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-1908-

NATIVE ECONOMIC COMMISSION.

ESHOWE, SEPTEMBER 30th, 1930, 11.10 a.m.

TWENTY-SIXTH 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.
Mr. C. Faye (Secretary).	Dr. H.C.M. Fourie.

MINUTES OF EVIDENCE.

MR. MESHACH MKIZE, First Grade Teacher, Kamondi, Eshowe,

CALLED AND EXAMINED:

MR. MKIZE: I am a First Grade Teacher (Native) at Kamondo, Eshowe. I wish to speak about the migration of natives from rural to urban areas. It is only natural for a human being who leaves one part of the country and goes to another to work, if he finds that the conditions in the place to which he has gone to work are more than attractive than the conditions where his home is, he will tend to remain permanently in the place where he went to work. That applies not only to the likes and dislikes of the heart, but also to the health of the person. In rural areas the labour conditions are strenuous. The pay is low, but in urban areas the conditions are often more attractive than in the country and the pay is decidedly better. The hours of work, moreover, in rural areas are irregular, sometimes very long - that is, they last an unreasonable time during the day and well into the night sometimes, but in the towns that seldom happens; the hours there are more reasonable. The man in the country who seeks work for a European has to make bricks from sunrise



to sunset, or cut a certain amount of cane within a certain time, or help his employer to plough land - a perspiring, struggling man, getting through a laborious day. When you get the same person giving that work up and going to a town it may be that there he will get the job of selling newspapers, but he will get just as well paid in the town, or even better. He will as a rule be able to get lighter work in the town than in the country. Our people are accustomed to plenty of elbow room, but here on the farms they find they are restricted to small plots for their support - for cultivation. Then, as soon as they have the opportunity, they will leave the farms and try to find a place outside, - very often in bush-veld. When they get to the Bushveld, and after living there for a time - after having one or two fair seasons, they will strike a dry season, and during such a time hard work will not make the soil produce anything worth mentioning. That person will then be driven by conditions and he will go away from the Bushveld to a town. In the town he finds that life is a good deal better and more comfortable for him than either on the farm or in the Bush-veld. He may write home and ask how the seasons are going, and receive a reply that the country is still very dry; he will send for his wife. A man like that will at times not go back home, but remain with his wife in the town and become a permanent resident there.

Another cause of migration from rural areas - I am talking now of native rural areas - is this: there may be differences between the tribesmen and chief, and headmen, or some other person that makes it unpleasant, and that man looks elsewhere - goes away.

There are some very material advances to our people in



living on native reserves. There we have not to buy the land which we cultivate; we have not to earn it by working for it as we do on the farms; we may keep herds of cattle, for which we do not pay a direct levy, and we may cultivate land more or less where we choose. Over and above this is the very real advantage of the discipline which we are brought up to observe in our rural areas; we are under the chiefs there with their headmen - their subs, and we are taught to look up to them and to respect them. That, Sir, permeates the whole of the native area and brings about a good feeling among the people. A person does not become self-centred and selfish. Sometimes our people will have amongst them one or two progressives, but their living in such an area becomes disadvantageous; a person like that has to contend against the prevailing superstition of his neighbours and even of his chief. Our people do not like to see one of their number having benefits which the others do not enjoy communally. Not only that, but there are certain reactions. The tribal social organization is opposed to a progressive being given more land, for example, for extending the cultivation of the soil, which he is able to do better than his neighbours; they object to it. Then there is the disadvantage, too, that land which has at one time been under cultivation is held by those who cultivated it - although they no longer cultivate it - almost in perpetuity; they will not allow anyone else to use that land; they look upon it as their own, although it may be far removed from where they are then living. There is also a disadvantage in bringing better stock into the native reserves, because it ~~th~~ very soon becomes contaminated by mixing with the local stock, and neighbours will not allow persons

bringing in stock like that to keep it separate - to keep it sacred; they see no reason why it should be.

Another disadvantage, Sir, is that when a person returns from work after having been away for a longish spell, he will be looked at askance by his neighbours; they look with disfavour on his new clothes - on his European attire; they object to his affected style of speaking, as they call it; they do not like his swank; they think he has come to laud it over them, that he has acquired habits and tastes which they do not favour in the least. That is also a disadvantage. We regret that so many of our people leave the native areas to go into the towns; they are a loss to our society. After all, there is a great deal of wealth awaiting the industrious hand - the intelligent mind;- merely by the exercise of a little effort there is a great deal of hidden wealth lying in the native areas which can be developed. We are strenuously opposed to the abolition or even the modification of the existing lobolo system. We see no reason why we should make any change in regard to lobolo. After all, we have our cattle which we can use for observing that custom. Even if there were to be educated natives whom~~xxx~~ may possibly here and there express a wish that there should be a change in the lobolo system, I think I am speaking for the whole country in general, and I think I am safe in saying, that we are strongly opposed to any change. The natives in this area are backward in their methods of agriculture, but we are glad that the authorities are beginning to help our people by giving them agricultural demonstrators. We think, though, gentlemen, that the Government or the Native Affairs Department should go a little further than is being done



now and should provide oxen and implements to enable our people them to demonstrate better than they are able to without these facilities. A disconcerting feature about life in the native areas here is that at the time men are needed mostly in their homes in connection with helping and turning over the ground and planting the new season's crops, they will go to work for white people because that is the season when the white people particularly want a lot of labour; the two things clash. Our people would be much better off with grain crops, if at times like that women are not so much relied upon for doing that kind of work and if the men would also help.

Working for a farmer has disadvantages too, because a man who has a good employer has the opportunity of learning there better methods of handling implements and of dealing with the soil, and it does occasionally happen that such a person on going back again to a native area will employ the same methods as he was employing when working for such a master; I do not say that these people have not complained in regard to conditions on farms; they do complain that they have heavy work to do, but there is certainly the other side of the matter - they benefit by it. There are people whom we can point to, for example, amongst us who have learnt to do certain things through working for white employers - not through learning specially at any particular institution, but merely by having worked for certain white people. I will anticipate a question: you will probably ask me why this is not more general. If natives can generally benefit by working for white masters, why do not they do the same kind of thing when they get to their own land as they were doing when they were on the white



Mr. Ekise.  
Mr. Ngcanu.

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man's land? The reply is a very simple one. To begin with, they do not remain at home; at times they have to go to other places to seek work. In other cases again they have not the facilities which they have on a white man's land. They do not own the implements and other things which the white man has; so they cannot do the same as they were doing whilst working for the white man. I thank you for your patience; may it continue. You have been very good to listen to me for so long.

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MR. VICTOR NGCANU, (living at Eshowe), CALLED AND EXAMINED:

MR. NGCANU: I wish to speak about natives living in towns. It happens that white people for whom we work on occasions give us nice rooms in which to sleep at night, but we have a complaint which we would like to bring to the notice of the Commission, and that is that travellers visiting towns, - I speak more about the towns in Zululand because I do not know much about the others - have no shelter where they can stay over-night. They have no facilities in regard to satisfying animal hunger. They have no place where they can go, such as an eating-house to get food. It is not an uncommon thing for one of our people on arriving at a town to ask where he can find shelter for the night, and food, and to be told there are no facilities. At last he goes to an hotel and asks whether he can be helped there. The best that can be done for him at the hotel is he is sent usually to the back - on condition he pays, and he eats his food feeling that he is a stranger, an outcast, in his own land - a person who is not bothered

about whatever. Where there is provision the food is not the kind of food which a native likes; the seating accommodation is extremely poor and uncomfortable; the service is very bad. It is a persistent grievance with us that in these towns where we natives live we are not allowed - knowing our people, knowing what they want - by those in authority to open up small business places, where we who can give satisfaction might have an opportunity of doing something in the way of earning a little money and getting a living. No; the white man will not allow us to do that.

We thank the authorities for the action taken by them during the past season in sending our natives to help beat the ravages of malarial fever; but they have now been removed - we feel, a little too early. May we appeal through you gentlemen to the Government to make those health visitors a permanency in our areas, so that at any time and at all times they may be available to serve and help their people.

There are certain diseases which have come into the land since the advent of the white men, and our medicine men are not able to deal with them; they cannot cure them. That is one of the reasons why we would appeal to the Government through you gentlemen to have these health visitors made permanent in the land - appointed permanently, so that a contagious disease can be detected at an early stage, and reported to European doctors, and dealt with. They have a big pull over other kinds of <sup>health</sup> helpers - they are of our people; we know them; they are relatives, friends, or acquaintances of ours, and a man or woman who is ill could go along to them. If I for example were taken ill, I would go along and say "So and so is the matter with me; I have such and such symptoms;



what shall I do?" Well, he will advise me and, without its becoming generally known, I will escape what might have killed me.

There is a good deal of mortality in the native areas amongst women owing to the inept ways in which maternity cases are handled. We would appeal to the Government through you gentlemen to have some provision made for helping mothers in that condition. We think that nurses who have been trained and are competent to deal with such cases could do a great deal of good in saving both mothers and babies.

