made that these two children shall render labour to the farmer. The contract is agreed upon, the man lives there. In due course the family increases. Let us say the man is fortunate, and eventually has twenty children. The farmer, so soon as he sees there are more than two children who are able to work, will want to modify the contract, and keep on modifying it so long as there is more labour to be had. The result is that the contract is very unsatisfactory, because it is never fixed; it is not a permanent thing.

Is your contention that not more than two of the children should be allowed to work in any family ?- No, Sir; what I am trying to emphasize is that the farmer should not be so greedy; in other words, that he should make only a reasonable demand on the parent for the number of children to work.

If there was any reason, would there be any objection to his requiring all four to work ?- No Sir; I would see no objection to that if the children were old enough to work; but I think it is unsatisfactory that when a man gets more children there should be an eye kept on the increase with a view to inspanning that increase as soon as possible for rendering labour.

Would the natives in your district be agreeable to a provision that all contracts must be in writing ?- May I make some explanation about that? I cannot give a straight yes

or no to that, Sir. So far as I am concerned, I realise that it would be to the advantage of the people were contracts entered into by farmers with their tenants to be in writing: but we have had experience to show that illiterate natives entering into such contracts will sign away rights which are beyond what they are able to sign away - which they are not able to carry out, and when the time comes for enforcing the contract the native is brought before the magistrate and it is found that the native is at fault, but did not realise what he was doing in signing that contract. That happened actually at Magoodos. I think it would be to the common good were, say, two white men and two natives to be appointed by the Government to supervise the matter of contracts generally, so that no contract could be entered into which was too burdensome for either side to carry out.

Do you think if such a provision were made the native objection to such a ^{written} contract would disappear? - Yes.

When you spoke about the type of tenure being uncertain, what did you mean; how is it uncertain? - Well, Sir, during the past two years I have seen more natives evicted from farms than during the rest of my life, - that is insecurity enough.

Usually, what are the grounds for the eviction? - Well, I can give you an instance. Supposing a child who renders labour deserts from a farmer and the farmer says to the father of that child, "Look here; I have lost the services of your child; you will have to give me a beast". If the father refuses to give that beast he will have to quit. The farmer will give him notice. If he gives the beast, he will then stay on. Sometimes a child will desert, - let us say, one out of ten working for a farmer - although the father may bring

along one of his other children to replace the one who has deserted, the farmer will say, "I do not want that child; I want the one who has deserted, I do not want any other". He presses for it.

Have such cases occurred ?- Often, Sir.

You say, in the last two years you have seen more evictions than before; what happens generally to these evicted natives when they leave the farm ?- They go to various places; some of them find places on farms, some go to towns, others go to unhealthy parts of the country, where there is still a little room; quite a number have gone to Mpongoma District, under Chief Bokwe (?), in the Bushveld, very fever-stricken country. For people to go from the high veld ~~from~~ to the low veld is a very dangerous thing, because they get fever and die; as a matter of fact, quite a number of those who have gone to Bokwe have died.

You speak about the over-working of tenants; what do you wish to say about that ?- I think, Sir, the period during the year during which tenants have to work is too long. Children for example of tender age who are beginning to work are kept on for six months in the year; that I think is quite long enough; even if it was hard the period would be quite long enough. It gives the children little opportunity for going elsewhere, either for working or acquiring knowledge. Then we have instances of some who have to work as long as three years without any remission of time and without pay. Sometimes, in the case of very small families, - say a husband, wife and child, they require to get up at dark and work till dark; the result is they have no time to attend to their own home affairs. As for cooking time, that is out of the question.

You speak of short notices of ejectment; what notice is given to leave a farm? - It is a very big matter, and I should like to make a statement about it. Legally the landlord is obliged to give what is called reasonable notice, but what does happen sometimes, Sir, is that the landlord will write out his notice a long way ahead of the time when he intends to evict a particular native. He will do it, say, in his manifold carbon-book perhaps a month or fortnight before the time when he wishes the native to leave, expires. The farmer will then call up his tenant and say, "Here; take this notice! I am giving you a month" - or a fortnight, as the case may be - "to leave my farm". The native is taken unawares. He has very little time indeed within which to gather his things and prepare for leaving and finding another place. If he goes to appeal about it to the Court, the book is produced as evidence against him, and he cannot disprove what is written in the book, because letters which have been written since and have been received by persons all over the place, speak for themselves, and although the native has evidence to show that document was given to him a short time before, it does not outweigh the written evidence - the oral evidence does not outweigh the written evidence.

THE CHAIRMAN: How many cases like that can you quote? - During the past year there were quite a number; but this year I have not come across any.

When you say there were quite a number during the past year, what do you mean? - So far as concerns those who came to me about that, Sir, there were at least fifty.

All in this district? - In all the districts except Babanango.

MR. LUCAS: Have you heard any farmers say they did

not like keeping on farms natives once they have been given notice ?- That is a difficult question to answer because the belief has become current now in these districts that a farmer will often give notice, not for the purpose of getting rid of his tenants, or getting some benefit out of them, ~~as~~ but ^{so} /that they will go to the farmer and plead with him and the farmer will either demand a beast or make some other demands. There are many cases of that kind; there are many cases in which cattle have been given to farmers in those circumstances.

I just want to go back a moment. Do you know of any instances in this district where a farmer has ten sons of one man working for him ?- I cannot say as to sons, but tons and daughters, yes.

