op 'n ander plek te gaan werk soek. Ons gee hul die pas en ek weet nie van 'n enkel geval nie waar die baas ooit geweier het om die kaffer 'n pas te gee. Ek weet nie van 'n enkel geleentheid waar 'n kaffer gekom het om 'n pas te kry en waar die baas dit nie vir hom gege het. Hy kry altyd sy pas en daar in nie moeilikheid nie. Daar die kaffer loop en gaat werk soek; miskien sal hy Johannesburg toe gaan om op die myne te gaan werk. Hy kry die pas van sy baas vir 9 maande, en wanneer die 9 maande oor is moet hy op die plaas terug wees om weer sy drie maande te kom werk. Maar wat is die geval; daar die kaffer is weg, hy is verlore; hy kom nie terug nie, en jy kan maar doen wat jy wil, maar jy kry nie vir hom terug nie. 'n hele jaar gaan virby, maar hy kom nie terug nie; jy kan probeer,maar jy sal nie vir hom kry nie. Is dit nie moontlik om 'n wet te maak sodat die kaffer 'n identifikasie kaartjie te laat dra, sodat die polisie altyd vir hom kan opspoor en sodat ons hom terug kan kry. Intusse terwyl die kaffer weg bly, bly sy vrou en sy familie op ons plaas; sy vrou of sy meide bly by ons op die plaas; ons ploeg vir hul; ek gee my osse en my ploeg en ek ploeg vir hul. Die meide is daar en ons kan nie vir hul dwing om te werk. Hul het alles wat hul wil he en alles wat hul nodig het, maar die man is nie daar nie en ons kan hom nie in die hande kry, wat ons ook mag maak.

MENEER MOSTERT: In ander woorde — hy boer U uit?- Ja, hy boer my uit. Ek weet van kaffers wat baie beter af is as die boer self; ons se dat hy 'n pas behoor te he sodat ons vir hom kan herken en sodat ons hom kan dwing om terug te keer.

DR.FOURIE: Onderhou hul hul families dan nie?— In sommige sommige gevalle stuur hul geld, maar dit is nie dikwils nie. Die meid woon op die baas sy plaas en hul leef lekker. Die

kinders neem toe en vermeerder of die kaffer daar is of nie.

MENEER LEROUX VAN NIEKERK: Dit is deur die Magistraat aan die hand gege dat ons hierdie pas sisteem totaal moet afskaf. Hy se dat dit die boer sal bevoordeel. Die kaffer sal meer vry wees en hy sal uitgaan om op die plase vir werk te soek. Vandag word die boer belet om die kaffer in diens te neem omdat hy nie 'n pas het nie. Geloo U dat die tyd aangebreek het om die pas sisteem af te skaf?— Nee, ek is van oordeel dat die kaffer 'n pas behoor te dra.

Watter voordeel is daarin vir U as hy 'n pas het?-- Wel, hy kom om werk te soek en die eerste ding wat ek vir hom vra is "waar is jou pas". Ons ondervra die kaffer en ons weet presies wie hy is. Nee, ek meendat die kaffer 'n pas moet dra

VOORSITTER: Die Magistraat het aan die hand gege dat elke kaffer 'n identifikasie portret behoor te he?—Ja, ek het gehoor wat hy gese het.

MENEER LEROUX VAN NIEKERK: Dan kan hy by U kom en U kan vir hom herken van die portret?—Ja,maar jy moet weet van waar die kaffer kom, maar ek meen dat die identifikasie portret net so goed sou wees as 'n pas.

MENEER MOSTERT: As 'n kaffer weg gaan en U kan hom nie weer terug kry nie, dan het U die reg om sy familie weg te jaag; of ons kan die posiesie so vat; as U nie meer vir 'n Kaf kaffer wil hou nie, dan kan U vir hom se dat hy moet trek; is dit nie so nie?— Ja, ek kan vir hom se dat hy moet trek.

En wat as hul nie wil gaan nie?— Die wet sal vir hom dwing om te gaan.

Weet U dat daar sulke gevalle gewees was?—Nee, ek weet n

MENEER LEROUX VAN NIEKERK: En U kan nie altyd die familie van kaffers op die plaas hou as die kaffery self weg is?—Dit

hang af. As daar klein kaffertjies is, dan kan ek natuurlik vir hulle gebruik.

DR.FOURIE: U is goed bekend met die distrikt?—Ja.