We are glad that the authorities here at Eshowe have not interfered with our beer. We are allowed to bring beer into the township and consume it, and we are allowed to make and drink beer in our areas. That is a very satisfactory state of affairs; and we would appeal earnestly to the Government not to interfere with it; and further we would ask that the Government take steps to ensure that there shall never be any selling of beet amongst natives, because it leads to a great deal of unhappiness. There are certain concoctions of liquor which are made in towns which are very harmful to our people. We would ask that the Government prevent the making of drink of that kind, for it is positively dangerous to our people. When a person who has consumed any of these very potent concoctions to which I have referred has to empty and clean the dishes inside of him, what is got rid of in that way does not bear inspection. I say that what makes these concoctions harmful, Sir, is the burning feeling which the person has in his inside; it makes him drink all kinds of spirits. As long as there is anything spirituous in the liquor



he will want to drink that, and they will often go so far as to drink motor fuel - that is, "Natalite". That is very harmful indeed to our people. We are told that the law prohibits a native having grog, but we have grog daily; we get it by the bottle, and by other means. That grog is got in a subtle or hidden way, and I doubt very much whether it can ever be stopped. Anything that is intoxicating which the white people consume - a small quantity for example in a little cup, is enough to knock a person over who is not accustomed to it. I think it would be better, if it is impossible to stop the illicit business, to allow natives to have the white man's liquor, but to stop them at any rate having the poisonous concoctions to which I have referred, including itshimiyana.

THE CHAIRMAN: When you say the pay is better in the urban areas, do you refer to the unmarried man? - (MKISE): All.

A man gets certain grazing rights and learns to handle a plough and so on, on the farms; do not you think that is worth money? - Yes, I admit that, Sir; but I would add, whilst admitting it, the land, as I said in my evidence, is so allocated by the landlord, that it is not sufficient for a native, and a native likes plenty of elbow room.

Have you ever taken the trouble to work out what the value is to the native of the rights that he gets to a farm? - I have not sat down to it, Sir, but I know a great deal from personal knowledge of the conditions on farms, how futile it would be for anyone to sit down and reckon out such a thing, unless he were to take in the whole country; the conditions are so different. You will find in one part a landlord will be

generous and liberal towards his tenants, and it may be elsewhere, further on, you will get a landlord who is just the opposite. My own heart, I dare say, requires a good deal of satisfying, but to quote an instance which applies to a neighbour of mine, a farmer there is very generous to his tenants, he gives them plenty of land, and helps them in material matters, but does nothing for them as regards their spiritual or intellectual welfare.

Do you realise that a native - not one like yourself who is a teacher, but a native who just works with his hands and brings his family into town, finds it more difficult to provide for his needs than the native who lives on a farm ?- \* That can be admitted, I think Sir, with the qualification that there again it will be found where inquiry could be made that conditions are very adverse; sometimes the native in the native area in the same season will be better off in the native rural area than the one on the farm. Subject to the qualification that each case would have to be considered on its own merits, I would say, speaking for myself, that I would be better off in the town, because I would be living with my wife there, who would be earning money doing washing, and ironing, and so on; in that way I would be better off in the town than on a farm.

You are a teacher; I was referring to a person working with his hands ?- In that case I would say to the man who does not think about tomorrow - it does not matter what his colour is - if he were living in a town I guess he would be better off than the one living on a farm, because in a place where



there are many human beings about and houses ~~xxxxxxxx~~ and smell of food, he would feel comfortable in his inside.

MR. LUCAS: Do you mean by that that the man with the long view - if you take the long view, he is better off in the town than he is on the farm? - As I said in my evidence before, Sir, a native with more or less the long view would be better off in a town than he would be on a farm.

INTERPRETED BY MR. THEUNISSEN:

You say some natives who live in towns send for their wives, who come and join them in towns; do many Zulus stay in towns under these circumstances and not come back to the reserves? - Yes, there are a great many who stay with their wives in the big towns, such as Durban and Johannesburg.

Also among the Zulus? - Yes.

Are you thinking now particularly of educated natives or also of ordinary natives who have not been to school? - There are sections of both who have their wives in the town.

Which is the more important? - I do not know which have more.

You said that under the chiefs there was discipline, which was a good thing. Is it the case that a good deal of that discipline, both towards the chief and towards the parents, is breaking down now? - The discipline is not the same.

Can you explain to us why that is? It is not a good thing for the people to whom you belong. Why is it that it has broken down? - There are several reasons for the breaking down of the discipline: in one case it is the way that a particular tribe is ruled. In some cases there becomes



a larger proportion of educated or semi-educated natives in the area, and they get infected with ideas to do things differently, and they come to disagreement with the chief, who still wants things done in the old way, and yet they are not antagonistic to each other actually.

I take it you do not consider this growing indiscipline a good thing for the people ?- No , we do not think it is a good thing, and we regret that there is indiscipline.

Can you suggest methods by which that can be remedied ?- It would help a great deal if the native chiefs were to come into line with regard to education and get to know things that are going on; and I suggest that they might have educated men as secretaries who would read the newspapers to them, keep them in touch with what is going on, and also, Sir, that instructions should be sent out to the chiefs, and read to them, instead of the chiefs being called in here to be instructed.

Do you think it is necessary that the chiefs themselves should be educated ?- Most of the existing chiefs regret that they are uneducated. It would be a very fine thing if it were ensured that their children should be educated.

Would you advocate making it compulsory that their children should be educated ?- I would rather ask the Rev.Dube to answer that question.

REV. DUBE: I agree, Sir.

MR. LUCAS: Now, what attitude do the educated natives take up with regard to the chiefs; do they still recognise the authority of the chiefs ?- (+MKISE): Yes, we look to them as our chiefs.

Speaking as an educated native, would you wish the

authority of the chiefs to be strengthened ?- Yes, we very strongly desire that our chiefs should have greater authority, particularly if they had greater knowledge, I think, so that we could get satisfaction from them.

Why are the natives living under tribal conditions opposed to the progressive men amongst them, in the way you described to us ?- There is no real ill-feeling towards a progressive man; rather is it that he is isolated and that he is poked fun at.

It is very difficult, is it not, for the progressive man to carry on progressive agricultural methods ?- Yes.

Why do they make it difficult; do they think it will harm them ?- One reason is that the man feels isolated and in the second place there is still the old idea that he must not have larger gardens or have more property than those above him.

They think it is a bad thing for the community that some men should become richer than the bulk of the people ?- Yes, the man who is progressive - who is wealthier than the others, is not really happier in being wealthier, and the other people also are not pleased to see one man owning much more property than others.

INTERPRETED BY MR. FAYE:

Is there any element of witchcraft about one man being richer than the others ?- Yes, Sir, that is the prevailing idea.

You explain some reasons why natives who do learn improved farming methods do not apply them in the reserves; is not that a much stronger reason than you have mentioned ?- I admit that, Sir, but the other is also a weighty reason.

In other words, before we can have a higher standard of



agriculture among the natives generally, we will have to change their whole outlook towards progress ?- I am of opinion that it expresses precisely the position.

DR. ROBERTS: Would you be in favour of compulsory education in the reserves if possible ?- Yes, Sir, but I do not think compulsion should be used outside children aged from six to twelve years.

Would you prefer the schools to be directly under the Government or under missionaries ?- I think compulsory education should be in the hands of the Government - the schools should in these cases be in the hands of the Government.

Do not you teach agriculture in the schools; does it not come under the Natal requirements ?- It is down on the syllabus, Sir, but I say frankly, in the presence of the School Inspector who is here present - in the presence of friends of the School Inspector - that actually nothing is done in that direction, for various reasons.

Can you give us one or two of them ?- One reason is that I lack time and have a multiplicity of duties which it is imperative should be performed.

More important than agriculture ?- I am not singling out agriculture as a matter of less importance than other subjects, but my reply applies to a number of other subjects which are in the same neglected position.

Then to what subjects do you give most importance ?- Firstly scripture; secondly the language of yourselves, English; next Arithmetic; then Agriculture.

THE CHAIRMAN: You mentioned English in the third case; do not you think it is much better for your people to be



educated through their own language - I do not mean talking the English language, but to be taught through Zulu as a medium? - There are two reasons why I mentioned English there; one is that their mother tongue does not help them very much in after life when they come into active contact with the white man. The second reason is, when they go to school they have already an excellent knowledge of their mother tongue. My further reply about that, Sir, is that reaching in the vernacular is very desirable in the earlier stages of education, but it is highly necessary in such a matter for example as arithmetic that English should be used, on account of the difficult terms which apply to that subject; it would be almost impossible to deal adequately with arithmetic in Zulu alone - in the vernacular alone.

DR. ROBERTS: You represent in a certain way the younger men; I am using that term in its wider sense. Do you think they are growing in number and in importance? - The number is growing, but I do not think I can claim that these people are gaining in importance: and there are reasons for that.

Could you give us one or two? - One reason is that they do not get the kind of education which for example your children get.

THE CHAIRMAN: Will you specify what you mean by that? - Our education - that is, the education that we get through the business of the white man in this land, takes us to a certain point, and then leaves us opposite a big ditch. Your child does not as a rule find that ditch - the real ditch - the difficulty of carrying on the education of a person who shows real evidence or ability in a particular line. He may for example

have a tendency towards becoming an excellent teacher, preacher, or an excellent representative of people, and many other things; but through lack of means mostly - of opportunity - he gets no farther.

DR. ROBERTS: My next question will perhaps be a troublesome one. Do not you think there will always be a certain amount of antagonism between the older and the younger men, as in Solomon's day? - (No answer).

Well, you need not answer it if you do not wish? - I see no reason whatever why there should be any kind of antagonism between the rising generation and the older people. I can quote the example of the Rev. John Dube, now here, who is ~~their~~ ~~xxxxxx~~ much older and more experienced than myself. He does not object to my standing here before you and speaking to you as I do, nor do the Chiefs.

MR. MOSTERT: You mentioned that the Reserves were wealthy. Is that correct? - No Sir; what I said was that there are advantages in living in the native reserves. I do not think it can be claimed comparatively speaking that there is a wealthy native in the native area.

I am not referring to natives; I am referring to the fact that the reserves are good in soil? - Yes, Sir.

