

I N D E X.

Chief MGIXO

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pp. 1684 - 1693.

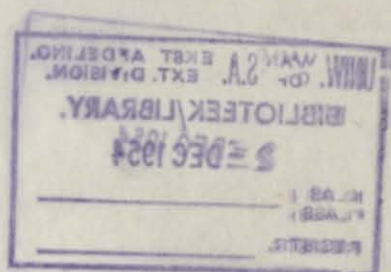
SHIYABANYE MHCWANGO

MKWINTYE

TIMOTI KUMALO

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Chief MOIXO

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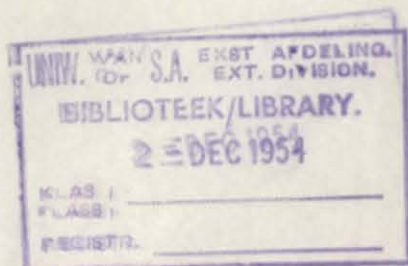
1983 - 1980.

SHIYANAYE KOWANNO

HEMINTE

TIHOTI KUNAO

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NATIVE ECONOMIC COMMISSION.

NONGOMA, 24th of SEPTEMBER, 1930, 10.25 a.m.

TWENTY-SECOND PUBLIC SITTING.

PRESENT:

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

Mr. C. Faye (Secretary).

MINUTES OF EVIDENCE.

NATIVE CHIEF MGIXO, (Zulu, grandson of Mpanda, son of  
Nziwedu, Nongoma District, living on  
Native Reserve),

CALLED AND EXAMINED:

(INTERPRETED BY MR. FAYE):

CHIEF MGIXO: Speaking for myself and my people, all I can say, Sir, is that we are very grateful to the Government for what was done in changing the incidence of direct taxation on the people. Since you conquered the father of the people, Cetywayo, the Zulu king, we became your orphans. Today we find your orphans are restless. I notice a good deal of wandering about of people who come into our areas seeking places of residence, and there is a good deal of restlessness caused by lack of room now for the increased number of cattle which we have here. We are loyal and law-abiding, and that is why, as representatives of the Government, we look to the Government to nourish us. It is for that reason that I mention that the people are restless in the ways I have just described. I am like a herd-boy who is chasing individual beasts that have been brought back to a herd all by himself. If we were driving sheep and cattle



somewhere it would be better if we did it unitedly; in other words, I feel I cannot speak more by myself alone; it would have been better if we had come before you in a more representative capacity, so that all our complaints - our grievances - could have been put in order nicely and placed before you unitedly. That is all I have to say.

THE CHAIRMAN: Do you find your young men running away from home to the towns or the mines? - No, Sir, they remain at home. A few go to work; some of them do not come back, and that is painful to us. Most of them go back to their homes. Our young men go out to work further afield; some go as far as Johannesburg, some go to the sugar-fields and other places to get money, of course, with which to pay Government dues. If they were not to do that they would find themselves in gaol.

But the majority of them come back home? - Yes, Sir.

Do you find any trouble with young men going away? -

No, Sir.

Do many of your young men have to go away, to go and get work? - Quite a number, including children. The difficulty is the influx of people.

Where do these people come from? - They come from the "yawning crack" which empties forth human beings - the Bryheid District - and from farm lands generally.

Do they bring many cattle with them? - Not only cattle but stunted things - goats.

You do not like them to bring goats along? - Well, it would be most unfeeling on my part were I to take up that attitude. After all, that is what the native depends upon; his stock is his bank; the smallest thing they have they do not leave behind.

Do individuals who come in bring with them large numbers

of cattle ?- Occasionally; as many as forty head, or even fifty.

MR. LUCAS: What usually - what general number ?- From twenty upwards.

THE CHAIRMAN: Have you room for all the cattle there are in your reserve ?- No, Sir. That opening, Sir, is still open. It would be better if I knew it was now to close; then I could breathe with ease, because we could accommodate those who are there already, but the process shows no sign of stopping.

Have you the right to refuse those individuals coming in ?- Yes, Sir; I merely tell them "there is no room for you; you must go and look elsewhere.

Would it not be the sounder policy, seeing that you are already overstocked ?- I suppose I shall have to say that eventually, but these unfortunate people come along to me and plead with me to accommodate them; after all, we are of them, and they of us; and if I were to tell them to pass on, I know they would say to me, "Well, where else can we find a place; why not squeeze us in somewhere?"

THE CHAIRMAN: You as a Chief would not like to refuse admission to your permission ?- No, Sir.

But at present you have enough land, but you are afraid of the additional cattle that may be coming in ?- Yes; but I repeat what I said before, that so long as I can accommodate them I will do my best for them.

When the white man has more cattle than he has room for on his farm he sells some of them; do you ever use that method ?- Yes, there are a few who do; we dare not sell everything, because, after all, cattle is what we have lived from for all time, and if we were to part with our cattle now we would be lost.



I am not suggesting that you should part with your cattle, but that if you have more cattle than you can find food for, it is better that you should get money for those cattle, ~~artek~~ rather than they should die from starvation ?- Yes, I understand, Sir. A few are sold here and there from time to time, and sometimes when a man feels that he needs, it, he puts an assegai through a beast and has some meat. Of course, we want our cattle; we do not want to lose them, because we beget a lot of children, and they cry for milk. So we always want to have cattle about, in order to get milk for the children and to keep them going - to feed them.

MR. MOSTERT: In getting these people from the reserve, and seeing that you have so many cattle, cannot you limit the number of cattle which these people bring in ?- I put it to the newcomers in a different way; I said to them, "look here; you people bring along a lot of cattle here, but really I am beginning to find there is no room for so many"; that is how I put it to them.

THE CHAIRMAN: What do these newcomers do with the cattle then ?- They just fold their arms and look at me in a sad way.

SENATOR VAN NIEKERK: These newcomers of whom you speak, do some of them have no cattle, or do they mostly have cattle ?- So far only persons with stock come; it does occur on occasions that a man will come along and say he himself has no cattle, but he has sons with him who have.

There are always cattle ?- Yes.