Are any of the sons married ?- In some cases yes; in others no.

Well now, what do you mean by this in your statement: "Refusal of the increase in stock" ?- What I mean, Sir, is that a farmer will make an agreement with his tenant that he may not have more than a certain number of cattle, and that these animals naturally breed, and then there that is the cause of trouble. I think I should make it clear, Sir, that this land about which I am speaking has been occupied by white people since only 1884, and many of the persons still living here have had cattle of their own under the Zulu regime, running into hundreds. Our people are not able to understand the working of the white man's mind about that; when a farmer objects to ~~eat~~ cows calving we begin to wonder what has happened.

MR. LUCAS: Take the next point you mention; why is that put in there - "Opportunity of cultivating land" ?- What I mean is, lack of opportunity, Sir. The native is so

harried by the farmer that he has no time to attend to his own cultivation. In some cases the farmers will take away the cattle-dung and so prevent their tenants from manuring their gardens.

Do many natives want to use manure on their gardens ?- They have learnt the value of manuring in this area now, Sir, and they like to use it.

Is that a serious difficulty - at least, are they to any serious extent prevented from cultivating their land ?- What I mean, Sir, is that they are obliged to go forward in full force to do the planting for the farmer during the months when planting should be done, usually October and November, and when that time is up the native may do his own planting, but the season is by then almost too far advanced.

Does the same thing apply to reaping ?- It is the other way about with the reaping. The farmer wants to have the benefit of the stalks, so he tells the native, "You hurry up", as he wants his cattle to eat the stalks of the mealies.

Does the farmer want his cattle to eat the stalks of the natives' mealies ?- I know of many instances where the natives are not allowed to let their cattle eat the stalks; it is the only farmer's cattle that are allowed to do that.
true - all

Is that/~~of~~ the stalks of the natives' mealies ?- Yes.

Then the next item, "Ejectment by farmers"; that is the same as you have dealt with before ?- Yes, Sir.

Now, the next item you said this morning was one that was not put before the meeting. Who is responsible for that; that is No.3. ?- The chiefs chose five of us to prepare this document, and directed us to use our discretion in putting in anything else apart from what had been discussed

and which we thought should go in.

So that you five put this item in your statement ?- But we have not kept it secret; it is known at least to some of the chiefs.

And those who know, have they approved ?- Well, Sir, they have heard enough now to understand that there is a feeling amongst the white people for segregation, and they say if there is to be segregation let the segregation be in such a way as to keep them not very far from the white people, to whom they must become accustomed. Besides, the native does not like to be removed far away from his home, if he has to be moved.

I would just like to be clear about that: you mean in each district there should be an allocation for natives and an allocation for whites, so that the natives and the whites are close together ?- Half and half; we would leave the size of the division to the Government, but if we had the choice we would take the larger part every time.

So your suggestion is meant to mean that the natives must have not less than a half, or was it just meaning that it be divided into two pieces ?- I had no particular idea in my mind at the time, Sir, but we look to the Government to help us, and if the Government should decide to do such a thing, we suppose it would not just give us the dry bone of that portion of the beast, but give us some of the meat too.

Are there any other items in this statement that were added by you five, or were all the others the result of discussion at the meeting ?- I think that apart from this item everything else was more or less clearly understood.

I should explain that this document is not the result merely of one meeting, but of many meetings over a long period of time, and the result also of consultation of the minute books. We five were selected to prepare this document, and I think everything else in it has been discussed at this last meeting of which I speak, or at earlier meetings.

Now, take the top of the next page; what do these three items refer to : "No gain by landless natives" ?- What I mean, Sir, is that a native who owns no land is a wanderer on the face of the earth. If you had time I should have liked to have taken you out a little distance from the town here and shown you a man who has been on the outskirts of Vryheid for about a month now and who has been totally impoverished through having been ejected from a farm. He is now practically destitute. In a certain area on the Magodo certain land was taken over which had been owned by white people, but not occupied, and the white people laid down the condition that they would want their tenants there to agree to pay 2/6d. per head for cattle remaining on the lands.

Do you know any other cases of destitution in the district like the one you have just mentioned ?- Yes, Sir, quite a number of them; here in the town location of Vryheid there are many of them. There is one who has just arrived.

Is not there plenty of opportunity for such a native on other farms ?- No Sir; many of them get weary of looking for places, and eventually give up hope of ever finding such a place, and then they go elsewhere. As I say, some come to the location here in Vryheid. Some of the farmers say that they are sorry to have to give their tenants notice to leave, but the Government insists on a limited number of natives only living on farms. So the farmer in fear of breaking the law,

gives some of his tenants notice to leave.

SENATOR VAN NIEKERK: Is there such a law, that a farmer can only keep a limited number ?- I do not know the laws of the land; I am merely saying what the farmers tell us natives.

Why did you put in this next item, "Misunderstanding between black and white"; what is your reason ?- My reply to that, Sir, is that if anyone were to live on anyone else's property on the conditions on which our people have to do so, it would not tend towards good-will between the parties; it would go all the other way. I was amazed when I was down in Nkandhla District recently to hear the natives in the large native reserves there complaining bitterly of the irksomeness of having to live under the white man's rule. Coming from a place like this, I asked them how they could make such a complaint, and I was told that they did not like the white man's rule. But they are infinitely better off than these people living on farms. On enquiring further into the matter, I found that natives who had left farms in those districts adjoining the Nkandhla District had gone down there to live and had complained about the treatment they had received from the white farmers. The cry of these evicted tenants was taken up by natives who had been long on farms, and in that way the wave of discontent spread.