And it would be much more so if agriculturally it is made so that you can grow crops? - That is what I say, Sir - that when you get a good thing in life you like to see it extended. The reserves would perhaps be still more so if they were made bigger.

Oh no, not bigger; I mean the present area. Can you give us any suggestion as to how the natives themselves could do away with superstition? - May I mention two methods, Sir:



one is the compulsory education I have mentioned of children between the ages of six and twelve years. Another would be the provision of places where natives could go through exercises demonstrating that certain things can be done if certain action is taken, so that spectators may see that by doing a particular thing you get a particular result - that it is not the working of magic which brings about that result; that there is no trickery about it.

Do you consider that education will do away with superstition ?- Yes, Sir, I think proper education given early in life and the spreading of the gospel will eventually have that effect.

Are you superstitious ?- I guess that if I am still superstitious there is just left in me the tiniest little vestige of it.

In your teaching do you teach against superstition ?- I have to go warily about that, Sir. I dare not combat superstition openly in my teaching, but I do most strongly combat it in a round-about way by stealth, so that the children are not directly told that certain superstition is no more than a superstition.

But you realize that the nation is kept back largely from an agricultural standpoint owing to superstition ?- Yes, Sir, but, as I said, not only by superstition.

Only part of it ?- Yes.

MR. LEGAS: In connection with the native administration of native affairs in this District, is there any improvement which you suggest can be made ?- Yes, Sir, in a number of ways; I think that opportunities could be given to educated natives to get Government work.

Any others ?- I think that the Government in the directions I have indicated could benefit us in the way of agriculture.

SENATOR VAN NIEKERK: Are you a married man ?- Yes, I am married at last.

Did you pay lobolo ?- To the last - to the end.

Have you ever seriously considered what the effect of the lobolo system is going to be on your people ? From this system has there not evolved the present system, that the native does not barter his cattle, and now that we live under conditions whereby the natives cannot expand as before Europeans came there, there will have to be a limit on the number of cattle ?- My mind becomes rather confused about the lobolo question; not because of lobolo as lobolo, but because of the conditions under which we are now living, Sir: the cattle are being harrassed by the white man, the result is that we have no room for grazing them. You compel us to dip them, and worry us generally about cattle, to such an extent as to make me wonder whether you are not really driving at abolishing lobolo. But my own wish is emphatically, as I have said in my evidence, that lobolo should not in any way be interfered with; that it should continue.

Do you think, if the natives were to become educated, educated as farmers and so on, they would keep up this system of lobolo ?- Yes, I say that lobolo should continue; it is a very desirable institution; it is part and parcel of the social life of us people, and I see no reason whatever why it should be done away with: but I do realise that the factors which I have just mentioned are a serious menace to the continued existence of lobolo.



In what way has the lobolo system given you any satisfaction; the fact that you have paid for your wife, what satisfaction has that given th you ?- It makes me very happy indeed, Sir. I feel that by having contributed lobolo when I got married I am on excellent terms with my father-in-law - in fact, when I visit him he will sometimes smile - a very unusual thing when a youth like myself comes along and meets a person who is older. I find myself on excellent terms with my parents-in-law; not only that, my wife feels that we have done what we have done in the right way.

Did you lobolo your wife in money or in cattle ?- I used both. My father-in-law told me that he would be satisfied with so many head of cattle, but that as that did not constitute the requisite number he said he wished me to fill up the balance by money; he remarked that he already had more cattle than he wanted.

MR. LUCAS : Would there be any objection to its being all money and no cattle ?- Yes, Sir, there is serious objection; a coin has not got four legs, like cattle, and certain ceremonies, which have to be observed when lobolo is given, cannot properly be observed if one gives money; besides, the father-in-law and his friends would feel that the ceremony was not being observed, and that it was being fooled with, if anything but cattle were being given.

Would it meet the conditions if there were one for the ceremony, and one other, and the rest in money ?- I would say in that case, Sir, that it is impossible to reply just definitely with one statement, but that a great deal would depend on the persons. It may be that a father-in-law may have a particular wish for a particular reason, and be agreeable; perhaps in that case a deviation may be made, but as a general rule I think it would be

objected to.

Is there a tendency amongst the educated natives not to lobolo their wives ?- No, Sir, I think I can safely say that there is no such indication at present, because even those who with their lips say that perhaps they would be happier merely by giving money, it does not materialise - they do not do it.

Now, you spoke about the Government harrassing the natives' cattle by dipping; is that a common belief amongst the Xulus that we are enforcing dipping in order to harrass them ?- There is such a feeling in the country, but I must explain that there are also many who realise that by dipping their cattle the Authorities have helped them save what they had, and those that have been saved have increased. Another thing which causes dissatisfaction about dipping is the bringing into operation of the Criminal Law against natives in certain instances. Even when at a ~~cell~~ kraal where that is done there is no responsible male at home - people are away at work; that causes a good deal of dissatisfaction, although we realise that dipping as dipping is an excellent thing.

When you were referring to opportunities for natives, did you mean they wanted the right to put up eating-houses, hotels and so on ?- (Mr. Mgcana): Yes.

Are they prevented from doing this ?- Yes.

Have they applied for permission ?- If I am not mistaken, yes Sir.

You said you were pleased that the natives were allowed to make beer. Do you think there is less beer selling because they are allowed to make beer for themselves ?- So far as I know utywala is not sold at all, Sir.

THE COMMISSION ADJOURNED TO 2.15 p.m.



MR. FREDERICK RODSETH, CALLED AND EXAMINED:

THE CHAIRMAN: What are you ?- I am Superintendent of Native Reserves and Inspector of Native Labourers for Southern Zululand.

MR. LUCAS: What is done at present to teach the natives about the use of savings banks ?- As far as I know nothing is done, apart from what is done in the schools; I believe the children in the schools are being educated in the use of savings banks.

Do you know of any adult natives who are making use of it ?- Quite a number of the adult natives make use of them.

Do you think there is an opportunity, with proper explanation, of getting larger numbers to make use of it ?- Yes, certainly.

Do you think that enough is done in that way, to explain to natives how they can improve their methods of living and their methods of working ?- As far as I know, nothing has been done as regards the particular question of the use of Savings Banks, and naturally something could be done in that direction.

Do you think the native responds to explanation; if the matter is explained to him is he reasonably ready to adopt new methods ?- Yes, certainly. he responds. Of course, some persons may measure things according to higher standard, but he certainly responds where a thing is sympathetically explained to him.

Can you explain why so many natives who have worked their employers' lands in an up-to-date way, do not practise up-to-date methods when they go back to their people ?- Well, firstly a native who goes back to his kraal is up against his

own laziness, to start with; there is no-one to drive him; and he is up against custom and environment; he goes back to his kraal, and the fields round about him are all tilled by the women-folk, and naturally it is much easier for him to allow his women-folk to cultivate his own fields rather than <sup>in</sup> to turning/himself and break in his oxen and so forth - and the custom, too, is of tribal importance; it is a thing backed up by the chief, as a rule, and then also I think it is very often due to the fact that, although the native works the fields of the farm according to the methods shown him by the farmer, very often he does not understand why this is done. He puts it down to just funny customs on the part of the European - his idiosyncracies; and with regard to the fertiliser for example, it is quite commonly believed to be "muti" - medicine - and the proper importance of the thing is not understood.

Do you think if employers actually took the trouble to explain the reason for doing a number of things, that that would have a good effect? - It would have a good effect. As I have said, of course it is not the only thing that the native is up against; it would not convert the native entirely, but it would certainly have its effect.

THE CHAIRMAN: Have they any objection to muti? - I put it this way: when you ask a native "why is it that you cannot get the same crops as the farmer living just a few hundred yards away?" Very often the first thing he will say is, "He has muti to put on his fields".

But if the native can use the same muti why does not he use it? - He does not consider it available to him.

Kraal manure for example? - He does not look upon that



as muti; he thinks that the use of fertilisers are more impressive.

Artificial fertilisers ?- Artificial fertilisers, yes.

MR. LUCAS: In this District are there individual natives who are using up to date methods of farming ?- Yes, there are several who are carrying on farming on quite modern lines and doing quite well.

Is the produce of these men of good quality ?- Yes.

Do they hold shows ?- We have a show in Keshowe here every year, and there are also shows held at other centres in Zululand - native shows.

Would these natives have cause to be ashamed of showing their produce at European shows ?- No, quite a number of the exhibits at our last show here would have held quite good place in an European show. Of course, some of the exhibits are rather poor, but the quality is improving very rapidly.

And is the number who are working in an up to date way increasing ?- Certainly.

Slowly, or fairly rapidly ?- I should say fairly rapidly.

And is that increase likely to go on being rapid ?- Yes, I certainly think so, especially if they get encouragement and help in the form of demonstrators, agricultural schools and so on.

You have two demonstrators I think in this District ?- There are two demonstrators in this district, yes.

Is their work satisfactory ?- Yes; they are rather new to the job, especially one of them, but I consider one of them has shown very satisfactory results.

We have been told

We have been told that such native farmers in other districts are prevented by the tribes from fencing their lands - the lands they are working; do you think have any difficulty in that way in this neighbourhood? - I have never known of it. Naturally they object to fencing in grazing land, but I have never known of any objection to the fencing in of ploughed fields.

Is there any change in the reserve towards grouping the lands - separating them from the grazing area? - None that I am aware of.

Have any efforts been made to secure that? - No, not that I know of.

Do you think it feasible to do that at present through education - or instruction? - I am afraid there would have to be some legislative authority behind it. I do not know see how by education one could induce a native to leave his fields and join in with someone else; there would have to be someone with authority to move them. It might be done fairly gradually, so as to cause a minimum of hardship.