What reason do these men give for having to leave the farms; is it on account of their having such a lot of stock ?- Yes, Sir.

Has the stock of the Zulus increased in late years ?-

Q? - Yes, we have had a fair increase.

You said you required such a lot of cattle for the milk. Have you any knowledge of cows that will give more milk than the class of cows you possess? - Yes, I know that.

Have you ever tried to improve matters in that direction? - Well, we keep them, Sir, because sometimes a cow that is a poor milker will get a calf that is a good milker.

How do you manage that; have you got good bulls then? - Yes.

Do you buy good bulls from the farmers, and so on? - No; that is what happens from our own stock.

You said you wanted such a lot of cattle for the milk, etc; but is it not a fact that the lobolo system is at the back of it, and that that is the reason why you want such a lot of cattle? - Of course, Sir; that is part of our life. So is killing a beast, and having meat, and what is got from slaughtered animals besides. Not only that, but cattle are helpful for selling when one is pressed and has no other means of getting money for paying taxes.

Is the system of receiving cash for lobolo instead of cattle prevalent to any extent? - No; we use cattle. Even if a man has a son who is diligent and dutiful, and sends his earnings - all his money - to his father, it is not used for lobolo; the money is used for buying cattle which are used for lobolo.

Can you see any improvement in the agricultural pursuits of the natives; do they plough their lands deeper today, use better seed, and cultivate the land better? - Yes, Sir.

Would you welcome any assistance which the Government might give you in that way? - We would welcome it so long as compulsion is not used. I do not suggest compulsion is used, but I am suspicious that it may happen.



If it were free your people would welcome it ?- Yes.

Have you thought of the impossibility of people, either white or black, going on increasing the number of their cattle when they have only a limited amount of land which has been marked off ?- Yes, Sir; that is compensated for by the comforting knowledge that, should <sup>it so</sup> ~~that~~/happen that a man becomes so prosperous as to have many cattle, he could kill as often as he wished and enjoy life; sleep happily.

Is that the only way in which you have thought of preventing the over-stocking of your country; because the acquiring of land, as you may know, is a difficult question ?- Yes, we have jolly good feasts and plenty of sour milk, and we even sell to the white people.

There is no system of limitation amongst the natives themselves as regards the number of cattle any individual may hold; if one man had 500, and another 100<sub>x</sub> cattle, would no action be taken ?- Only lip limitation. We talk to a man like that and tell him he is not a real man if he does not kill and invite neighbours to come and feast with him; and, should that not be sufficient, we would tell him he must also sell, so that he has his cattle within a reasonable limit in number. Then of course we could also tell him that there is no risk in following that procedure, since he has many cattle; and should he find the number is getting too small, now that he is becoming too generous, he could stop.

Would a system of taxing those men who have an enormous number of cattle be acceptable to the Zulus ?- Why not sell them, Sir, rather than have a tax?

How could you force a man to sell ?- Let him use his discretion and sell or kill.

We are told everywhere that the cattle are increasing



Chief Mgixo.

in such numbers that they are ruining the locations, and so on; and we want the chiefs to help us to find a way out ?- It would be better were we, as a people, to discuss a question like that and consider it carefully before bringing a reply.

Are you a separate chief ?- (MR. FAYE): Yes.

Do you think your tribe, or the Zulu people, have progressed as regards their food, manner of living, and so forth, during the last twenty years ?- (CHIEF MGIXO): Yes, Sir, the progress is noticeable.

Could you tell me whether the wealth of the people is more or less fairly evenly distributed amongst the Zulus as a people; are there some very poor and some very rich; or are they more or less on the same level ?- Some are very poor; in other words, it is unevenly distributed, the same as in every race.

DR. FOURIE: These newcomers, are they your subjects now ?- Yes, I have them registered here under me, at the Magistrate's Office.

SENATOR VAN NIEKERK: Where your tribe is, is that the nearest portion of Zululand to Vryheid ?- No, Sir.

Where is it; is it inwards ?- Yes, inwards.

MAJOR ANDERSON: Do many of your young men go out to work ?- Yes, because I know of no locality in my area where they do not go from.

Do you encourage them to go out to work, or like them to go out to work ?- An industrious man was always liked among our people; even before you came I encouraged them.

Do more go out to work <sup>now</sup> than used to go ?- Yes. The clean-living, steady worker is able to accumulate useful things - such as articles; he gets money, is able to buy stock, and is

able to provide for himself in various ways, whereas the person who merely stays at home and does not earn anything is not able to better himself. The one who does not go out to work would not be able to find a new shirt on the veld awaiting him.

Do most of them bring their money back, or do they spend it before they return ?- Hebr-dowells are found amongst all peoples; I do not think they are found only amongst my people; but conditions in the white people's places are very agreeable to that kind of person; he can go around to a store, eating-house or other place, and find all sorts of attractions there just waiting for him, and he is easily caught. But speaking as a whole, my people are not like that.

THE CHAIRMAN: You say these young men go out to earn money to pay tax ?- Yes.

Supposing they had no tax to pay, would they stay at home or still go out to work in the same numbers ?- That will never happen, Sir.

SENATOR VAN NIEKERK: What will never happen ?- That the Government will stop taxing the people. I am not able to reply to it; it is a *Kutopia*; it is a yoke that has come to stay, this paying of taxes.

Do they go out merely to earn money to pay their taxes, or on account of the inclination to buy other things ?- The measure of payment is not so exact as all that; if a man gets a little more than is required for the Government tax, he uses that balance for his benefit.

DR. ROBERTS: Do more of these young men go out now than five years ago ?-, I have already replied, yes.

MR. LUCAS: The second time a young man goes out, does



he stay out longer than the first time he went ?- It is impossible to generalise about that; it varies. Some go away, stay a long time, and come back; go away, stay a short time, then come back and so on.

SENATOR VAN NIEKERK: Is the native system of allocating land in small plots all over the location causing the chiefs and indunas a lot of worry and trouble in connection with the herding of cattle, and so on ?- We have our herd-boys.