Then the next item - to what does that refer: "Unless checked, criminals will be increased" ?- What I mean by that, Sir, is that small stock is prohibited on farms; small stock belonging to natives, such as goats and ~~pigs~~ sheep. That is a curious reaction. The irresponsible native youths say, "Well, if the farmer has to keep his cattle on his farm and

we are not to be allowed to keep ours, although this was our land from the beginning and they have not been here long, we will be avenged on the white man by mutilating or killing his stock when he is out of sight." That is what I mean by that. It is a thing I fear.

* ~~Have you~~ How do you suggest checking it? - I think it can be checked by meeting the desire of the natives and allowing them to keep small stock, more particularly sheep. May I say that in the winter-time a native who owns cattle could perhaps kill a beast knowing that in cold weather he will be able to keep the meat until it is finished, or until it has been eaten; but if he were to do that in the summer it would very soon go bad. But he could kill small cattle in the summer-time because they would not take so long to consume, and if the natives got meat that way in the summer-time they would not be so tempted to kill and eat the cattle of their landlords. I am a Wesleyan, Sir, and I do not eat dead meat. That is a rule of our church - among Wesleyans. Sometimes native Wesleyans are asked by their landlords to skin cattle that have died, and so strong is the temptation to eat this meat that they cannot resist it, and they break a church rule.

I think we have dealt with No.4. before. In No.5. you refer to bad soil? - (INTERPRETED BY MR. DHLOVU): - Do you contend that natives are given bad soil to work? - I know many of our people who used to till certain lands, but on account of their landlords requiring those lands they have pointed out other places where they can make their lands, and as a result of that they do not get enough crops. Then the natives generally come to the conclusion that their landlords take them from the fertile soil, so that they can have better soils.

Is that a common complaint in this district? - Yes, it

is a common complaint.

You say nothing has been done for agriculture by the Government; what do you suggest the Government should do ?- I refer under that question practically to native reserves where natives are given demonstrators ---

THE CHAIRMAN: I thought you were not competent to speak about native reserves ?- I am only stating, Sir, what I hear has been done in the native locations. In this district we find that the Government is not doing anything for the natives, and yet we see traction engines in the district here helping the Europeans to cultivate land and so on; I mean some time ago there was a train, or railway train here - a demonstration train - when a lot of people attended the lectures and so on, and natives have not had the same opportunity.

What do you suggest the Government should do to help the natives agriculturally ?- I think the Government should make a law whereby the native would have time in which to cultivate his lands.

And other ways ?- I do not know what other way I can suggest; here there are only private lands.

The next point is about liquor; are the natives satisfied with the quality of the beer that they get in the beer shops ?- The quality of beer differs in different localities, and in the mines our people believe that beer is so brewed - even in an unnatural way as compared to theirs - so they call the beer in those centres, spirits.

It is not only a question of the price then to which you object ?- I dare say those who buy beer at the mines are satisfied with the prices which are asked for the beer,

but the trouble is that at the end of each month they find they have nothing left. Personally, I think the beer which is brewed in the mines is very bad, and I think if a Medical man were appointed to examine those natives who partake of that beer, it would be found that their insides are all burnt out. Natives who go down the mines come out of the mines feeling thirsty, and just at the mouth of the mines they buy this beer, and they are tempted by these token coins to buy the beer offered to them. I think this token money ought to be abolished, and I would suggest that mining companies ought to be empowered to brew beer for the natives employed by them, as is the case on the reef.

Why do you object to that token system ?- It makes our people for-get their homes. The native gets hold of token coins and forgets that practically all his earnings will be finished through using the token money. This token money is valueless outside the mining area, and cannot be sent to the native's friends at home whenever assistance is required or distress reported.

Is there any special method used by the storekeeper to persuade them to use that system ?- Our people want food, and it so happens sometimes that where a native has availed himself of the token system, he gets his pay earlier than the native who has not availed himself of the token system at all.

And that attracts them ?- And that attracts them.

MR. LUCAS: When you said that you objected to the token system, did you mean to convey there that the credit system should be discouraged ?- I think that even the credit system should be abolished.

In what way does it hurt the natives ?- It often happens that the native is given credit in a store for a term for about £5, and when the goods which he has taken from that store run to a lot of money, a native says that he did not know that he owed so much money.

And you want to stop them from getting goods on credit ?- I can quite realise that it would be very hard to stop credit now on account of the low wages which our people are getting at the present time. I know many poor people who send to their kraals for some of their stock to be sold in order to wipe out debts which they have contracted.

Are the mine natives satisfied with their living conditions on the mines ?- Very often natives may be recruited in Johannesburg for the collieries and they come here, but I am sure that the food they get is not satisfactory.

Now, are you satisfied with the conditions of domestic servants as they are today in this district ?- There are natives who have worked most of their lives as domestic servants and it would be very hard indeed if at their present age they should be turned off from their present spheres of labour.

That is not what I asked, are the conditions under which domestic servants work here today satisfactory ?- No, they are not, on account of the low wages which they are getting.