Is dit 'n gewoonte in die distrikt om jong kaffertjies te gebruik om in die kombuis te werk, of gebruik hul allemig die meide vir kombuis werk?— Ja; ek weet dat kaffers gebruik is om in die kombuis te werk.

Het dit dikwils gebeur?— Ja, tamelik.

Kan U se dat die helfte van die huiswerk op die plase deur mannelike kaffers gedoen word?—Nee, nie die huis werk nie; waar daar meide is om die werk te doen, word hul daarvi gebruik. Dit is net waar daar nie meide is dat hul die jong kaffertjies gebruik.

Ons wil weet of dit voorkom dat kaffers gebruik word om huiswerk te doen?—Ja, dit kom voor.

Is dit iets wat dikwils gebeur?—Nee, nie dikwils nie, maar waar daar nie 'n meid is, daar word die kaffers gebruik. Die vrou van die boer wil liever 'n meid he om vir haar in die his te werk as 'n kaffer.

Die algemeen gebruik is om 'n meid te he?—Ja, jy kan se dat dit die algemene gebruik is. Dit is net as noodshulp dat 'n kaffer gebruik word.

MR. HERMAN COUZYN, called and examined:

THE CHAIRMAN: You are an Attorney ?- Yes, I am an attorney, practising at Pietersburg.

I understand that recently your firm have been interested in a proposal to sell certain stands in the derelict township of the Municipality to natives ?- Yes, that is so.

That point has been referred to this Commission and we would very much like to hear your point of view ?- First of all the sale of these stands is purely a business matter. That is point 1. Secondly the Land Act by Section 8 (g) of 1913 exempted land within the Municipal area from the operation of that Act, and section 5, 2 (a) of Act 21 of 1923, as amended by Act 25 of 1930, perpetuated that exemption by allowing natives who are registered owners of properties of a rateable value of £75 or more to remain in possession of such land on condition that they are also occupiers. Now, that section is also subject to the proclamation of any municipal land under the Urban Areas Act. If no proclamation has taken place, the Urban Areas Act does not operate. There is certain machinery of course whereby the Municipal Authorities can remove or expel natives from the urban areas, undesirable natives, but where they are registered owners such natives cannot be so expelled. As far as the expropriation of property of that description is concerned, the Act, as I read it, would mean in effect that the natives must be compensated should the area be proclaimed, and should they be forced to retire to locations, native villages, or whatever proclaimed area is set aside for them. But if a native is the registered owner of a property of £75 or more he cannot be expelled despite the proclamation, because he is specially exempted. The desirability

--- I think it is perhaps the aim of the Commission to arrive at the desirability of allowing natives so to occupy land within a Municipal area. The view I take is this. First of all, in the towns throughout the Union we have a vast amount of what are termed generally detribalised natives, who have no fixed domicile and who are living in native locations or in native areas, and then you have natives who move from town to town in search of employment. They have become town natives. Perhaps they are not all detribalised, but there are thousands of natives who live in the towns and who intend to remain there. They have cut themselves adrift from their tribal lives and they are now assuming the lives of domesticated natives in the towns. For these natives I think the legislature has enacted this lawx, to cope with natives who live in towns and who have no intention of going back to any native area or farm, and I think it was necessary to control natives of that description. We have locations in many of our towns in which these natives are congregated. The conditions under which these natives live in locations I think in many instances leave much to be desired. The huts they erect, the sanitary arrangements, and so on I do not think are at all what they should be. If therefore the natives were given an opportunity of living on a portion of the Town Lands where they could acquire in their own names land to be occupied in the spirit of the Land Act and guided by the Urban Areas Act, I think you would achieve something very valuable. Because first of all there is the prior possession. The native who wanders today from town to town, always on the march, always in search of work, has now a fixed interest in a piece of land which is his own. We know that the natives of the district are very keen, as tribes or otherwise, to possess a portion of a farm.