Do you think, if the legislative power were there, that it could be carried into effect without undue trouble? - Oh yes, I think so.

Would you recommend that power being taken by law to do that? - Yes, I do.

Have you any doubt in your mind as to which is the better for progressive farming - the educated or the raw native? - As an employee?

Well, working for himself, and also as an employee? - Well, there can be no question that the educated native is the better farmer for himself; and I think that even as an employee



he very often shows more intelligence than the raw native.

Are these advanced native farmers in this district educated men ?- Yes.

All of them ?- Yes.

In what ways do you see the advantage of the educated man over the raw native ?- Of course, to start with he has got greater needs and there is a bigger incentive for him to work, and then of course having the education he can adapt himself more readily to more modern methods. He can read about them, and can understand lectures that are given to him, and so on.

Do they take an interest in lectures?- Yes.

And in farming literature ?- Yes.

Do they take in the farming papers ?- No, nothing very much so far; but you get articles about farming and so on in the ordinary native secular papers, and they do follow to a certain extent, but not very much so far.

Now, these progressive farmers - do they over-stock their land ?- They have no option; the land is communal, and they are in the same position as anyone else.

And none of them have private ownership of land - individual tenure ?- Not in the native reserves. There is one settlement in this district where the natives have got allotments, but in the native reserves of course they are in the same position as the raw native.

What is the size of these allotments ?- 25 to 30 acres.

Are they held in freehold or leasehold ?- Leasehold.

From whom ?- From the Zululand Native Trust.

Do they over-stock their land ?- To some extent,

- not so badly as in the adjoining reserves; to some extent, because they have commonages; each native is not confined to his own allotment; so it is not nearly so bad as in the native reserves.

Do you think that any appreciable number of natives are becoming alive to the seriousness of overstocking ?- Several progressive natives have come to me and asked what they can do individually to have cattle that are worth keeping, or to better their stock.

And have they followed the advice ?- As a matter of fact, quite recently they have come to me - within the last few weeks - and I am having a meeting in a few days' time with a number of them, to discuss ways and means.

Is over-stocking in the area under you a serious problem ?- In most parts of the area it is a very serious problem, but conditions differ somewhat.

We were told by Mr. Higgs last week that a very large percentage of the hards were bulls; is that so here ?- It is not my experience. Of course, the native puts off the evil day; he may not be so quick at selecting a suitable bull as a European would be, but generally speaking I think Mr. Higgs' evidence was exaggerated.

Is that delay in choosing which bull to keep an important factor in over-stocking ?- I do not see that that makes any difference; it may lead to a certain amount of inter-breeding, but I do not see in what way it causes over-stocking.

Is over-stocking producing in your District the usual results -x denudation, erosion, and so on ?- Yes, in the areas where over-stocking is taking place, that is so.



Have you reached the stage where those dangers are becoming serious ?- Yes; as I say, in some areas it is getting very serious indeed.

What suggestions have you got for meeting that difficulty ?- First of all I would suggest a stock rate.

DR. ROBERTS: All over Zululand ?- Yes. I think to start with it is the only fair way of taxation, and it eliminates the keeping of a lot of useless stock - old cows that are beyond calf-bearing; oxen which are not being used as trek or draught animals; and I do not know if it is a habit so much here, but I know down at the coast it is quite a common custom, for example, for natives to set aside certain oxen as offerings to their ancestral spirits, and these oxen just go year in and year out, and will probably live until they are twenty years of age, they are never inspanned, and nothing is done to them until they begin to grow old and thin, and then they are slaughtered, what time the oxen are eating up a lot of grazing for no purpose whatever.

Now, apart from the question of over-stocking - assuming that your cattle were reduced to a reasonable limit, is there any over-population in any part of your district ?- I would ~~it is~~ say it is not over-populated, because, from an agricultural point of view, there is ample room for them at present.

With their present methods, or only with improved methods ?- With improved methods of course.

Improved methods that are possible within a reasonable time, with their outlook ?- Yes. May I put it, the extent of land for agricultural purposes alone is ample at present.

THE CHAIRMAN: Is the tendency to keep a large amount of stock limiting the land that is available for agricultural pur-

poses or do they only work a certain amount of land for other causes ?- Generally it does not limit the amount of land taken up under agriculture, except in this way, that where grazing areas have been set apart the natives view with tremendous alarm and concern any encouragement encroachment of those grazing areas.

Yes, that is the point I wanted to get at; they are averse to encroaching in any way on the grazing - they are averse to encroachment on grazing lands specially set aside, not so much I think on account of the area as the fact that they like to have a wide area where they can concentrate their cattle without having to look after them so closely.

But apart from that, you do not find any tendency to limit the fields ?- No.

MR. LUCAS: Is the type of cattle that the Zulus possess suitable for this country ?- Generally speaking the cattle are quite good, and re-stocking took place after the ravages of East Coast Fever by purchase from Europeans, and the type of stock acquired is generally speaking of quite a high standard. But of course where over-stocking takes place the cattle also rapidly deteriorate and the better bred animals die out. So that the type of cattle is governed almost entirely now by the amount of stock in the area.

Which is the more important question: the question of better breeding or better feeding ?- Better feeding, undoubtedly; it is very obvious; quite an ordinary cow will give you a fair quantity of milk if she is fed properly, but a good cow will give you nothing if she is not fed.

Have efforts been made in this District by natives to get good milch cows ?- Oh yes. As I have said, when they



re-stocked after East Coast Fever they bought good cows from the Europeans, but to some extent they were disappointed in them, because very often they were the first animals that died when over-stocking took place, and severe years come along.

They could not stand up to adverse conditions ?- No.

Are there many natives in this District who have gone in for dairy farming on a large scale ?- I know of two natives who have separators and who are sending cream regularly to the dairies.

What type of cattle ?- The Friesland type.

Are they still carrying on business; ~~2~~ what general factors affected them ?- Over-stocking took place and the milk was reduced in quantity, so they could not carry on; it was due to over-stocking in the area.

Would it be correct to say that they were driven out of business by the tribal system ?- Yes, I will not say it is the tribal system, but the tribal ownership of lands.

Has there been much destruction of timber in this area ?- Yes, quite a considerable amount.

For what purpose ?- For the purpose of obtaining fire-wood and building material.

Has the amount of timber not been affected by lands taken in for cultivation ?- Yes, that also. They are very fond of clearing bush for the sake of getting fields. Of course, they take advantage of the vegetable matter that is in the soil. They get a good crop for a year or two, and therefore they are very prone to clear forests for the sake of getting fields.

Which do you think has been the more important factor in the destruction of timber - the need for fuel and timber, or cultivation ?- Cultivation is the more serious, because it is

much more effective than the other - it is more effective in destroying the forest.

When they clear the bush for a field, do they take out the stumps ?- Generally. The method they adopt is to pile a lot of debris and so on round the tree and burn it out, and gradually they get it out; they do not clear the stumps out altogether at once.

Is there in any part of the district any shortage of fuel now ?-x Yes, quite a considerable shortage.

And how is fuel obtained there ?- They use cow-dung in some parts of the area.

And did they not use cow-dung when there was timber there ?- Generally they will not use cow-dung if they can get timber.

Is cow-dung used for the manuring of the ground at all ?- Yes; among the ~~very-pr~~ more progressive natives, and especially so in the Nkandhla and Ngutu Districts all the cow-dung is now being used for manuring purposes.

Even by the raw natives ?- Yes, even by the raw natives in these areas.

Is that an ~~de~~ advancement of recent growth ?- Yes, comparatively.

The native did not do it before he was influenced by the Europeans ?- No.

Is there any shortage of housing material ?- Yes, a very considerable shortage.

What would you suggest to meet that difficulty ?- I think it would be a very good thing if natives could be taught simple stonemasonry at schools, agricultural colleges, or any-



where else, where it is convenient, so that they could erect stone houses for themselves.

Is there plenty of stone in the district ?- Yes, any amount in most places.

Are the Zulu huts now as good as they were say twenty years ago ?- No, I find that they are getting much dilapidated on account of the shortage of grass.

You think that is the reason ?- Yes, I think that is the only reason.

Does the native appreciate good housing on European farms ?- Yes, he does appreciate it. The reason is the native loves privacy as much as any European, and naturally, especially if he is together with twenty or thirty other boys, he will erect a hut of his own, so that he can have his wife there occasionally, or brew his own can of beer and so on; but generally speaking they do appreciate it, and I think also even where they do not consciously know that they appreciate it they feel better when they are housed properly; and if it had any bearing on your question, I also find it is a psychological fact that the farmer who puts up decent housing is credited with having the welfare of his natives at heart, and I think very often that it improves his labour supply.

Have you seen instances of that in this district ?-Yes.

Could you give us any details to show how you arrive at that conclusions ?- Well, I have had one farmer say to me, as he was building a decent set of barracks, <sup>Since</sup> "I have started building these barracks I have had numbers of boys working for neighbouring farmers coming round and asking saying when I am finished these barracks they are coming to work for me." I have another instance of where a man had not got a single

single local boy working for him. He had been farming on the reserve boundary for eight years, and after he had erected very nice barracks indeed I came to him about a year afterwards and said, "How are you getting on with your labour" - he had had quite a large amount of trouble up till then. He said, "I do not know what has happened; I do not know whether the housing has had anything to do with it, but it is the only explanation I can give; but the fact is that half x my boys who left me two or three years ago have come back."

So that is another illustration of the natives' willingness to respond to good treatment ?- Yes.