Now, just one question about the forcing of girls. Has there been any trouble to the girls through their having to go from one farm to another to work ?- There are many cases ; I gave an illustration of girls working in the Ermelo District

and girls not finding the conditions nice and deserting their service. Without the knowledge of the parents a girl may desert from the farm; her father may find that his girl has been given a trek pass to leave the farm. Sometimes a girl deserts from Ermelo to Johannesburg. When the girl gets to Johannesburg she gets demoralised.

Are the girls who have to go to Ermelo for instance properly looked after on the farms to which they go? - I think that the masters do not concern themselves about the welfare of their servants so long as they carry out their duties.

Now, this advisory Board which you referred to, have you suggested that at any time to any European? - No, not with regard to an Advisory Board, but with regard to a Joint Council in the town here I have spoken until I cannot speak any more.

You say that the cost of living and the standard of living of the natives is getting higher? - Yes, that is so.

And then you give figures - rural and urban. What do these figures mean and how do you arrive at them? - When a native resides on a farm and he has a family of three children and he owns twenty head of cattle, and very often he has to pay 1/- per head per month for dipping fees, then on the expenditure side it would cost him £1. A bag of mealies which he eats, - as I have already said, they do not get an opportunity to plough their own lands, - and the result is that most of the natives in this district subsist on mealies which they buy. Supposing five people should live on a bag of mealies, which costs about 10/- per bag, you would have to put that down in addition to the ordinary expenditure. Then you have meat. Farm natives get their meat through killing

small stock -- sheep or goats; this would mean that a native has lost 10/- ~~xxxxxxxix~~ Then you have peas and other nuts which natives live on, and beans, and a bag of jube beans generally costs about £2.10.0.

How long does that last ?- Two months.

How many goats do you reckon would they kill in a month ?- Well, I merely spoke of that as an illustration. It would be one goat per month. And cow-peas, which natives live on -- That would probably come to an amount of 10/-. And natives also live on amasi, sour-milk, and ordinary milk. A family of five would live on amasi to the value of 10/-.

Would he not get that from his twenty cows ?- As I have already said, he is not allowed to increase his cows. He has to confine the number of his cattle to twenty, so it will mean that there is no increase. They do not calve.

MR. LE ROUX VAN NIEKERK: Do you mean to tell us that when a native has cattle on a farm none of these cows ever calve ?- Cows do calve, but when the European comes round and finds that there are calves and that the stock of the native has increased, he turns the native off, or he scolds him and says "Did I not tell you to confine your cattle to that number?"

Does he tell them that so long as the calf is in the little kraal and does not feed on the veld ?- I was only giving an illustration, that if a native has a family of five he has to buy his milk and it will cost him about 10/-.

But if he has that number of cows there is no need for him to buy milk ?- Yes, I agree with you.

MR. LUCAS: What is your next point ?- With regard to kaffir corn, with which we brew our beer, I find that it costs a native 12/- in the month for kaffir corn for a family of five. Then there is clothing. Our people are more inclined

now to wear European clothes, and the natives must have some sort of clothing, because when they come into the towns they are obliged to wear European clothing there;

What do you put down for that ?- Well I would put that down roughly at 10/-.

Is there anything else ?- We use paraffin in our huts, we do not use torches with grass.

How much have you put down for that ?- I think it would cost about 3/6d.

MR. LE ROUX VAN NIEKERK: 3/6d. for paraffin ?- Yes, out on the farms a gallon of paraffin costs about 5/-.

MR. LUCAS: And sugar ?- I find that our people want to use sugar. They have to use it, and for that I would put down 5/-; and salt 1/-.

MR. LE ROUX VAN NIEKERK: What is the price of salt ?- We buy it just in small quantities for sixpence, but it does not last any time. And soap, too, we have to use. We do not use clay to wash our faces now, but we use soap, and our children require soap to wash their clothes. Soap 2/-. Then we have coffee and tea. Coffee was introduced by the white people when they first came to the land. Coffee and tea would come to 2/- per month.

MR. LUCAS: That makes a total of £5.10.6. and with amasi £6.0.6. ?- Yes.

MR. LE ROUX VAN NIEKERK: With regard to dipping, we have had farmers here who have all told us that they pay the dipping for the natives on their farms. We have had several farmers who have told us that. Are they all telling lies ?- Well, I do not think it is true.

You have here mealie meal at 10/-, and cow-peas 10/-,

and beans £1.5.0. Now, my experience is that a native family of five can live on a bag of mealies for a month. A full-grown native cannot eat more than 3 lbs. of mealie meal a day. If you took that over a month you would find that a family consisting of a big man, a wife and three children will not consume more than a bag of mealie meal. You have an extra bag of beans, and then you have a bag of cow-peas. You have three bags of mealies to a family? - I know from experience that if there are five adults with only a bag of mealies they will go through it in a fortnight.

Yes, five adults - I agree with you? - But our people are not only confined to mealie meal and mealies alone. They have other foods as well.

That is so, and if they eat other foods as well then they cannot eat 3 lbs. of mealie meal per day and other meal as well? - Mealies, that is boiled mealies, are mixed together with jugo beans, and about the end of the month you would find that all these ~~grain~~ grains are very nearly finished.

MR. LUCAS: Do you find that your natives buy mealies and grind them themselves? - Yes, mostly on the farms.