Have you ever tried the system of allocating a part of the location ?- We see that, Sir, and work towards it, but it is a little bit difficult to control; and then in the old days we had our miserable little hoes for planting and cultivating ground, whereas now we have ploughs, which enable us to plant<sub>x</sub> where~~xx~~ in the olden days we did not plant - that is, on hills. We used to plant in suitable places along ridges and sides of ridges, but now we also come on the tops of hills.

That process of having land separate is increasing ?- That is what we are working towards, but, as I said, it is a difficult thing to manage everywhere.

Since your people have gone out more often to work on the mines and elsewhere, when they come back from time to time, have you found that the authority of the old men, chiefs, and so on, has waned from time to time ?- No, not amongst us; we are able to control that tendency, because if a person who has come back from work should be inclined to show disrespect to those placed over him, whether parents, guardians or others, we can deal with them according to law, and if necessary bring them before the Native Commissioner and have them punished.

Are your powers as a chief sufficient to control them properly ?- Yes, just the same as now sitting before you here

Native witnesses.

It would be out of the question for me to try to do or say anything which a magistrate would over-rule; anything you may lay down, say in connection with myself or my people, your authority would be greater than mine; mine would be greater than those placed under me.

Is your authority sufficient to rule your people properly? - Yes, Sir; it is not only my authority, but it is reinforced by the authority of you who are the rulers of the land.

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- (1) SHIYABANYE MNCWANGO, (Son of Nkomo; Chief Bokwe; living in Native Reserve in the Nongoma District).
- (2) MKWINTYE, (Zulu, son of Mbulaeni; Chief Bokwe, living on Native Reserve in the Nongoma District).
- (3) TIMOTI KUMALO, (son of Chief Zulu Sibindi; Chief Bokwe, living in Native Reserve in the Nongoma District).

INTERPRETED BY MR. FAYE:

MNCWANGO: We are in a peculiar position as a people. There survives amongst us the old traditions of our forbears, with all that they connote; customs and all else on the one hand. On the other hand comes the white man's civilization. It is difficult for us at times to choose between two forces presenting themselves to us, on account of our environment. We know that the Government in ruling a country is constantly busy considering laws to be imposed on people to fit the conditions of the times. It seems obvious that we too should use that as a source of inspiration and consider whether it is not desirable to depart from certain old usages. The advantages of the backward native today are few; The disadvantages many. The backward native has few wants compared with the wants of the advanced native. Therefore, the backward person wastes much



time at his home. In the past, under our own regime, the lot of the native was comparatively happy; he fitted into his environment. Today we are in the position of a person who is to a certain extent bound - hesitant. He, as I said, has to choose on occasions between what was observed or done in the old days, and what is done nowadays. I say that, Sir, because traditions were a fixed thing in the social structure of the people.

It is not desirable, Sir, that the lobolo system be eliminated now, because it is a great force for good still. We see, Sir, that a girl who has not had lobolo passed on her marriage is a harlot. (MR. FAYE): He uses the word "harlot" himself, Sir. (MENCWANGO): Were it to be considered that lobolo should now be done away with, a suitable substitute should take its place.

In regard to land, Sir, we think that we should be given more opportunities generally than we have now. We think that contracts which are entered into concerning occupation of land should be more equitable than they are, and we think that the Government should give us opportunities for borrowing money under easy conditions. Natives who have no land are seriously handicapped; they have no interest in the country as a land, and are driven by circumstances to working for other people as long as they are able. That interferes with the happiness of the people and their progress generally. I am thinking particularly of natives living on farms when, as I said before, it is from that class principally that natives flock to towns and become town natives. They find that the towns are more attractive to them than are the farms.

I now come to agriculture, Sir. Methods  
/Matters of agricul-

-ture are gradually improving among the natives. The principal stumbling block in the way of better agricultural development is chiefs and their headmen. I say that because they will not allow the progressive agriculturists sufficient or suitable land for their purpose. It is a handicap to us to be ruled by such natives, because it is only on account of their lack of knowledge that they hinder us, as I have just said. The Government has now sent agricultural demonstrators to teach the people, and for that we are very grateful. But how will the people as a whole be able to take advantage of the teaching of demonstrators, when we have such persons as our chiefs and their headmen at the head of our affairs? The demonstrators are having a very uphill time of it on that account. We hope that the Government will be able to devise means of meeting the position I have described, so as to make everything pleasant and agreeable for all concerned, and help us onwards. The chiefs are not careful enough in arranging the occupation of their areas by their tribesmen; they have not yet learnt how to conserve the land by having arable lands in one part, land for occupation by kraals in another part, and grazing ground in still another part. The occupation of the land at present is just haphazard - mixed. If the land had been so allocated as to fit in with what I have just said - that is, properly arranged occupation - we would have felt more settled and would have been able to plant more permanent things than grain crops. We would then have been able to plant trees as well.

It is true that stock has increased in native areas, but the natives do not admit that; they do not realise it. It seems to us younger people that the Government ought to help us and teach us what may follow on increase of stock,



and that the Government should go further, and teach us the advantages of keeping fewer and better cattle. We ask that the Government should take a hand in this, because, supposing now a native were to buy ten good milking cows, he would probably have more milk than he needs. To what use could he put the surplus? The only use would be spilling it - wasting it.

We have several things to represent in regard to native labour; certain conditions which have been brought about by the authorities lately have come down heavily upon us; I refer to natives who have lost the work which they had on the railways. There were many natives deprived of their living that way on the railways, and it seems to us that the Government, instead of helping their subjects to make a living, are creating poor blacks. Our wages now are smaller than we are able to come out on in a suitable way. We find that our wants have gradually grown more and more, but the wages have not increased. That makes living conditions hard for us. The Government requires us to pay taxes, and when we have to pay taxes and try to meet other urgent demands, we find that there is still more to be met - but the money is finished.

Conditions in the places where we work are unsatisfactory very often in regard to housing. If inquiry is made and inspections are carried out, it will be found that most of the places which have to be occupied by native workers are unwholesome, dirty, and in some instances positively dangerous to health.