Would you take that as a general rule, that the native employee will respond to good treatment ?- Yes, I would state it as a general rule. Of course, there are always exceptions, but they only prove the rule.

You mentioned the question of privacy. With regard to barracks, you do not suggest that each should have a separate room ?- No, that would be too expensive. I think the consensus of opinion among planters who have put up decent barracks is, it is not advisable to put up barracks with rooms for more than five or six boys at a time, so that friends and relatives can get together. I know of an Estate in Natal where they changed barracks which had been put up for Indians; they were small rooms, large enough to house three boys. They were so pleased with the result that they continued to build barracks ~~for-boys~~ with rooms for three boys each.

Does the native as a rule like eating in large parties, or in small parties ?- He likes to eat in a small party; he does not want to join in with too big a crowd.



Now, taking the European farms on which natives work, what is the standard of feeding in the District? - Well, I think everything is relative in this world, and I think the best way I can explain it is simply by stating what they do get. On a number of Estates they are getting mealie meal, beans and meat; but there are quite a number of farms still where they are only getting mealie meal three times a day.

Nothing but mealie meal? - No. Of course, that includes mahou, which is a form of mealie meal. There are farms even today where they do not get beans, only mealie meal.

DR. ROBERTS: They get mealie meal and beans, but they will not be given at the same time? - Where beans are given they are usually given whole mealies to mix with them.

MR. LUCAS: Do you think that regimen is satisfactory for good working results? - No, certainly not. We even have cases of scurvy in the District.

Do you think, without raising wages, there is any way in which the farmer could get better results from his native labour? - Yes, I am decidedly of opinion that if the working conditions were improved, particularly as regards housing and feeding, that better work would be obtained, and a better labour supply.

What time does the native on task work usually knock off in this district? - On the sugar plantations on the coast, boys very seldom work after midday. On some farms I have seen them turning back at 10 or 11 o'clock in the morning, even at 9 o'clock sometimes. Of course, in this case they start fairly early in the morning - say 4 o'clock.

Do you think that day's work could be increased by any

means ?- Well, I consider that if they were properly ~~placed~~ <sup>placed</sup> if they could work longer hours without extra physical strain.

In this District I understand there is a substantial number of recruited natives ?- Yes.

Do you come in touch with these recruited natives at all ?- Yes, very largely.

Do you know whether the conditions under which they come are fairly represented to them before they come ?- No; I am satisfied that very often they are misrepresented.

What form of misrepresentation have you come across ?- Usually with regard to the working conditions, and the feeding, and so on. They are told that they are coming up to work on the sugar mills and that it will only be sewing up sugar bags, and that kind of thing, and that they will have a good time generally.

DR. ROBERTS: Is there any particular district that you think is afflicted with that particular habit of lying ?- No; I have not been able to trace that.

MR. LUCAS: Is any misrepresentation made to them about feeding ?- They are usually told they will be well fed, getting meat and so on. I have had quite a number of boys complain to me that they were promised meat and did not get it. Generally speaking many of the recruited boys have been to the mines and other industrial centres before, and they think their coming here will enable them to receive the same treatment here as there.

And the treatment is different here ?- Oh, most certainly.

What are the differences ?- With regard to the feeding and housing; I am not entering into the question of pay.



Now, take the question of pay; the recruited native I understand is recruited for 180 days working ?- Yes.

To be paid at £2 per 30 shifts ?- Yes.

How long on the average would a native be away from the Transkei to be able to put in 180 days ?- I should say about eight or nine months is the minimum.

How do you arrive at that figure ?- Well, it takes him about seven months, including the Sundays, to work off his six periods of thirty days; then there is his travelling to and fro, then he loses by wet days and days on which he is down with malaria or any other form of indisposition. Of course, being out-door work there are quite a number of wet days included.

SENATOR VAN NIEKERK: He is not paid for those?-No.

MR. LUCAS: And he has to pay his own railway fare ?- He pays his own railway fare from Durban up and back again; I am not sure whether he pays his railway fare from his place of recruitment to Durban.

We were told in Empangeni he paid from the Cape Colony to Durban ?- Yes, he does.

He gets his rail fare from the place of working and back ?- No, he does not get either of these, as far as I know.

I think, in working it out the other day, out of his £12, after paying fares, he gets 19/-; that spread over eight to nine months - his earnings - average between £1 and £1.2.6. per month for the time he is away ?- Yes.

Is there any way in which you could suggest that farmers might alter their methods so as to get natives to come back freely to them and save the recruiting expenses ?- I

have advocated to them that they give the boys the employer's address as they leave and endeavour to make arrangements with the nearest storekeeper or station-master, or someone, so that a boy can receive his rail fare and be able to have a small advance when he wishes to come back to him. You see, the trouble is the native goes home, spends all the money he has, and when he wants to turn out to work again he finds it incumbent to go back to the recruiter, in order to get an advance.

DR. ROBERTS: You could not think of a station-master having that power, could you, to advance money and giving a ticket without payment? - I do not know how it has been worked, but several farmers have told me that they have made arrangements - that they have placed money at the disposal of a station-master so that he can issue tickets to certain boys; and some farmers also send boys up with money - trusted boys.

MAJOR ANDERSON: Will the station-master do that officially? - That I do not know.

MR. LUCAS: Are there any natives who do not know the address of the farmer for whom they have been working when they have been recruited? - Oh yes, quite a number of them have very little idea of the geography of the place. I have come across boys we have picked up sick, and so on, at places, and they are quite unable to tell us where they have come from; they only have a very vague idea where the farmer lives.

Does not the farmer in those circumstances report that they are missing? - No, where they do ~~xxxxxx~~ trace it, it is impossible to get at the bottom of things. Very often a boy arrives at a farm, is sick, and the farmer naturally feels very annoyed he has been defrauded; he only discovers the boy is



sick two or three weeks after he has accepted and paid for him. In some cases I think the farmer simply says to the boy, "You had better get home; I do not want you." In some cases a native says, "I am sick; I cannot carry on; can I go home?" and very often they are picked up sick or dying; quite a number of them have been picked up dead at the railway stations at various places.

In those circumstances they have no means of getting home or paying their own railway fare ?- No.

MAJOR ANDERSON: Do you think many cases have occurred amongst farmers and/boys ?- We generally have an epidemic of that sort of thing when there is railway construction on anywhere.

MR. LUCAS: Is it anybody's job, when there is a railway contract, to see that the natives are properly treated ?- It is usually my duty to go round, apart from the railway medical officer. Of course, it is difficult because they are moving all the time and changing, and the question of housing is a very difficult one, as a matter of fact, because you cannot insist on their putting up good, permanent houses.

Would not moveable houses, such as are used in the Cotton  
Louis Trichardt District by the Empire/Growing people, be possible ?- I do not know what type of house they use there, but they are compelled to use moveable houses here - corrugated iron things, but they are not very satisfactory.

Now, take the question of these natives that return; they have been recruited, served their time, gone home, and then returned voluntarily. Do any farmers give the natives any advantage of what they save in fees ?- I do not know if they give the natives the full advantage of what they save, but

I know some of them do give consideration; I know farmers, for example, who will repay the boy his railfare that he has expended in coming down, if he comes back voluntarily and works for a certain period.

And do you think that has any influence on their coming back voluntarily ?- Oh yes, that helps certainly.

Now, in your area are there any squatters ?- No, not along the coastal belt; the only portion of the area where there are any squatters is in proviso (b), in the Melmoth District.

That is in your area ?- Yes.

Have there been any evictions there ?- Yes.

Recently ?- Within the last couple of years, yes.

Do you know for what reasons ?- I think usually it is a question of payment for dipping of stock. In many cases, too, it is on account of the lands that have been bought up by companies or land being put in under wattles.

Has the number evicted been large ?- Yes, quite considerable.

Would it run into hundreds or thousands ?- Of?

Individual natives ?- Altogether, yes.

Into what; approximately what figure ?- I should think from that area there must be a thousand or two natives who have been evicted during the last four or five years, that is making a very wild guess.

And is any provision made by these companies for the natives they turn off ?- No.

What happens to them ?- Well, they find room where best they can in the adjoining native reserves.

Now, in your district have natives gone in at all for cane-growing ?- Yes, there are quite a number who are



growing cane along the coast.

Have any obstacles been placed in their way at any time ?- I will not say that any obstacles have been placed in their way, but they have difficulties to overcome - the question of trucks, and so on; well, to some extent obstacles have been placed in their way - in this way, that some Farmers' Associations have objected to the natives sending cane to the mills, and some pressure has certainly been brought to bear on the mills not to accept it.

Has that pressure succeeded ?- Yes, to some extent; it succeeds to this extent, that the natives are put up until the end of the season, and then of course the mills just accept the cane or not, if it suits them.

Does it affect the value of the cane, having to wait like that ?- During the end of the season the sucrose goes down, making it less valuable; and furthermore, it becomes rather awkward, because they suddenly call on a number of small native settlers for their cane, and perhaps they only have three or four waggons between them, and they have great difficulty in getting all their cane off at once; whereas, if they were allowed to send it in regularly, one or two waggons would serve a big area.

You mentioned the question of trucks; do they have any difficulties which the Europeans do not have in that connection ?- When the trucks are allocated to the mill, and of course if the mill will not accept their cane, they cannot get their trucks. Of course, once having allotted the trucks there is always a big scramble takes place, even among Europeans for trucks, and of course where a dispute arises between an European and native, the position becomes impossible.

What do you mean by that ?- Well, naturally a native will not stand up to a European when it comes to squabbling over a truck, where they are loading at the same place.