I think the natives in the town would be just as keen to possess their Erf, because they need not at all future times remain in the ~~time~~ town - they would be able to go out to their own stands on the town lands. They intend to become citizens and to remain citizens of the town, and they would have a greater interest in the town if they had their own property; they would become fixed citizens and they would become ratepayers in the Municipal area, and they would be controllable and would not always go on the move from town to town, because their interests are where they have acquired their property, and I think that having once established an area where natives can acquire their own grounds, the advancement of those natives will follow as a result of their being constantly in touch with the European advancement. If we look at the ordinary native locations we find that they have erected hovels, but on the other hand if you go to a native township like Nancefield, Wynberg, or Lady Selborne in Pretoria, we find that where a native is allowed to acquire his own property he erects a very superior dwelling, he wants to be settled, and that what you want to see everywhere where you have natives becoming permanent residents of a town. A further argument in favour of having natives acquiring their own property is that when they are in a location the idea is merely to congregate these people for the purpose of housing them, but if you give them ground, you will find that they will take a pride and that they will develop the ground itself. You rarely find that natives in the location will plant any trees round about their houses, in fact everything is cleaned off. If you go to these other places which I have mentioned, you will see that these natives who have acquired the ground are improving the property and are living on more Europeanised standards.

There may be this argument that one should not have native landowners within a Municipality, but is it not more advisable to have a contented section of your domestic labourers concentrated in a fixed spot in your Municipality,with their own interests in that particular spot, than to have them living in the way they are doing today. If they live in locations, as they are doing today, they have no further interests, they go from one place to another, and the dangerx is that they will fall into crime. Our locations as they are today are breeding places for crime, while if you have native villages in your Municipalities, under proper control, and controllable by your Authorities, you will find that the better class of native will acquire his own land and will take a pride in it. A man who lives in the town intends remaining there, he intends settling,and as a result your population will be more easily controllable. He will be an asset, and you will be able to get at him. The spirit I think of the Legislature is to force a native back to the lands, but I doubt whether we are quite fair in insisting on his going back there. After all, if I feel that I do not want to be a farmer, why should I be forced to farm or to work on a farm? We have allowed for many hundreds of years a certain section of the natives to gravitate to the towns, they have come there and they have remained in the towns, and now you want to take them back to a sphere to which they are not accustomed. I do not think that we have any right to dictate to them how they should conduct their lives, we have no right to tell them that they must live on farms if they do not feel themselves suitable for farming conditions.

THE CHAIRMAN:
/ This Township to which you are referring, has it a name ?- Yes, it is called New Pietersburg. It is a very old township, and it has been in existence since 1903.

It was left by the previous European occupants ?- No, there were no European occupants. It was laid out and I think it was sold to a number of Pretoria men, like New Amsterdam, and like Marabastad; a lot of plots were sold to people who had never been there. One stand passed recently from a Mr. Malan in Pretoria, who had bought it in 1903 and he was quite pleased to get rid of it. He had been paying rates on it for years. It is a derelict township.

How many erven have been sold to natives ?- Very few, I think in all about 30. The area of the ground which is sold to the natives is about three times the size of the stands in the location, measuring 50 x 100 or 120. That is in the new township.

Are the natives occupying any of these stands now ?- Two of them have rendered their plans to the local Municipality for approval and the matter is under consideration at present. As a matter of fact, I may say that it has already taken some time to consider.

Do not you think that developing a township like that is likely to encourage detribalization of natives ?- I do not know; I think that the native who lives in his tribe or with his tribe is not likely to migrate simply because there are stands for sale. It is more the native in the town who will purchase ground, particularly if it is made clear to him that the only way in which he can reap the benefit is to occupy the land himself.

DR. ROBERTS: You say that the policy of the Government is that of "back to the land" ?- That is how I understand the position. That is how I read the Native Acts.

You have not got any explicit statements which have made you come to the conclusion that that is their policy ?- No, I cannot say that.

So you really cannot say that that is the ir policy, ir may not be their policy ?- No, it may not.

It may rather be to get better conditions and better accommodation for natives ?- Yes.

MR. MOSTERT: How many stands are there in this township ?- At the moment there are available about 1350, but apart from those there are still some European owners who have never occupied their stands and are never likely to occupy them. Those people are in Pretoria. There are some people who owe rates and interest on them, and one of these fine days the Municipality will hold a sale in execution.

Are there natives wanting these stands ?- Yes.

How many years do you think it will take to fill all the stands ?- Well, it is very difficult to say. A native's mind is peculiar as far as the buying of land is concerned. It has only been two months now that we have taken this matter up and numbers of natives have enquired but the local Native Commissioner was of opinion that it was not permissible for the native to acquire land there and he notified the natives that they had better beware. He set up a sort of caveat, but he has now been satisfied by his Department that the law does allow the purchase of land within a municipal boundary and they are actually purchasing now. How long it will take to dispose of those stands, that

I cannot say.