The conditions of recruited labour also want looking into; I am thinking more especially of the agreements

entered into between employer and employee. The contracts are usually inequitable, weighing heavily on the worker who engages himself, and being very light on the part of the employer. Take for example the case of the native who works for a white man and then dies in his employment. The contract entered into between the master and the servant there does not make any particular stipulation about that, and when the matter is adjusted in due course, the benefits which are thus got by the dead employee's relatives are very poor. What I said about unwholesome housing accommodation for natives who are at work applies also to recruited labour. The conditions there on the whole are not good. The diet provided for recruited labour is on the whole very good, but if inspections were made by independent persons I think it would be found that almost universally the preparation of the food leaves very much to be desired. It is cooked almost anyhow, and served in that state.

DR. ROBERTS: Are you referring to both the coal mines and the gold mines? - Yes, Sir; I mean all recruited labour when I say that. We are hungry for education. Our learning at present is very small. We would like very much indeed that the authorities - the Government - should provide sufficient schools to meet our needs. It seems to me unfortunate that there should be a syllabus for natives different from the syllabus for European children. We feel that education should know no distinction in colour, and that that distinction should not be made in regard to syllabuses. I was am not saying there are no schools for natives, but I am saying that they are far from sufficient in number. Some proposal was made through our respected Native Commissioner by the



Department of Native Affairs, in regard to the paying of a levy on cattle - 1/- a head per year; the natives are much opposed to such a levy. The amount of money which is paid to the Government at present by the natives by way of taxation is heavy, and we do not wish it to be increased. We were told that from the taxes which we are paying the Government would take money for carrying out various works to benefit the natives, but we see no results, Sir. We were told that the Department of Native Affairs found that the money available for dipping our cattle was not sufficient, that the fund is in debt; but we wonder whether, supposing the Department were to <sup>allocate</sup> ~~elect~~ to each magisterial district the money collected in that district, it would be enough for meeting the liability of each individual district. We wondered when we were told that whether supposing all our cattle were to die in one day the Government would continue demanding from us that 1/- a year which it had been proposed should be levied upon it. We feel that when the Government is considering the imposition of a new law specially affecting natives, the natives should first be consulted. We are not saying that we do not want laws - laws are necessary in all communities - but we do say that before new laws are passed and brought into force we should be consulted, so as to express our side on what is contemplated. There is a law for example which says that ten natives are not to meet without first having had the permission of the magistrate. If it is the desire of the authorities that the natives shall progress, how will they be able to get along in the face of such a hindrance as this law prohibiting meetings? There

are unruly people in all communities, but we think in most cases such persons do not have with them the majority of the communities in which they live; they are expressing things that do not represent the views of the majority. We feel the same way about such people in thinking about this law which I have just mentioned now; it occurs to me that even the Government itself would not be able to govern - to carry on - supposing it were to be made to apply to the white people, because at meetings held by the highest in authority in the land we know that unruly persons sometimes show themselves. The natives dislike very much the provisions of the Natives Land Act of 1913, which prevent our people from buying land except in <sup>certain</sup> very limited areas. In those limited areas where natives are allowed by the law to buy, there are all kinds of hindrances; either the land is unsuitable for the person who wishes to buy, or it is already crowded, or has been worked, or there is some other obstacle in the way.

Passes cause tears and laughter. We have to carry passes in our own old homeland; it does not matter where a native goes he must have a pass with him. If he is caught for being passless, those who see him talk about it and say, "Here is a man being taken to gaol who has broken the pass law." "There is another one caught." We do not say that passes are not necessary, because we know that even you white people have to carry passes when you come to this land from overseas. We think that to meet the requirements of the authorities in having the particulars about its people properly recorded for official purposes, the case might be met by one document only being made to suffice instead of the



Native witnesses.

many which we are now required by law to carry. So far as we understand the position, the strongest argument brought forward by pass supporters is that it is the best instrument for checking criminals; but the argument seems to us to be thin, because we find that amongst you white people who do not carry passes in your own lands exist the world's greatest criminals. That is all I have to say.

MKWINTYE: I support everything which Mncwango has said. There is only ~~this~~ one thing which he has forgotten which I wish to mention, and that is that the authorities, we think, should help us more in regard to agricultural matters. We have now one demonstrator in this district under the charge of a white Government Official. We think the authorities should make provision for the absorption by markets of such produce as we are able to dispose of, after carrying out the teaching given to us by these agricultural demonstrators. That is all I have to say.

KUMALO: I support Mncwango and Mkwintye in what they have said. I wish to emphasize what has been represented to the Commission, concerning the uneconomical occupation of our land. Our people cultivate tiny plots in our locations, scattered about here, there and everywhere, with the result that the arable land seems to occupy a large tract of country, when actually in area, were it properly allocated, it would occupy a much smaller space.

THE CHAIRMAN: What are your relative occupations ?-

(Mncwango): I buy skins and poultry. I dispose of the poultry to Sparks and Feag Young, Durban, and the skins to Mr. C.W. Windsor, Durban.

SENATOR VAN NIEKERK: Do you buy them on your own

behalf ?- Yes. (MHWINTYE): Ever since I came into being I have not worked for anyone. I make my living out of my ground. I have worked for white people at various times. Now I have given that up and make my living out of my ground - out of agriculture.

THE CHAIRMAN: You profess to speak for the younger generation; so that the younger generation are only those that have education ?- (MNCWANGO): We have discussed these matters with many of the young men in the District, Sir, and in coming before the Commission we are giving the result of such discussions, as well as of our own observations. We have not been chosen by any meeting specially to come here.

Would the young men of the tribe who have not had education ask for the same things, as they do in the matter of better distribution of land and better animals? - Yes, Sir, they would, if called up before the Commission, support us enthusiastically, even such of them as have had no school education at all, but who realise the needs as we see them, and have discussed them. The best proof of the uneconomical occupation of our reserves, Sir, I am sure would be forthcoming from the Magistrate here, who has been here a long time now.

I do not question that. What proportion of the young men think like you ?- The majority of the young men.

The majority of the young men are dissatisfied with the way the lands are being worked ?- Yes.

Are you dissatisfied with the ruling of your chiefs ?- On the question of land, yes Sir, because they feel that the chiefs are not putting themselves out to arrange things as they should.