Are the natives overcoming those difficulties ?- At the present time there are two areas in this District where the natives are supplying cane. In the one area the Department eventually put in a siding for the natives, in the native reserve. So that they do not load their cane in the same place as the Europeans. In the other area, fortunately, the mill is right on the reserve boundary and the native simply takes the cane straight to the mill by waggons. So the question of trucking does not arise. Even there of course they are not allowed to bring it in unless the mill allow them to do so.

DR. ROBERTS: But the mill enters into an arrangement with them, does it not - with the natives who are growing cane ?- They have no arrangement that I know of.

SENATOR VAN NIEKERK: There are cases where the mills are working cane lands themselves for the natives only ?- That is in Natal, not in Zululand, and we are doing our best to prevent them doing it.

DR. ROBERTS: Not here ?- Not here.

SENATOR VAN NIEKERK: Why do you want to prevent it ?- Because I understand in Natal the millers have practically got a lien on the Natal reserve lands, and the peculiar position has arisen where the native is really the landlord and also the tenant; the miller is simply now working the lands, and he simply pays the native out a dole every now and then to keep him quiet.

MR. LUCAS: Is that native reserve land that is being used by the mills ?- Yes, that is in Natal.



Does not that contravene the Native Land Act ?- No. There is no lease - no legal form of lease, but the way the mills have got in is this, and undoubtedly the mills were in quite in earnest when they started; they lent the natives money; the natives failed to work their fields properly, and when the time comes to cut their case the natives say, "I have not the money to pay off for labour", and that sort of thing, and gradually the position has arisen where the miller simply walks in, ploughs the land, plants it, and cultivates it, cuts it, loads it, and brings it in, and leaves the native out of it altogether. He employs recruited labour, pays 2/9d. or 2/6d. a day for the labour, and charges the native anything from 12 per cent to 60 per cent, I believe, for the money which he has advanced - he works the field for the native, and pays out the native any balance there may be.

Could you give us the names of any of these ?- You need not mention them now; you can give them in writing if you like ?- It is out of my District.

Then I want to go on to another subject now. Is there any way in which you think the treatment of natives by Government Officials could be improved ?- The treatment of natives by Government Officials?

Yes; are they treated civilly as a general rule, or not ?- I think as a general rule they are, but I think that sometimes natives might be handled by more responsible officials. There is rather a tendency to look upon the native worker as unimportant, to some extent, and it is perhaps not always relegated to the most important members of the staff.

Are there officials insisting on salutes and natives grovelling to them, and so on ?- That is rather difficult to

answer. Of course, civility is always demanded, and of course it can be demanded in different ways.

Do you think it is aggressively demanded sometimes ?- Yes, I think it is.

Is that resented by the natives ?- Yes, where it is overdone, it is.

Would you say the native generally is a reasonably polite person when he comes to a Government office ?- Yes, he usually is.

DR. ROBERTS: Is he not usually polite everywhere ?- I do not think he is polite always in a store or on a farm; the position is rather different: I think at times he is aggressive on a farm or in a store; when he is in a store he feels that the storekeeper, for example, is at his mercy.

MR. LUCAS: I would like to put a question on another point now. Is credit given for lobolo cattle ?- Yes.

Is that the exception, or is it frequent ?- I think it is very frequent - part credit; that only part payment for lobolo is made when the marriage is celebrated.

Will the credit go on for long periods ?- Yes, I think credit is very often quite, if not almost, indefinite.

Does that lead to earlier marriage than would otherwise be the case ?- Yes, of course. You mean, the marriage takes place before the lobolo is paid? Of course, if it were a law that all lobolo had to be paid before the marriage took place, the marriages would often be put off.

Has the way in which dipping<sup>has</sup> been carried out had any bad effect on cattle in this district ?- No. It has undoubtedly saved the cattle. Of course, with the overstocking -----



I was not meaning its effect on disease; but we were told at Empangeni that the effect on the cattle themselves of the long distances they have to walk and the inaccessible places the dips were at, had the bad effect on them ?- Of course, where there is over-stocking the dipping is a hardship on cattle; but generally speaking the dips are fairly close, and I think the dipping is carried on with a minimum of hardship.

I have one more question. Do you know anything about the Transkeian Council system ?- I have been to Umtata and seen it, but I have not had actual experience of it.

What are the prospects of something similar in your area ?- I think it would be quite feasible.

Have the natives in this district expressed any opinion about the matter ?- I understand that all the chiefs in this district - I do not know if there are one or two Christians - but I think they have all expressed their willingness to the magistrate to accept such a system.

DR. ROBERTS: Provided it was the Chief's Council ?- Yes; they will accept the Pondoland system.

Would they object to nominated members who are not chiefs ?- No, the system would be that all chiefs would automatically have a seat on the Council.

Would they object to others being added ?- I do not think so, no.

How would you compare the advancement of the natives in your district with that of those in the Transkei ?- I think the natives in the Transkei have advanced far more than the natives here.

To what would you attribute that ?- I think it is the system of administration.

Have the natives here not had as sympathetic or as helpful administration as in the Transkei ?- Well, it has not been equally progressive, I think.

SENATOR VAN NIEKERK: He has had a shorter time surely ?- No, I do not know that he has. This country has been under European occupation for a considerably long period.

MR. LUCAS: When you say they have not had as progressive an administration, do you mean under the Europeans ?- Yes, it may have been just - I do not say anything about that - but it has not been a progressive administration; it has not been aimed at helping the natives forward.

Would it be fair to summarise what you have said, in this way, and say that the Zulu has not had as much assistance from Europeans as the Transkeian natives ?- Yes, I think it can be put that way.

MAJOR ANDERSON: Have you had any complaints about accidents to natives in the employ of farmers, or other employ, and about lack of compensation afterwards ?- Yes, I have had cases.

Do you think it would be reasonable to require employers to insure against that, so as to enable them to compensate for accidents ?- Yes, I certainly think so.

Do you think that should be done ?- I think it should be done.

As regards the question of regularity of work by the natives; do you get complaints from employers that natives do not work regularly - that they break off for a day or two in the week and are sometimes away for longer ?- Yes,



that is a very common complaint.

Has there been any improvement shown in that connection in the last ten years ?- It is difficult to say without statistics, but I think there is an improvement. During the last few years there has been certainly a greater number of local voluntary labour available, and of course as labour becomes more plentiful it tends to the improvement of discipline. Where labour is scarce the farmer of course gets into the position that he will overlook anything in the matter of slackness on the part of the native.

It has the effect I suppose of employers having to keep on their books a far larger number of natives than they require probably ?- Oh yes, you perhaps have farmers keeping on their books 100 boys and they have 30 or 40 actually working.

MR. HOSTERT: You say the native prefers privacy as far as his living is concerned ?- Yes.

In building compounds for natives, how would that affect his privacy ?- Of course, it affects it adversely, especially where large rooms are built.

What would you advocate - the farmer making a barracks; how many should he allow per room ?- I always advise them to build rooms not larger than would house five or six boys.

There would not be much privacy in that, especially when he brings his wife there ?- Of course, he cannot do that; but it naturally follows that if there are any boys - indunas and so forth, who are good trusted servants and who work for some time, they usually manage to get a small place of their own, or room.

What the farmer is doing today is having different huts put up for the natives; do not you think that would suffice ?- No. The conditions of these huts are as a rule awful. They cannot be disinfected in any way, and as a rule there is no one to look after those huts, and even where a farmer puts up huts like that and puts them up for a large number of boys, there is no <sup>more</sup> privacy there than in a barracks - unless a boy simply puts up a small hut for himself.

Does it not compare very favourably with the huts we see at the different kraals ?- No, not altogether. In their kraals the native women harden the floors, keep them clean and so on, and when the ground on which the kraals are placed becomes sour and polluted, the whole kraal is moved. The conditions get far worse on a farm because naturally he cannot shift his compound, and if he has say 100 boys, which many of these cane-planters do have, it ~~xxxxxxx~~ means congregating a tremendous number of those natives there, and as a rule there is no-one to attend to those huts; the floors are just sand, they become simply full of vermin - fleas, bugs and so forth. I very often have natives complaining when they live under those conditions.

MR. MOSTERT: How many natives are put into those huts at the present time ?- I do not know. I do not think there is any sort of control; any number from five to ten.

Are you acquainted with the Witwatersrand conditions ?- I have only heard of them; I have not seen the conditions there.

But generally you would approve of it in the ordinary way, from what you have heard ?- Yes.

There are fifty boys who stay in one room ?- I did



not know that.

And yet you would, generally speaking, from what you have heard, say the conditions are good ?- Yes.

You told us something about the natives having an agricultural show here once a year ?- Yes.

Do you find many natives attend those shows ?- Yes, we have a large crowd of natives who attend - of course, more particularly the semi-educated class.

Now, coming to cattle; you say that the bulls are castrated ?- Yes.

At what age ?- Usually they put off the evil day. As a rule, during the winter, the animal becomes thin, and they are afraid of the thing losing power altogether, and during the summer they are afraid of blow-fly; and usually they wait until the animal is two or three years old.

Do you think that is quite sound ?- No, it is not.

Owing to that cause, wherever we have gone, we have seen bulls six years old and more in the herds ?- There is a certain amount of laxity about it; but I think Mr. Higgs' evidence was exaggerated.

SENATOR VAN NIEKERK: You mean they are usually castrated when about three years of age ?- Two or three.

They can do quite a lot of damage by then ?- Oh yes.

MR. MOSTERT: Have you heard of cattle dying of old age in the reserves ?- The age limit has been very much reduced since the over-stocking took place. It was quite common for a Zulu cow, for example, to give fifteen or twenty calves, and I think the average now is more like seven or eight, especially in the over-stocked areas.