Would it be five years ?- I am afraid I could not give an opinion. We may have a batch of natives coming along any time to buy. 100 came along today, and it may be another few months before we may get any more.

Will this town be able to absorb all these natives ?- I think so, because our location --- this is merely hearsay--- is not large enough to house all the natives of this town and I understand that in the town itself there are well over 1,000 natives whom they would like in the location but for whom they have no accommodation. As far as this particular town is concerned, the situation of New Pietersburg is ideal for the purpose.

It is within the Municipal area ?- Yes, if it were not we should not be able to sell without the Governor-General's approval.

MR. LUCAS: How far is it from the centre of the town ?- About 1½ miles.

MR. LE ROUX VAN NIEKERK: To whom does this township belong at present ?- The major portion belongs to Mrs. Kirsten.

What is your connection ?- I am personally interested in the sale together with some others.

So the views you expressed are not altogether altruistic ?- As I said before, it is a business proposition in the first place.

Have you visited some of the Municipal locations in Johannesburg and Pretoria ?- Yes, I have been through them.

And would you say that the natives are not living cleanly there and are not contented ?- Well, I can only judge from the reports in the newspapers as far as crime is

concerned. One often reads that Johannesburg magistrates have to contend with so many hundreds of cases every day. I put this down to location life, because I understand that the life in these locations is a loose sort of a life.

They can be expelled from the location and put out. There is a large part of Johannesburg which has not been brought under the Urban Areas Act ?- Is that so?

MR. LUCAS: Generally in locations there is no security of tenure ?- No, that is so, and if a native could buy it would mean that he would have a pride of possession and it would also increase his status.

MR. LE ROUX VAN NIEKERK: On the other hand, no native is turned out from his dwelling in the location if he pays his rates ?- No, that is so; he hires from the Municipality.

You say that there is not sufficient accommodation here ?- That is so.

Under the Urban Areas Act the Government can make a Municipality provide additional accommodation ?- Yes, the Government can force the Municipality to proclaim further ground.

Now, if the natives bought land from the owners of that township would it be possible to sell to a white man again ?- Yes; the Natives Land Act does not affect land under the control of any Municipality or Village Management Board.

Is not there the danger that these natives may be exploited in the towns? A low class of white people may come in among the natives and buy plots from them ?- It is hardly likely that the natives will sell for less than they have given.

But say that they are forced to sell and a poor class of white man comes in ?- Well, it is hardly likely that

any white man will buy in a native village. As a matter of fact, you could have it declared a native village, so that no white man would be able to buy.

THE CHAIRMAN: Assuming the local authority got power under the Act to prevent natives from living in a place like that, it would put the natives in a peculiar position - it would put them in the position of being compulsory absentee landlords ?- No. If they are registered owners at the time when a particular area is proclaimed under the Urban Areas Act they cannot be expelled from their psoperty if such property is of a rateable value of £75 or more, and they are in occupation. The sting of the matter comes here. They must be in actual occupation, so that you would not have a native buying up a whole row of stands and letting them out. He must himself occupy,and so you get your desirable native living on his own property.

As soon as he does not occupy he is an absentee landlord ?- He cannot be.

If he does not occupy ?- He can occupy his own land.

And if he can no longer occupy?-Well then he must be compensated. If you are going to expel the man from the land ---

But say he goes away ?- The Act makes provision that he must be compensated.

Say a man has land here and he has to go to Johannesburg for reasons of his own. He has land here which he cannot occupy and which another native cannot occupy ?- Then he is the owner of land which is unoccupied.

And which the local authority can expropriate. It creates a peculiar position ?- It is private property. It is the same with the European . If I have land in Pretoria and I reside in Pietersburg, what harm is there?

MR. LE ROUX VAN NIEKERK: But you can lease your property and that man cannot ?- That is so.

MR. MOSTERT: How many stands have been sold in the Township ?- They were all sold by the owner in 1903.

Are there many held by these people who bought them in 1903 ?- Mrs.Kirsten is the largest owner. She virtually owns the lot.

Are there any other owners ?- Not in Pietersburg. There are people who purchased but left their property lying there.

All the owners today are Europeans ?- Yes.

MR. LUCAS: How much are these stands sold at ?- £20 per stand.