And on other questions ?- Yes, Sir; the important point on which dissatisfaction is expressed by my contemporaries is the matter of health; the control of health matters by our chiefs here.

You referred to natives who die in the service of white men; do you mean natives who <sup>get</sup> killed through accidents, or those who die naturally ?- Through accident, Sir ; not only those who die, but those who get injured too.

You say you hunger for education. can you tell me why you hunger for education ?- Because we wish to progress; we wish to get more and more; we wish to get not only training for our minds, but for our hands as well.

But I ask you, why you want these things ?- Because we wish to progress; we see what the white man does; we see how far advanced he is, and that makes us yearn to get on and follow in his footsteps.

SENATOR VAN NIEKERK: You said that there ought to be a change in the allocation of land as regards the present system of having <sup>patches</sup> ~~parcels~~ all over; if that were to come to pass, do you think there would be a much greater production in the native territories than there is now ?- Yes, Sir, I think it would inevitably be so, because people cultivating land alongside one another must necessarily see what brings about better results on that land, through persons who employ better methods.

Do you think the natives on the whole would welcome it if a system were introduced whereby they were compelled to put their land in blocks instead of little patches ?- Yes, I think so, but more especially if we had a local council here.

You spoke of places being dangerous to the health of

the natives; could you mention to the Commission the names of some places where the health of the natives is bad on account of the accommodation ?- Let me mention the compounds generally in South Africa, where many natives are housed; despite the precautions which are taken by those in authority, if a surprise visit were paid to such compounds, I think you would find what I have found - filth, bugs, fleas, and other unwholesome conditions.

You want the school syllabus of the native child to be the same as that of the white man's child. Why do you want that; do you think what is good for the white man ought to be good in every case for the native ?- It is the distinction to which I object, in the terminology; it seems to me that education is education wherever and whenever it may be given. Speaking of a native syllabus as distinct from a European syllabus is ridiculing us. There is sufficient distinction already in the case of the educated native who goes out to work as a rule; unless he gets some <sup>special</sup> work to do he is paid in the same way as any other native, although in view of his education - his training - he should be getting more.

You laid great stress on the hardships of the Land Act of 1913, but have you ever thought of the other side of the question, that the natives' land was protected under that Act ?- Yes, Sir, I know that; we are grateful to the authorities for having protected our areas in that way. What I wish to represent is that in other parts where there are farms it is extremely difficult for natives to acquire land.

But you acknowledge that there is a benefit under the 1913 Act, that your land is protected; it cannot be broken up into plots, and cannot be sold to the white man ?- Yes, Sir.

You are a trader ?- Yes.



Is your home in the reserve ?- Yes, Sir.

Have you got other possessions; do you cultivate land, and have you got cattle ?- Yes, Sir; both.

How many cattle have you got ?- Under thirty.

How much land do you cultivate ?- I think the amount of land given to me by my chiefs is almost three acres, but I have not cultivated it all.

What is the reason why you have not cultivated all the land ?- I have only settled there during the past year.

I would like to know from Mkwintye what your possessions are; how many cattle have you got ?- (Mkwintye): Over sixty.

How much land is allotted to you ?- I do not know the extent of the land. (MR. FAYE: He is illiterate; he has no idea of acreage).

Do you produce on that land more than what you require for your own consumption ?- Yes, Sir.

Could you give the Commission an idea of how much you sell ?- I may be able to sell, according to the season, between 100 and 200 bags of mealies a year.

I would like to know what the other witness possesses also. What are your possessions in cattle ?- (Kumalo): I have under twenty head of cattle. I sell ground-nuts and izindumba and mealies. I produce more than I require~~x~~ for my family.

Is it still necessary for you to go out to work in order to pay your taxes ?- No.

May we take it that your position - that of a man owning twenty head of cattle, selling ground-nuts and so on, in the Reserve, is an exceptional case ?- There are very few indeed like us, Sir.

MR. LUCAS: Why are you able to produce so much that you can sell ?- Because I want to support my family.

That is not the point. Why can you do it and not the others; can the others do it also ?- Yes, I think they could, Sir, but in some instances they have difficulty in getting the land from the chief.

SENATOR VAN NIEKERK: Have you been taught any agricultural methods, or did you pick it up from the farmers ?- I learnt from living on a Boer's farm, and only when I had grown up to manhood did I come to this district, and apply the learning I got there, to the place I now have, and am benefiting from it.

Do you consider the methods of agriculture you are employing are more advanced than those of the rest of the natives ?- The difficulty in answering that question is, I think, it is not so much because the other people have not the ability to follow my example, but rather the conditions under which they live are militating against their doing so.

I understand that, but that is not the answer I want. Are your methods of cultivation better than the others in the reserve ?- (MR. FAYE: He has difficulty in answering that question because they have not had the opportunity of putting it to the test. He thinks they are just as advanced, and some cases even more advanced, but their advancement is not manifest; they have not the chance of doing things).

THE CHAIRMAN: But actually they do not practise the advanced same/agriculture as you do ?- Yes.

MR. LUCAS: Why does not the tribe hinder you ?- It is my good fortune, Sir.

But in what way are you free from the tribe, while the others are not ?- Because my chief allows me to do it.



It is my good fortune.

Is there any reason why you should have that good fortune and not the others ?- Where I am, Sir, my chiefs headman allowed me to get the amount of land for which I asked, and having once got it I made the best possible use of it, with the result, as I say, that I am now able to produce more than I require for my family.

THE CHAIRMAN: Have you more land than the other natives ?- It is difficult to say, Sir, because my neighbours are not satisfied with what satisfies me. I have two plots of land, as I said, which I use; but my neighbours want many small plots of land, scattered all over the place, and they do not cultivate them all. Each season they leave some fallow and then tackle them at other seasons.

Do you leave yours each season ?- Yes.

SENATOR VAN NIEKERK: Do you use the plough ?- Yes.

Do you plough deeper than other natives ?- No, about the same depth.

But I mean, you plough deeper than the natives who use the hoe ?- Oh yes, very much deeper.