Now, I just want you to give the figures and the amounts without any explanation for the urban figure of £4.10.0.? - I cannot explain that, but there is one of the delegates here who was really asked to explain that figure.

Is there
Now, /has anything that can be done, or is there anything being done, in this district for natives who are destitute? - In the country, I am not aware that there is anything done.

Do the natives in this district trade their mealies and their cattle, do they sell them? - It is only this year that I found some of our native people taking their mealies to the store to trade. Sometimes they sell their cattle when they

cannot pay their taxes. They say large oxen they do not own because they are often taken by the white people as fines.

Fines for what ? - In cases of desertion a native would be allowed to remain on the farm if he paid a large ox, and sometimes suddenly without any reason a native is threatened that he is going to be ejected from the farm, and the farmer says to him "Well, I shall let you remain on the farm if you pay me a large ox.

You explained that before, but now are there any cases in this district in which there is ill-treatment of native servants, as a result of which native servants leave and no others come along ?- As far as I am aware, at Magut for instance, where natives are unsettled on account of the treatment which is given them in that locality.

Are there any farmers there who cannot get labour on that account ?- I cannot say so with certainty. I know of cases where a native has been threatened twice that he would be evicted from the farm, it was twice in one year, and he has been actually evicted.

My question was: were there any farmers who have been unable to get labour because the natives themselves, or perhaps other tenants, have been unjustly treated ?- Sometimes if a native is threatened on a farm and he has to leave, he leaves within the time he is given in order to save his stock_x from being sold out. That is why I cannot answer the question which you put to me.

Now, you have passed me a letter here, ~~xxxxxx~~ but that letter tells other farmers in that neighbourhood not to employ this native. Are there many cases of that sort ?- Yes, when I referred this morning to other natives who have

gone to the Ngome District I refer to such natives.

How do the natives look upon a thing like that ?- Well, that is why, when natives who have to leave this District get into the reserves they tell other natives how bad the white people are in the district from which they have removed.

Now, could you tell us of any cases in this district where the colour-bar has prevented natives from getting employment ?- I know of certain natives who formerly used to work for Europeans in building their houses, and they have been told by these Europeans that they are forbidden to employ them in future on work of that nature.

Is that in this district ?- No, that is in the Paulpietersburg District.

But that is in the building trade; do you know of any other trade in which that has taken place ?- I know of other natives too who were employed by the railways in the past but they were moved from their positions in order to make room for white people. And in the Post Office, too.

Now it is said that these natives who lost occupations of that sort have plenty of openings for them on the farms. Is that so ?- Yes, there are openings on the farms without pay. But these people have been so used to receiving payment for their work in the towns that they are against returning to the farms.

Now, under education you say that there are no results in your district. Cannot you see some results from education already in your district ?- When I refer to that heading I refer to natives who are educated, who come from this district; I see no natives who have been educated in this district, excepting those who come from other districts.

Now, under taxation you say that it has branded a lot of natives as criminals; what do you mean by that ?- When a native has been in gaol, we generally look upon him with a queer look, because we say he has a bad character. Another thing, sometimes a native may have been working for his landlord for twelve months, but as soon as he leaves his master's service he comes to town to look for employment and he has not been in the town long before he has to pay tax. He makes an explanation that he has been in his master's service, but he is sent to gaol in spite of his explanation for not paying tax. When our people are working for their landlords, only those who live in the outbuildings of the landlord are reckoned to be in continual employment, but those who go to the master's service every day and sleep at their own kraals are not so regarded.

Where is that ?- There is a lot of that. People who live at their kraals are only looked upon as casual labourers and are not looked upon as being in continual employ. I also want to say that the girls who carry fruit and vegetables to town, their time is not reckoned. They come twice weekly perhaps and they sell their master's fruit and vegetables. Yet their time is not reckoned at all. Their work is looked upon as occasional labour. When I refer to occasional work, that also applies to the adult who works during the day and returns to his kraal in the evening. When these people do two or three months during the ploughing season they are only regarded as casual labourers. The whole of the season is finished in three months and they have no time then to finish their crops themselves. But the fact that they work for their masters during that time is not counted at all. It is looked upon as if they have rendered no labour.

What do you mean by that heading of "Poverty" there in your statement ?- That poverty refers to this. From the time of the Anglo-Boer War up to the time when the Natives Land Act was proclaimed, our people appeared to prosper, but since that time our people have been sinking.

But in what way is that connected with taxation ?- We say that the Government being our father they should relieve us from other taxation to a certain extent.

Because of poverty ?- Yes, with special reference to the fact that we get no pay from our landlords.

Then do you say that taxation has no effect on the labour supply ?- Labourers, particularly farm labourers, have difficulty in going out to work to earn the necessary money, because on the farms they have to fulfil their contracts.

Is that what you mean by saying "nil" here ?- Yes.

Then under "Causes of Crime", you put poverty and misunderstanding of law? - What I mean there is that a man with an empty belly does not recognise law. Self-preservation being the first law of nature, he may, in obeying that instinct, forget the law of the land and do something which the law forbids. That may land him in gaol. Secondly, lack of knowledge of the technicalities of the law on the part of natives where cases are concerned, in which one party is a white man and the other party a native, is another reason. In such cases the court should not try the questions at issue in the absence of one of the parties. But mostly, where the one party is a white man the case is tried in the absence of the native, and the first thing the native knows about the matter is the arrival of the Court Messenger, who comes to attach his property. It will happen in cases of that kind, that a native will go to the court and say "Although my master, a white man, has

brought this case against me, I deny liability. Sometimes the court official will advise the native to go back to the white man to try and come to an agreement. At other times the native will be advised to go to a solicitor, but the native is afraid of going to a solicitor in cases of that kind, because he is afraid the solicitor will help to dispossess him still further.