That is not quite an answer to my question. What I want to know is, do many cattle die of old age in the ordinary way?— They do not die of old age, no. I think it is more or less the same thing — take for example a cold rain after the winter, which kills off hundreds of old cows who are thin, and so on; I do not know whether you put that down to old age or climatic conditions.

Do you think that the native really realises that owing to the limited acreage for grazing, and where it is overstocked, his stock will never increase?— I think in a general way many of them do realise it, but they do not know how to overcome the difficulty, because the tenure is communal and if one man sells his animals they are only bought up by someone else, or someone else increases his stock.

Would he not send them to Durban?— One native may send half his stock away for slaughter, and his neighbours say, "that man has got less cattle; I will go and buy some more somewhere."

DR. ROBERTS: You spoke of the native saving money; are you acquainted with Father Hussey's method at Marianhill?— Yes, I have heard of him; I am not acquainted with his method.

It has become very extensively used in the Transkei — perhaps you know that?— I have heard he has worked there; I do not know very much about it.

It is a system of saving and cooperation. You mentioned a stock rate; from your considerable knowledge of the natives do you think they would accept that?— They would oppose it, but I think it should be faced; they would oppose it certainly.



Would they oppose it vigorously - because it was discussed when the other taxation was on, and we heard from the magistrates that they would oppose it actively; you do not think so ?- No.

Is masonry not taught in Natal ?- It may be taught at one or two schools; you find very few masons about here.

I think it is taught at a number of them. You did not mention it, but I bring it forward. With regard to the pass laws - perhaps it is unfair to ask if you are in favour of pass laws - could you indicate how you would reduce the passes ?- Yes, I consider that most of the passes issued are absolutely valueless. The renewal of an identification pass can be had at any time for a shilling; the native places no value on it. If he does hand it over to his employer he can just leave it; he can get another one from a brother, or pinch one. The inward passes are worse still. I find, when foreign or recruited boys from Pondoland, Transkei and so on come along, the passes they have on them are of no value whatever for identification purposes. The only document of any value is the tax receipt, and I think that by amplification of that tax receipt one could do away with the passes. A tax receipt is not a thing a native would lose very readily or give away. I certainly thought in meeting the magistrates of the Transkei they were specialised native administrators.

Do you think it is doing harm to Zululand because men are sent down here and not kept here ?- I do not think it does any harm for a man to get out of an area and get different views, but I think very frequent changes is a harmful thing, and with due deference to many of our successful and able men, I think it is rather risky very often bringing in men

who have no knowledge whatever of the native or his language.

Whereas in the Transkei you had a succession of big leaders and the ordinary magistrates who lived all their days in the Transkei ?- Yes.

Then you would be in favour of making it a separate branch altogether - the native work, and giving it a higher status, and giving more salary ?- Yes, I certainly think so.

A sort of blue riband of the Civil Service ?- Yes, I think that would be very useful, but I certainly think it would be advantageous to make it a specialised branch.

SENATOR VAN NIEKERK: Are you in favour of limiting the number of lobolo cattle ?- Yes; five head for commoners, seven for native indunas, and ten for chiefs.

Is the number of ten frequently exceeded ?- Actually all commoners pay eleven. There seems to be an increasing number of people and indunas who claim fifteen, and the chiefs I think claim twenty or twenty five.

What effect do you think it would have on the nation to be limited to five ?- I think to start with it would make the natives think in fives instead of tens. The native thinks, "There is one woman's worth", when he gets ten; when he gets twenty or thirty he says "there is two or three women's worth"; and he does not think he is well off until he gets fifty. He generally hopes to have several women and have a small surplus. I think a native would feel well off if he had twenty or thirty, and paid five head for lobolo.

Do you know of any way in which they could reduce the stock ?- I think the stock rate would make them sell some of their surplus stock.



You would have a stock rate and supply the dipping free ?- The stock rate would pay for the dipping. It should take the place of any tax for the dipping. At present of course the dipping here in Zululand is being paid out of the local tax, and I understand it is swallowing the whole of the local tax.

And would you give the whole of the local tax to the chief's council ?- Yes.

Do you think if they were to introduce a chief's council here that would be one of the most powerful steps we could use for the uplifting of the people ?- Yes, it would particularly make the natives feel the "show" is their own. The trouble today is, with everything that has been done for the he looks upon it as an imposition, no matter how much it is for his benefit - he does not feel he has any say or part in it.

We were told, when these delegates came back and reported on the working of the Council system, several chiefs turned it down ?- I took the first three chiefs who went from Zululand to the Transkei, and I think they were all very impressed. Of course, there may be others who for purposes of their own would not advocate the thing - people who are out for a monarchy.

Do you think the time is ripe now for them to have this Council ?- Yes, I think so. That is as far as the Eshowe District is concerned; I think it might be said for the whole of Southern Zululand.

DR. ROBERTS: Not Southern and Northern together ?- I should think that would be the best, but I have no very intimate knowledge of Northern Zululand.

SENATOR VAN NIEKERK: What do you think is the reason for this influx of unfit natives into the sugar area here ?- The trouble is, the recruiter gets a certain number of boys; there is a very stringent medical examination of the boys who are sent to the mines, and the sugar belt here is a very convenient off-loading station for all the unfits. It saves the recruiter losing money on all the derelicts he is collecting.

There must be something very much amiss with the medical inspection ?- There is; there is no provision under Act 15 of 1911 whereby the Government can insist on a medical examination, and such medical examination that takes place only takes place at the request of the Director of Native Labour. This means that the Medical Officer is employed by the recruiter, and naturally he is going to try to please his employer, and where were the Medical Officer too stringent, the recruiter would get rid of him and employ a man who is going to meet his needs.

Has there been a rise in wages here on the sugar Estates ?- Yes, there is a gradual rise in wages.

What has been the rise since you have been here ?- I think it was quite common before for boys to get say 25/- or 30/- a month. They now get £2 to £2.10.0.

Have you any knowledge as to whether the boys have become more efficient; is it just economic pressure which makes him pay ?- I think it is economic pressure. Since the influx of the recruited boy with his low vitality and inferior physique the tasks I think have been reduced; I think they very often got more work out of the boys before.

Higher wages does not always mean more efficient work ?- No.

DR. ROBERTS: I have had a great difficulty, and per-



haps you would help me to solve it. The number of Zulu men are equal to the number of Zulu women ?- Yes, I think so.

The number born also and the number who die ?- Yes.

How do you explain polygamy - a man can have five wives under these conditions ?- Well, simply that one man has more cattle than another.

Where are they to get them; they all marry ?- Many of the men marry late in life. I think polygamy is certainly not so general today as it was years ago. There are numbers and numbers of healthy men who would like to have a large number of wives, and who have only one or two, whereas in the olden days the Zulu kings and men of note would have a very large number of wives, and the commoners would not marry at all.

But then, if you work it out, it seems quite impossible for a man to have five wives ?- I should say there is at any rate a slight preponderance of females.

THE CHAIRMAN: Five wives to one husband is rather the exception than the rule ?- Yes.

Polygamous marriages in the majority of cases consist of only two wives ?- Yes.

MR. LUCAS: A witness at Empangeni said that 20 per cent of the recruited native deserted. Do you think that is anything like correct ?- I think that is very largely exaggerated; and I would like to say that for some reason there is a great improvement, ~~x~~ during the last few years. There was a period three or four years ago when desertions were very rife indeed, but things seem to be better now.

Do you think now that the feeling about desertions is still affected by the events of several years ago ?- Yes, I think so; I mean a man who at one period lost a large number of natives would probably still think of it.

Is the Master and Servants Act resorted to very

frequently in connection with the enforcement of contracts ?- Yes, quite often.

Too much, or only reasonably ?- I should think quite reasonably. As a matter of fact, with regard to desertions there is such a small number that are ever traced that in most cases the farmer does not even bother to report them.

Of the native farmers in this district - these successful ones - do you know what any of them pay their day labourers ?- I think it is usually 1/6d. and 2/- a day.

As much as 2/- ?- Well, that I think is rather exceptional; I think 1/6d. is the ordinary day labourer's wage.

1/6d. with food, or without food ?- Usually with a meal.

SENATOR VAN NIEKERK: You say it is so difficult for farmers to get back natives when they desert, that they do not report it ?- Yes.

If that is so, you might not be in possession of the proper statistics; I mean, there may be more desertions than you know of ?- I am taking my estimate from just going round and talking to the farmers, and finding out what number of boys they lose; not from inquiries from the police.

MAJOR ANDERSON: Do you think those desertions are due to faults in the recruiting system - the action of perhaps unscrupulous recruiters ?- Very largely. A native has conditions misrepresented to him, he comes up to a farm, finds that conditions are so entirely different from what he expected, he has a debt of 25 or 26, and naturally it is a tremendous temptation to him to desert, and once having deserted and finding he can do it with impunity, he naturally does it again, and he keeps on doing it, whether he has reason or not. Many of those recruited boys just become like homing pigeons -



they just go to a recruiter, get an advance, come back, go out again, and so on.

MR. MOSTERT: Then we get the worst class of labour ?-  
Yes.

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THE REV. WALTER HAFFENDEN HALLOWES, CALLED AND EXAMINED:

THE CHAIRMAN: I understand you are prepared to make a statement ?- Yes.

Will you proceed please ?- I wanted to speak about ---

You are a missionary of which Church ?- The English Church.

The English Church of the Province of South Africa? - Yes.

MR. LUCAS: In which district ?- Well, I am at present here, but I have been in different parts of Zululand.