Are you doing anything in connection with the selection of seed; do you try to plant good seed ?- Yes, Sir.

Have you got a planter, or do you broadcast your mealies ?- I sow broadcast, Sir.

Do you use manure at all ?- No; manure is too hot for the locality where I am. The sun makes what is germinated there die or wither away; that is why I do not use manure.

THE COMMISSION ADJOURNED TO 2.30 p.m., at 12.50 p.m.

ON RESUMING AT 2.30 p.m.

SENATOR VAN NIEKERK: You complained about the levy for the dipping of the cattle. I suppose you know that the dipping of the cattle is paid out of the local tax. Is it your opinion that it would be better to make the natives pay for the dipping of the cattle and to use the tax for improving the local conditions in the location, such as boring for water, improving the stock, and so on ?- (INTERPRETED BY MDLADLA); Yes, Sir. My dissatisfaction is in this, that we are told that there is a debt in connection with the dipping. The money which is being paid as tax by the natives is quite sufficient to pay for dipping, and also for other services.

You say the money is paid by the natives; what monies ?- The tax.

What tax ?- The poll tax.

Do you know that the poll tax is not used in connection with the dipping ?- It is a local tax ?- We understand that the present taxation - the poll tax - is insufficient, and therefore that it is necessary to still impose another tax so that the dipping of cattle can be carried on, and also this proposed tax per beast, which was referred to this morning.

You must understand there is no proposition that further taxes must be made; we have nothing to do with that. I asked you if you thought the money coming from the local tax should be used for the advancement of the natives in the reserves, and to make the natives pay for their own dipping ?- No, Sir, I do not agree with that. I maintain that the local tax should be sufficient for any other work in connection with



native advancement and dipping.

On what do you base that; do you know what the local tax brings in and what the dipping costs ?- I do not know how much the local tax comes to, nor do I know the cost of the dipping.

DR. ROBERTS: You said that you represented the younger men, or the more progressive men of this district ?- Yes.

Have you meetings in the district from time to time of men who represent your view ?- They have met from time to time since they have been told about the Commission.

But not before that ?- No, Sir.

Have you had meetings among yourselves to discuss not only these things, but other things ?- The chief subject of discussion was taxation.

Do the young men of this district correspond in any way with the young men of other districts ?- We have been discussing these matters with the people in this district only, and also the district of Ukombo.

Any other districts ?- No, Sir. Only the Ubombo District.

Are your young men in favour of local ~~counsellor~~ councils ?- Yes.

You said that you were against, not a different, but the curriculum for, native education ?- Yes.

And you gave a reason ?- Yes.

Are there any other reasons ?- The other reason is that if a man was being taught to do some work, it would not be a wise thing to teach that person only half how to do the work.

What is the difference between European and native education in reading ?- The difference is that anybody can pick up a book and read ; I can read a book, but I cannot understand so well as a European understands it.

I will take that answer, but that is no answer. What is the difference in writing, or arithmetic, or geography or history ?- Yes, a native can learn all those things, but they are insufficient.

The only difference is that the native is taught these things in his own tongue. Then, can a native go on to Fort Hare ?- The natives can go to Fort Hare; but my grievance is that we want to start here, and, as I said this morning, the chief trouble is that our wages will not allow us to do so.

MR. MOSTERT: You told us this morning the methods of the chiefs and headmen were rather unorthodox - old methods ?- Yes, Sir.

Is your complaint about the allocation of ground in the reserves ?- Yes, Sir.

Have you any suggestions to make as to how it should be done ?- Yes, Sir.

What is the suggestion ?- My suggestion is that local constables should be appointed to deal with the question of the allocation of land; this would be under the direction of the court. That would probably bring about peace.

Would you allocate each man's ground - instead of dotting it all about - side by side ?- I quite agree that the local constable would allocate land in one portion and not dot it all about; he would of course consult the chief and would also be directed by the court.

At the present time you consider that the chiefs are



not allocating the land justly to everybody ?- Yes, Sir, I consider at the present time the chiefs are not economical in their allocation.

In the allotments ?- Yes; both the chiefs and indunas do not allocate the land in an economical way; it is wasted.

What would you suggest would be a fair number of cattle now for each head of a house - or rather each kraal ?- I think that if the Government adopted my suggestion and appointed constables to allocate land in a more systematic manner we would then be able to understand what was a fair number of cattle and what was an unfair number to be owned by any one man.

Looking at it broadly now; where one may have 100 and another 10, do you think there should be an adjustment ?- I find it difficult to answer your question, because, as I said, I am representing the younger men, and I say that one man may own 100 head of cattle, and another may own a different number, and they may have the same amount of milk - but one will know how to dispose of the milk and the other will not. I cannot possibly suggest what a fair number of cattle would be to be owned by each man.

You quite understand I only want to know ~~is~~ what you, as the younger men, and the more progressive men, think ?- I cannot answer this question, Sir, because we have not had any experience as to a better type of cattle, in order to know what would be a reasonable number for each kraal head; to base the number on the existing number of cattle would not give us a fair estimate.

I think you said this morning it is difficult for the natives to get work now owing to the bad times &- on the railways

for instance; is that right ?- Yes.

Do you know of a single case where a native has gone from here, either to Durban, or Johannesburg, without finding work ?- Yes, Sir, there are many natives who go to Johannesburg and Durban to look for work, and they are told there is no work; they come back without finding work.

You know of instances ?- Yes, I know of many.

Is there a recruiting office here ?- Yes.

And the recruiting office will not take them ?-

Many people do not like to go and work underground; some of them do not want to work underground, and therefore do not want to take on the contract of the recruiting office.

So that the natives that you mean are only the boys who want special jobs ?- Yes.

MR. LUCAS: What do you mean by "special jobs" ?- I refer to such jobs as working in offices, and also on the railways; I refer to those as special jobs.

But you know that every native, if he wants to work, and not choose his work, can get work ?- Yes, I know that.

You told us something about the compounds in Johannesburg; have you been to Johannesburg ?- Yes.

Have you worked in the compounds ?- I have worked in the compounds as a boy, and not at my age.