Under the next heading you say that the European refuses to co-operate with the native in joint councils. Have you had any experience of such refusal? - As I have said, since 1926 I have been trying to have such a council formed here, particularly during the time of the late Bishop of Zululand, but without success.

Do you know whether they are working well in other places? - Yes, Sir, and I think it stands to reason that such an arrangement is bound to work towards harmony between the two races - black and white. At present that harmony is absent.

Well, now, in which way do you want the Master and Servants Act to be amended? - I am thinking particularly of native children. It is degrading to them to find suddenly that they have broken the law and have to be sent to gaol, all through their parents or guardians having entered into an agreement in respect of children over whom they are exercising control and guardianship. I can give you an instance of a native who is of about the same age as myself, who has never worked anywhere except on the farm on which his father lives. He has never learnt real farm-work. He has only learnt what the white people teach him. He has had some education, but those who have been born since his time have not got the advantages which he has had, owing to the irksome conditions

on the farm.

I do not understand what that has to do with the Master and Servants Act ?- That man has now become the kraal head, his father being dead, but owing to the conditions of the farm on which he is living, it is not possible for him to have his younger brothers and sisters educated. What I mean, is that the Masters and Servants Act prevents those young people from getting the benefits of an education. That is what I meant by saying that when a contract is entered into as binding on a certain number of children, the landlord should not have his eyes on children who may follow after in such a way as to prevent them from getting the benefits which the white man's civilization may give these children. And I say the evil goes deeper, because it even sometimes results in children like that who have ^{deserted} ~~arrested~~ from their master being arrested and sent to gaol and being mixed up with criminals. Then that child is looked upon as a criminal, and it is degrading to the whole family, merely because conditions have changed in the country and life is becoming more and more difficult for the growing native.

What is your reason for wanting to repeal that subsection of the Native Administration Act ?- I refer to the provision in the Act which states that the supreme judge chief has power to remove a native chief from office. That strikes fear into the hearts of the people because we know that the supreme chief personally is not acquainted with the native chiefs in the country. It may be with only a few exceptions and he has to act on recommendations in cases like that submitted by the native commissioner of the district, and in

effect it is the native commissioner who is causing the removal of a chief, and not the supreme chief. We feel that before anything of the kind is done a full inquiry should be conducted on behalf of the supreme chief.

Then there is your point about the pass law. What do you object to there? - We feel that there are far too many passes, so many that we do not know exactly what the number is. It would be infinitely more convenient and better if there were only one pass, and we would respectfully suggest that the tax receipt might answer for all these manifold documents which have now to be taken out. Imagine a person having to carry a dozen passes and being the possessor of two old jackets. He puts on his jacket, in which he may carry two or three passes, and he thinks it is quite safe, and he goes out and is stopped by a policeman. The police asks him to produce the particular pass. He puts his hands into his jacket and finds that the particular pass which is wanted is left in the other coat. Well, that man is liable to arrest. If we had one pass only there would be no confusion as to which pass the man had to carry. If you consider a tax receipt is not sufficient, it may be that something might be added, either finger prints, or a photograph, whichever the authorities may require. Then there would not be so many natives arrested for breaches of the pass laws. A man would know that if he had his tax receipt it would be as good as himself; it would take his place and would answer for him. The multiplicity of passes is very confusing to the native. People who do not know him, seeing him being taken to gaol imagine that a criminal has been caught and is justly receiving punishment.

The farmers say that if the pass system is abolished they will then not be able to follow up deserters. What do

you say to that? - I think that the one pass, say the tax receipt, could be so devised as to meet that objection. I am not able to answer as to how it should be drawn up exactly, but I suppose that if every native were given a pass for all times, and a number, he could be traced even if he were to desert at Cape Town.

Mr.

I want/Mamabule to give me the figures and the amounts on which you have made up that budget for an urban family of three? - (MR. MAMABULE): I have these figures here.

Budget No.1.	Sugar,	20. 8. 6.
	Flour,	0.12. 0.
	Rice,	0. 3. 0.
	Tea,	0. 3. 0.
	Soap,	0. 2. 6.
	Candles,	0. 1. 4.
	Mealie Meal,	0. 3. 6.
	Coal,	0. 4. 0.
	Wood,	0. 3. 0.
	Milk,	0. 1. 8.
	Baking Powder,	0. 2. 6.
	Beef,	0.15. 0.
	Sundries,	0.5. 0.
	Rent,	0.20. 0.
	Beer,	0. 5. 0.
		<u>£4.10. 0.</u>

Budget No.2.	Mealie Meal,	20.10. 0.
	Sugar,	0. 8. 6.
	Flour,	0. 5. 0.
	Tea,	0. 2. 0.
	Soap,	0. 2. 6.
	1 gal.paraffin,	0. 3. 6.
	Coal & firewood,	0. 7. 0.
	Beef,	0. 5. 0.
	Rent,	0.10. 0.
	Baking Powder,	0. 1. 6.
	Sundries,	0. 5. 0.
		<u>£3. 0. 0.</u>

Budget No.3.	Mealie Meal,	0.15. 0.
	Sugar,	0. 2. 6.
	Beef,	0. 5. 0.
	Salt,	0. 1. 0.
	Paraffin,	0. 2. 0.
	Wood & Coal,	0. 7. 0.
	Rent,	0. 5. 0.
	Soap,	0. 2. 0.
		<u>£1.19. 6.</u>

All three exclude the following important items: Medical services, clothing, taxes, school fees, and church contributions.