THE CHAIRMAN: Will you proceed please ?- I wish to speak about native agriculture and over-stocking. I wish to point out that especially in the interior of Zululand, where the chief cost of mealies in case of a famine is transport, that the natives are very badly affected, and very often get seriously into debt over getting their food. So especially in the remote districts it is a matter of great importance to them, and indirectly to the whole country, that they should be taught to grow their food and not to be in need of imported food. At present in Zululand very, very little has ever been done to assist them or show them better methods of agriculture, and my own experience shows me that a comparatively small effort has a very great effect on them.

About thirteen years ago I was sent into the Nkandhla District; I arrived there at a time of a famine; mealies went up to £2 a bag locally, and the influenza caught them on the top of the famine, and I had to bury in the three weeks I was at my station,

54 natives. It was influenza, plus famine, that killed them off in this way, and it stirred me up very considerably. So I looked at their fields; they were wretched. You would see kraals deep in manure; so deep in manure that after a rain I have known a calf to be drowned in the manure of the kraal; and immediately outside the kraal you would find fields simply shrieking for manure, and yet not getting any at all. I preached manure for all I was worth. At the time I went there I believe I could have emptied any kraal in the immediate neighbourhood for the asking, or at all events for a few shillings. Later on, after they had begun to manure and so on, and saw the effect of it, on one occasion I offered £5 for a kraal full of manure, and it was refused. The only way I could get any of that manure for myself was by taking half, on condition that I carted the other half on to the man's land. So if an individual like myself could really make a difference to a considerable number of natives, any real effort on the part of the Government - any appointment of instructors to show these natives how to get more food, I am certain would be effective.

THE CHAIRMAN: Are there any further points which you wish to bring before the Commission? - Yes, the other point is over-stocking. I can give you a few concrete instances; for instance, close alongside of the mission station I was at there is the hill "Tala", which was a wonderful grazing ground; it was one of the grazing grounds of the kings of Zululand, and it used to be most lovely grass. Today, if you go up there any time I do not believe you could touch that grass with a lawn mower. I have travelled all over that district, and one sees this, that gradually all the sweet grasses are being



eaten off. In Ngongoni all the coarser, wiry grasses, which are not durable, and weeds, are taking the place of the decent grass. Really, what is happening in Zululand is a shrinking of the available ground. Looking down from the Nkandhla Hills, into the Tugela Valley, I was astonished a little time ago - I think this was about a couple of years ago - to see a hill showing up absolutely red. This is what had happened. There had been a drought, and a fearful mortality among the cattle around there, owing to drought, and these beasts had eaten ~~down~~ everything they could; in some places they had really eaten the grass out of the ground. There is nothing whatever growing, and of course the result is erosion. The rains are rapidly getting down to bedrock, where nothing on earth could grow. There is really a shrinkage of the soil of South Africa through this over-stocking, and the numbers of cattle which the natives have in any case are valueless. Close alongside of me there was a man with seventy head. His cows were on an average milked for about two months, and gave precious little milk at that. The kraal was often short of milk. You might say, why should they normally speaking be so short of milk when they have seventy head of cattle; but the cattle were growing up like little rats - tiny little things, and absolutely useless, and were quite unsaleable; but the man thought he was a rich man, because he could count seventy head of cattle that belonged to him.

Would they set on them the same value for lobolo purposes? - Yes.

THE CHAIRMAN: These milk cases you mention are certainly very exceptional; ~~2x~~ they certainly get an additional food supply from their milk? - But if the cattle have nothing to

eat how are the cows going to give milk ?

You mean, that is a case where it was over-grazed ?-  
Fearfully over-grazed.

In places where there is more grazing the cattle do give more milk ?- For a short time. What I feel is the system - or lack of system - is ruining the country. For instance, a brother of one of the chiefs - a man called Tugneeni (?) - has fifteen/hundred head of stock - I believe some of the chiefs have more - but this man has fifteen hundred head of stock.

DR. ROBERTS: His own possession ?- His own possession. He occupies an area that used to be a fine grazing ground below Modlozi Hill; he occupies an area I should think of about 4,000 acres - equal to about four large farms, and he makes trouble if anyone else tries to graze in there without his consent. He really has no use for all this. He could realise a very considerable amount of money if he chose, but he does not realise it. Take another instance - that of Itala. When I left that District quite recently there was a man running thirty head of horses on this; only four were broken in. He had his own idea as to what horses were worth. He would occasionally sell you one for £15, if you wished to buy it. No-one would buy them. There he was, having his horses grazing, was a nuisance to himself and everyone else, and was not paying a bean for it. With the present dipping position you get an extraordinary position; you get a man owning this vast amount of stock paying practically nothing for the dipping; one of the stock inspectors told me he had just dipped for a certain native 700 or 800 merino sheep on the Itala; it had cost the Government £32. He told me



to take the scab out of the sheep it cost the Government that amount. The scab had been duly reported, but the man was not fined. This was before the new tax came. At that time all this man paid for the dipping, because he had one house, was 5/- a year. That was his dipping <sup>tax;</sup> ~~base;~~ I think he got scab in his sheep - and I think he got it very often - and any time he did it get it the Government had to pay a good many pounds out to clean his sheep from scab. I believe it would be to the benefit of the natives of Zululand to have a stock tax; it would help to save them ruining their own country, as they are doing at present.

DR. ROBERTS: The stopping of dipping does not appeal to you ?- I think all the people on the borders of the native reserves would suffer pretty badly if dipping were stopped; I do not know much about East Coast Fever, but I expect so.

THE CHAIRMAN: These conditions of bad over-stocking that you are referring to - that is chiefly the Nkandhla District ?- Yes, it is the Nkandhla District I know best.

Do you think it is worse there than elsewhere in Zululand ?- I think Ngutu is just as bad; some parts of it may be a bit worse, I think.

Have you any other point you wish to bring forward ?- Yes, I wish to say this, that it seems to me that this country has not been really governed; for instance, the position of the native chief - his opportunities for doing good and his powers for doing good; he has practically no power of doing good, and very considerable power of doing mischief. There are a great many exceptions, but, as a rule, you find the native

chief is the most backward and unprogressive person in the district; he has not had any education. At present the Government does not force the heir to go to a school where he can learn something about the law he is supposed to administer, and about how to help forward his people, and the result is he is a strong opposer of any sort of progress, and he makes it very hot for those who wish to progress, in many cases.

THE CHAIRMAN: Would you advocate compulsory education for chiefs' sons ?- Yes. I think the chiefs' system now is ~~hereditary~~ hereditary run to ~~absurdity~~ absurdity. In the old days the Zulu kings did not appoint people because they were of a particular family, to a chieftainship; they chose the best induna they could get for a certain portion of the country. If they chose him out of the family - the old induna - they chose the best man of that family. Now you get hundreds of these petty chieftains who have considerable authority and power to hurt and worry the people under them, and they are appointed simply because they are sons of their father. Some of them are almost imbecile.

MAJOR ANDERSON: You say that you succeeded by demonstration and preaching in getting the natives to use manure ?- Yes.

And improve their methods in that respect ?- Yes.

Can you point to any similar success in the matter of teaching against over-stocking ?- None whatever.

MR. LUCAS: Is there not a big difference in the two questions; if one cuts down his stock, another might increase his stock over the same area ?- He probably would.

But in the case of lands, each one has got the



produce of the lands he works ?- Yes.

Approximately how many natives would you say in your neighbourhood are using manure now ?- I think nearly all do now; I think over a very large area, from the Babanango border to pretty nearly getting on towards the Nkandhla bush - they all use some manure.

About what size is the area you have mentioned ?- In length, that would be about thirty miles.

And breadth ?- Fifteen to twenty, I should think.

Is that thickly populated ?- Yes.

SENATOR VAN NIEKERK: Have you seen any improvement in the ploughing ?- Yes, very considerable, and very much greater interest; the natives there have an agricultural show now, and last year they practically did it themselves; with a little supervision they did the whole work of the show themselves.

Have they taken to mealie planters ?- Yes, but only a few.

The reason why natives do not use a number of their stock is on account of the value they place on their stock? - It is really on account of lobolo.

DR. ROBERTS: But you do not condemn lobolo because of that, but on account of over-stocking ?- I think the use of lobolo is very rapidly fading away. I do not think really it makes them take very much greater care of their daughters than they used to.

MR. MOSTERT: To what number would you limit the stock per kraal ?-, I think a useful amount of stock for a kraal would be six or eight oxen to plough, and the number of cows they need for milk really depends upon the size of the

kraal - the number of children they have.

Would it not be rather difficult to adjudicate on anything like that ?- I think the only way is to regulate by tax.

But would you let them off-some have some free, or would you tax every one ?- I think the entire cost of the dipping ought to come out of the stock tax.

Would would you do with the surplus; there would ~~sher~~- surely be a big surplus ?- From the money of the stock tax?

Yes ?- I do not think there would; I think the amount of taxation might be regulated & the amount per head might be regulated.

You mean a sort of progressive tax ?- I think a progressive tax on a man who was having an excessive number would be an extremely good thing.

A Super tax ?- Yes, a super tax.

DR. ROBERTS: You would not have it per capita over all say 1/- per head ?- I am afraid I have not thought out the details of the taxation.

SENATOR VAN NIEKERK: Do you think the natives would stand a tax ?- I think they would have to.

THE COMMISSION ADJOURNED AT 4.12 p.m., TO MEET AGAIN AT STANGER, on OCTOBER 1st, 1930, FOR INSPECTION PURPOSES AND TO TAKE EVIDENCE ON OCTOBER 2nd, 1930.

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