Was your food bad ?- It was very bad. The chief complaint I have, Sir, is that there is enough food; the food in itself is enough, but the way it is prepared and handled is far from desirable. The owners of the compound do not take enough care to see that the food is properly prepared.

Where did you work; which compound ?- I worked at



the Randfontein and Brakpan. I worked at the Holt mine.

When you told Mr. Mostert that all natives could get work if they did not want to choose their work, you were going to say something else; what was it? - I was going to say, Sir, that even those who do not choose special kinds of work could get work, if they wanted it, but that if they did want special jobs they did sometimes come back without finding work.

How long have you been trading in hides and poultry? - It has not been long, more especially because my health is not very sound; I often get ill.

Have you been trading for a year? - No; it is about three months since I started trading in skins and poultry.

Do you buy them here and then send them to Durban? - Yes.

Who fixes the price which you get in Durban? - Those people to whom I send the skins fix the price.

Have you been satisfied with the price; has it been such that you have had something for yourself - a profit? - No, Sir; I have not been satisfied; the prices have been very low.

What I meant was, have you made a profit; have you been able to buy here, send down there, and in that way make a profit? - Yes, I have made a small profit, but still I am not satisfied.

You said you have only been farming here a year? - Yes.

~~Were~~  
~~xxxx~~ Were you farming somewhere else before that? -

No, I did not farm anywhere else before that.

Were you working in Johannesburg right up till then? -

?- I worked in Johannesburg, and then I came home here.

Can you tell me why Kumalo can do well on his land and why other men cannot do as well on theirs ?- Yes, I can tell you.

Why ?- It is because I am industrious and I have been living among white people who were industrious people.

Are not there other people there who have had the same chances ?- Yes, there are some who have had those chances.

I thought you said it was the chiefs who hindered some of the others from doing as well ?- I said that the chiefs hindered the people in this way, that they did not allocate the lands for ploughing in a systematic manner.

You spoke about the danger of natives becoming what you call "poor blacks." Are there any what you call poor now? - Yes, I know of some.

Where ?- There are many in the kraals round about who are very poor, because they have been away to look for work and could not find it, and some of them have lost their jobs, and some are in the towns.

THE CHAIRMAN: Those who went to look for work and could not find it; where did they look for work ?- Some of them go to look for work in Johannesburg, some on the Railways, and everywhere.

They cannot find work in Johannesburg ?- No, Sir.

Did they try the mines ?- Some of them go to the mines, but some do not go there because they are afraid of the contract.

What do you mean by contract ?- A contract like the conditions under which they work when they have been recruited



by a recruiting office.

Why are they afraid of the contract ?- They do not like the contracts, Sir, because the conditions under which they work are not very fair; for instance, if a man who undertakes a contract breaks any part of his body he gets no compensation and no redress; the conditions are not altogether as favourable on the part of the employee as they are on the part of the employer.

Is the fact that they get inadequate compensation for accidents the only reason ?- Yes; the other reason is laziness; they fear to go and work underground, because they think the work would be too heavy for them.

Have they tried to find work on farms ?- Yes, Sir, they did try to find work on the farms, but they can only find work at a certain time of the year - in summer only, and the wages there also are low; they are not inviting.

DR. FOURIE: Did you say that you wanted a substitute for lobolo ?- No, Sir, I did not say that. I did say that the lobolo should remain as it is; that it would not be wise to take away the loblo, because it is one of our customs, which gives us a certain amount of recognition and dignity on the part of woman. I am afraid that if the loblo were removed there would be many bad characters.

Yes; but do you mean that it should always be paid by cattle ?- No. I have no objection to money being paid sometimes if the father of the girl requires it; but I am quite in favour of the lobolo being paid in cattle.

Is there a general desire among the young people to pay by money instead of by cattle ?- I do not think there are many young people who would prefer to pay lobolo in money.

SENATOR VAN NIEKERK: Why did you come back from Johannesburg to live here ?- I was sick, and my father also wanted me.

As an educated native who has worked for a long time in Johannesburg, have you been able, while working there, to save money - to send it home to your people ?- Yes, I have been able to save some money, and send some home. I did not waste all my money.

Could you tell us how much you used to send per year ?- I used to earn £4.15.0. a month, and used to send £4. every month; I only kept 15/- for myself.

Who gave you your food and lodging ?- The compound provided food and accommodation.

Were you a mine-boy ?- Yes.

MR. LUCAS: What work did you do to earn £4.15.0. a month ?- I was a head-boy, looking after the people working.

Why do you think the white man can do much more with his education; do you think that is only due to the difference in syllabus ?- I say that because even a native who is educated cannot earn as much money as an educated European; I say that, Sir, because a white man's knowledge of industrial work is better than that of a native, and therefore he earns more.

But do you think that is due to the fact that a white man starts with a different syllabus at school ?- I do say so, Sir, because it is the syllabus which plans out the work which is taught in the schools.

You think the white man's syllabus is a stronger "muti" ?- I do not think that the white man's syllabus has a stronger "muti", but I think the native should be given the same syllabus.

MR. LUCAS (TO KUKALO): How many bags of ground nuts



did you produce this last year ?- 20 bags.

And of other produce, how many bags ?- Of cow-peas, I think 46 bags.

And what else ?- And eighty bags of mealies.

Anything else ?- Monkey-nuts.

No mabela ?- I did not plant mabele this year.

How many of those were you able to sell ?- I have sold some and left about ten bags of each crop.

Where did you sell them ?- I sold them to the natives, and got cattle in exchange.

Do they come to you, or do you take this produce round the districts ?- They come to me and I sell to them.

Now these cattle which you got in exchange; are you keeping them or selling them ?- I sell them.

Where do you sell them ?- I sell them locally.

Have you been doing that for a long time now, or is this the first year ?- I have been doing this for a long time.

How many people work, helping you to get all this produce - these nuts and peas, and mealies? - I had four young men working with me; two have now gone, and I only have two at present.

Are those four your sons ?- No, my sons are at school; these were just servants.

Do you pay them wages ?- Yes, I pay them wages.

How much ?- To the grown up young men I paid £2 a month, and to the younger men I paid £1 a month.