Why have you made up three budgets ?- I have made up three because we are not versed in these statistics, and it is difficult for a native to arrive at the correct figure. I have just shown you this because conditions of natives in various kinds of employment are different. We consider that for a native in town the figure differs from that for a native living under other conditions. We consider that the position and the wage of a native in town can still be improved a bit so as to enable him to earn what we regard as a living wage. The native in town earning £1.10.0. a month is not getting what we regard as a living wage.

Now you have three budgets here, the one is as low as £1.19.6, and the highest as high as £4.10.0. What do they represent, what sort of families are these for ?- I have taken these for a family of three; different classes of people.

THE CHAIRMAN: Which classes do they represent ?- I should say that the first one would represent such people as clerks, interpreters, school-masters, and professional men. The second one would represent people like motor-drivers, shoemakers and building workers.

MR. LUCAS: Would they get as much as £3 in Vryheid ?- Yes, I think they do. They work for about 2/- per day.

And then the third class ?- The third class would include kitchen boys.

Do not kitchen boys get the master's food ?- Not in the cases where they live in the locations and have to provide for their families, but before the proclamation of the Act the masters used to assist them.

Has that change come in, in Vryheid ?- Yes.

MR. LE ROUX VAN NIEKERK: And they get no extra pay ?- No, they do not.

MR. LUCAS: How do you get these figures, did someone person keep an account ?- Well, they were drawn up ----

MR. LE ROUX VAN NIEKERK: Even if a kitchen boy lives in the location he has to get two meals from his master ?- Yes, but he has his family.

That may be, but he himself, how many meals does he get from his master ?- Three.

MR. LUCAS: As far as this applies to a kitchen boy, it is for his family ?- Yes.

Are there any store-boys whom this would apply to ?- I should say that the second budget would apply to them.

But we were told that the average wage for natives in Vryheid was £1.10.0, and not £3. ?- Exactly, that is so.

Then how can they spend £3 ?- That is just the difficulty. They have these women at the location and most of them brew this kaffir beer, not because they want to make a profit but because they want to assist their husbands to meet expenses, and some of them do washing just in order to try and assist their husbands.

Now take Budget No.2; how did you get these figures ?- I did not collect them from anyone.

What did you do ?- I just ask various employees as to how much mealie meal per month they used, and in that way I got to the average of 10/- per month.

How many did you ask in order to get to an average ?- Four or five.

And did you take the highest, or did you take the average ?- I took the average.

You know what an average is ?- Yes, the middle.

MR. LE ROUX VAN NIEKERK: I want to ask you about this other budget. Do natives on farms get £5.10.0, or rather do they spend that? Surely a native on a farm can live more cheaply than a native in town? The highest the other man has, that is: the man in town, is £4.10.0, and the lowest is £1.19.0. Where is the mistake?-(MR. MALING): The positions on the farms would be different. As you say, things latterly have changed considerably and farm labourers now have to buy from white people provisions which in the past it was not necessary for them to buy at all. They have to buy things which in the past they could grow.

Yes, I agree with you that that is so, but he has no house rent to pay, he has no coal to buy, and he has no milk to buy, ~~fixixix~~ and he may grow a certain amount of vegetables, green mealies and maroch, and still, according to you, his budget is higher than that of the other man ?- That is quite so, but most of the things which the native on the farm consumes he has to buy today. On the farms the native children are not usually supplied with clothing; they have to supply their own, and that also goes to increase the budget.

From what you put down, a native on a farm requires £66 per year for his family, to make a living. What do you think is the value of labour on a farm ?- Seeing that, as I have already said, our people on farms have gradually been going down lower and lower since the 1913 Act, the benefit which they could derive in the past from renting land from the farmer, say at £10 or £15 ----

That is not my question. My question is, what do you

think is the value which a native who owns 20 head of cattle with his family gets out of that farm ?- Say £10 or £15 per year, which he gets out of that land, I should put the value which the native gets out of a white man's land at £10 or £15 per head.

Do you say a native ~~is paid~~ has to pay at least £50 per year ?- Yes, to include his family.

Yes, including his family. Now you objected that the father should make a contract for the children. Do not you think it is right. Should parental control be broken altogether ? Cannot a father go and say to a farmer "So long as these children are not married they shall be under contract for you for so many months in the year ?- My point is that according to present-day conditions it is the very fact of parents being able to do that which causes loss of parental control. What I wish to stress is that if parents were allowed to come to some understanding with their landlords in cases of desertion of children, then there would not be the tendency to lack of respect on the part of the children, which we find in existence today. It is caused by landlords refusing to come to an agreement in cases of that kind with the parents and insisting on the contract being carried out to the letter, while perhaps a compromise would have got over the trouble --- it is because of that, that parental control is disappearing.