Did you give them food ?- Yes.

Do they live on your land ?- No, they do not live on my land; they belong to Losberg District, somewhere up this way.

Did they go home every night ?- The district is far

Where did they live then; where did they sleep each night ?- They slept at my home.

Did they have any cattle on your land ?- No.

MAJOR ANDERSON: Do you grow any wattles ?- Yes, I grow a few wattles.

THE CHAIRMAN: Do you cut the bark, or is it just to have trees on your place ?- The trees are still too young, and the white ants attack them, and also some goats are troubling me.

MR. LUCAS: What kind of work were you doing when you were in town ?- I used to paint the woodwork of houses and the walls, and also put in window-panes.

(To Mkwintye): How many bags of mealies did you produce this last year ?- I got 200 bags.

Did you grow anything else ?- I also grew some amabele - kaffir corn.

How much ?- I got 17 bags.

Did you grow anything else - nuts ?- I also grew some beans, and got three bags.

How much of the mealies did you sell ?- I have sold 79 bags of mealies.

Do you sell them to the store, or how do you sell them ?- I speak to the people as I go about and tell them I am selling some mealies, and they buy them.

Have you traded like that in other areas ?- Yes.

Do you sell for money, or do you exchange the mealies for something else ?- I exchange for cattle.

Do you sell the cattle, or do you keep them ?- I sell the cattle.

To whom do you sell the cattle ?- I sell them locally: but this year I sent some to Durban.



Do you sell them for money ?- Yes.

When you send them to Durban, do you send them to a place where they kill them, or is there somebody who comes from there to fetch them here ?- Somebody comes up from Durban to buy them from me up here.

You told us that you possess sixty head of cattle; is that so ?- Yes.

Are there natives in the reserve now who have more than sixty head of cattle ?- There are some who have more cattle than I.

What is the largest number of cattle that you know of a native possessing other than those of a chief ?- I know of some who have as many as 100 and 200.

Do you work ordinary tribal lands that the chief gives you ?- Yes, I work on the land which usually belongs to my father.

THE CHAIRMAN: Is that generally about as much land as is given out to one man ?- (INTERPRETED BY MR. FAYE): Mine is more, Sir, because I have <sup>from my portion to</sup> been allocated/more-than others who come from farms. Kumalo, the last speaker, was also allocated land by me.

With the permission of the chief ?- I do it on behalf of the chief, because the chief is at his kraal, a long way off, and it is with his knowledge and approval.

MR. LUCAS: How many work with you to produce those 200 bags of mealies and the kaffir corn and beans ?- They all help me with oxen ploughing; others help with manual labour; I sometimes get as many as forty or sixty.

Do you pay them ?- Yes.

How much ?- 1/- a day, Sir.

SENATOR VAN NIEKERK: You employ these men just when

it is ploughing, reaping and skoffeling time, and not the whole year round ?- Yes.

MR. LUCAS: Do you give them food ?- Yes. There is something more I would like to say, Sir. The authorities expect us to be industrious and use our land to advantage, but we have a grievance about that. When we produce as much as those who have been speaking today - than those younger men are able to produce - we find difficulty in marketing our produce. During the past season we worked hard and got a very good yield, but it is plain that much of what we have reaped will go to waste through lack of markets. The Government helps the natives in the native areas by providing agricultural demonstrators for them, and of course pays for their services. If the Government would go a step further and in a case such as the one I am describing now - where a certain amount of produce goes to waste through lack of a market <sup>and</sup> -/the Government could help us by advancing us money to tide us over the unproductive season - unproductive in the way of money yield - we would benefit. I say that, Sir, because, in working as we do, we see opportunities of doing better in various directions, but <sup>for</sup> the lack of money we are not able to extend ourselves as much as our hearts wish. This means that I have no refuge when I am left down by inability to get all of what I have produced sold; the only refuge would be money, but I am not able to raise it. We would appeal to the Government come to our help in regard to that, and give us advice.

SENATOR VAN NIEKERK: Could you not send your produce to Durban ?- No, Sir, that would be unprofitable. The money received just now in Durban for a bag of mealies, say, is only 7/-.

DR. ROBERTS: Could you indicate how you would like



the Government to help ?- The Government could help us, Sir, by advancing us money.

MAJOR ANDERSON: Have you ever tried to grow cotton ?- No, Sir.

You can always sell cotton ?- I do not know cotton.

You could get the Agricultural Demonstrator to tell you about it ?- (No answer).

KUMALO: I wish to unburden myself, if I may. There is something I have not yet mentioned. The one very burning question hereabouts, Sir, is that our neighbours will not allow us to fence. They say their land has never been fenced, and that if they walk about in misty weather or in the dark they would be scratched in places where they did not expect it. If we do not fence, our gardens are constantly being trespassed upon by cattle. Our neighbours say that they do not want the land to be made up into farms; but on the other hand we, who have lived on farms, find fencing is very advantageous indeed; you know exactly how far your land extends, and you protect it from domestic and wild animals. Zulus know perfectly well that in the old days they used to protect their kraals by having a stockade outside as well as inside, which held the cattle, and there were entrances to use if they wanted to get into their kraals. Even today there are a few still who have an outer enclosure to their kraals. ~~if you~~ A few have got so far as to do a little cultivation inside ~~your~~ their kraal enclosures; they are doing that for the sake of peace; they are afraid of doing it outside the kraal because the neighbours would raise a hubbub about it. Another matter, Sir, is that we would very much like the Government to establish an

industrial school in our midst.

For what trades ?- To do our carpentry, brickwork, stonework, machinery - all kinds of work which require the use of your hands, even to the making of motor-cars.

SENATOR VAN NIEKERK: Would there be an opening for a native who has been trained in that way, to earn a livelihood amongst his own people ?- Most of them would be better employed working for white people, after being taught, as there would not be such a demand for them amongst their own people.

DR. ROBERTS: Have you a motor-car ?- Yes, Sir.

THE COMMISSION ADJOURNED AT 4.5 p.m., TO MATUBATUBA,  
TOMORROW, TO TAKE EVIDENCE.

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