Are you absolutely against the idea of the father being allowed to make a contract for his children with the landlord ?- I think it would be better if the contracts were so modified as to enable the parent to fill the breach, say in the case of desertion, either by providing another child

or getting someone else's child, instead of, as is happening now, the landlord going to the police and getting the child convicted before the magistrate.

You are not against the contract, if it is carried out in a reasonable way ?- In such cases I would have no objection, but the white people, so far as I know, unanimously object. They will not have the contract so modified.

Now, you have given us a lot of grievances which you have against the farmers here, things that the farmers do. I have a whole list of these things. You are making a heavy indictment against the farmers. These things which you have given us here, are they the exception or are they the general rule with the farmers in the districts which you say you are representing ?- I think that what I have described is the general state of affairs, and if the Commission would like to have details on the subject, may I suggest that the evidence which was tendered before the Chief Native Commissioner of Natal in 1928 be looked up, and as specific cases were quoted over and over again of things like those having happened.

What I want to know is, are you acquainted enough with the regulation of the farm boys here, to state that this is the general practice of the farmers of these districts? That is all I want to know ?- Yes.

Now, there is one thing I want to ask you. You say that the farmer engages his boys for contract work, and those boys go to sleep at home. As a result, that boy's work is not counted for contract work, it is just reckoned as casual labour ?- Yes.

Now, say a boy lived half a mile away, and he goes to work for three months, and then he goes to sleep at his house every night. Would not the farmer reckon those three

months as having been worked ?- In most cases it is not recognised.

It is not recognised you say ?- No.

But are you aware That farm labourers who live on farms all go to sleep at their own homesteads ?- It will happen sometimes that a farmer will employ, say two children of one father. He will have one of them sleeping at his house and the other not sleeping at his house. Say both work six months. The one sleeping at his house is regarded as having worked six months, but the other who sleeps at home is regarded as a casual labourer, and his time is not counted.

How long has he to work then ?- Twelve months.

He has to work double time ?- Yes.

Just because he sleeps at home ?- Yes, that is so; one man told me he had actually lived and worked under those conditions for fifteen years, and he had not been able to get away from the farm.

Is that a common practice ?- Very common.

MAJOR ANDERSON: We have heard this morning that conditions in the wattle growing areas are much better, that natives get higher wages, and make much more money out of piece-work. Do you agree with that ?- It is true that those who work on wattle plantations are better paid if they happen to come from another farm, but if they belong to the farm on which the wattles are growing, then there is no difference as between them and other natives working on the same farm as I have described.

DR. ROBERTS: How many chiefs do you represent ?- 22.

You referred to the visits of certain Commissions. Which Commissions exactly were in your mind ?- I refer to Commissions since the time of the Anglo-Boer War. I was not

here then, but I was asked to put that down, and I was told that the number of such Commissions is about seven. Some came and went away saying that a reply would be sent in due course to the natives, but no reply has been forthcoming.

Which of all these items do you consider the most important in this document which you have handed in? - The question of land, because we feel convinced that were land to be provided for us many of these complaints would automatically disappear.

Like many other natives you consider that land is at the bottom of most of your dissatisfaction, such as it is? - Yes.

Do you remember a Commission coming round speaking about land? - I do.

Would you be satisfied with the arrangement which was explained to you then? - I cannot speak with authority on that, because it has not been discussed by our people, nor have I authority to speak on it from our chiefs, but I say this, that although I know that at the time the natives were very much opposed to the proposal, thinking that the provision to be made was ⁱⁿadequate, today, were the same proposals to be offered to the native, they would grasp at it, the same as a person who has nothing to help him, seizes at the smallest thing which will give him relief.

MR. LUCAS: Senator van Niekerk asked you whether the complaints, or the cases of which you complain, the things which he mentioned, were general, and you said "yes"? - That is so.

Now what do you mean by "general"? Do you mean that all farmers without exception treat their natives that way, or just a few, or a lot? - When I say "general" I mean simply common. On some farms some of the conditions which

I have described do not apply. On others they do, but the whole is so inter-mixed as to make the natives generally discontented, and the leaven of discontent is generally increasing.

Even where the employers are good employers ?- Nothing is spoken about conditions where farmers treat their tenants in a way which, to the tenant, is satisfactory.

but the least thing which now occurs on a farm which the natives regard as harsh is at once taken up and nursed as a grievance. That is what I mean when I say that the leaven is spreading.

MR. LE ROUX VAN NIEKERK: Do the natives on the farms admit that there are farmers who treat them well ?- Yes, Sir, there are a few, but that is not spoken about. The other discontent outweighs this. The discontented section prevails.

THE CHAIRMAN: You have told us a lot about several things this afternoon. Are you quite satisfied that everything you have told us is true ?- To the best of my knowledge, yes.

Are you^{as} sure of this as you are that Bambata is alive ?- The Commission has not come to inquire into that.

I am asking you whether you are as sure of this as that Bambata is alive ?- Yes, Sir.

THE COMMISSION ADJOURNED AT 6 p.m., UNTIL MONDAY,

AUGUST SEPTEMBER 22nd, 1930, WHEN MEMBERS PROCEEDED TO NONGOMA, WHERE EVIDENCE WAS TAKEN AT 3 p.m., ON THAT DATE.