MAJOR ANDERSON: There would be nothing to prevent transfer ?- No, transfer has been effected to one of these natives who bought.

Could not this place be bought for speculative purposes ?- There is nothing to prevent that.

MR. LUCAS: What is the rateable value of the land there ?- I have no idea.

THE COMMISSION at 3.15 p.m., ADJOURNED UNTIL WEDNESDAY, AUGUST 13th, at BARBERTON.

Dr. Roberts [475-1]

NATIVE ECONOMIC COMMISSION. 20320

BARBERTON, TUESDAY, 11th AUGUST, 1930.

Chief MASOI: I have heard what you have said, and am satisfied, and now want to reply. In regard to several complaints we have : it is a good thing that you have come here, because there are many complaints that we wish to lay before you, and we hope we will understand each other nicely.

It is not a good thing that the people are so mixed up; there should be a line between the people; they should be divided up and not mixed together. The Government is not ruling well, because cattle are not being allowed to go where we want them to go, and the grass is dying out.

Chairman: Why is the grass dying out ?- It is on account of the dipping operations These things hurt us. The cattle are dying out, and we are not able to plough very well, all on account of the dipping operations. If you could put an end to all these difficulties - cattle dying and the grass dying out - we would be very glad.

CHAIRMAN: Why do you complain of the dipping regulations?- We complain about the dipping of cattle, because when we drive the cattle to the dip, one cow runs away from the herd and then we arrive at the dip without this cow, and then we get fined for not dipping this particular beast.

Another thing is that we are very congested. We do not get any Crown Lands, and there is no grazing for the cattle owing to congestion of the Natives living so close together.

DR. ROBERTS: (They are not living in direct Native areas, but in potential areas). To whom do you owe allegiance ?- I am not under Sekukuni and do not pay tribute to him. The people come from Sekukuniland, but are not under him. I am independent.

There are many other things, but I cannot finish them all.

THE CHAIRMAN: You must not hesitate to say what you want to say. We have asked you specially to come and say these things and you must speak your heart.

Chief MASOI: It is a long time that we have been speaking about these various difficulties among ourselves, and we have already sent to Pretoria about these things. We have spoken ~~to~~ through the Native Commissioner to Pretoria about various grievances and the answer has come that these grievances will be looked into, but so far nothing has been done. We try and lay our grievances before the Native Commissioner, and a message is sent to Pretoria, but no answer comes. Why is it ? It hurts us very much indeed. The difficulties are (1) general question of dipping; (2) congestion - we haven't got enough land, we are paying money (£1) and what do we see for it - nothing. We have all this trouble about the dipping and still have to pay money for all our trouble. We get no satisfaction when we complain.

THE CHAIRMAN: Do you use ploughs for breaking your land ?- Yes, we use European ploughs.

Do you use any other European implements ?- No.

How deep do your plough ? - About 8 inches, but usually less than that.

Do you put kraal manure on the lands ?- No. Do you know kraal manure makes the mealies grow better ? We know, but do not use it? it is not the custom.

Have you trees and bush in the country ?- Yes, many trees and bushes. Do you dig out the roots of the trees ? No. Have you any particular reason for wanting to leave stumps in the ground ? We are used to it; it is the custom.

CHAIRMAN: In cultivating land, what share of the work do men do ?- Only the men work. Women do not work with the European ploughs or with oxen. There again is my complaint, we haven't got oxen because they are destroyed.

Do the women every plough ? Yes, when the men are away, and when there are no men the women must plough because they have to look after the children. The men do not do any other work except ploughing.

In building huts, do the men do any work?- Yes, of course they do. Women help in thatching the roof and plaster the walls. The young men or boys do the milking; our people do not let the women milk. Do you make clay pots ? Only some of us know how to make pots - there is a family of pot-makers in each village; but only the women do this work.

MAJOR ANDERSON: Have you ever had east coast fever among your cattle ? Yes, there has been east coast fever.

Do you know what causes it - that it is caused by ticks ?- We do not believe about the ticks. Why do they always say to us "Dip, dip, dip", and it is no use ?

Mr. MOSTERT: How many able-bodied men have you got ?- The Native Commissioner knows; he writes down all the numbers. I cannot count; - probably several hundred.

Mr. LUCAS: Do many of your men go out to work on the mines or on the farms ?- Yes, heaps and heaps go to Johannesburg and all places; about 90 of them in a year.

Do they come back from time to time ? No.

What happens to them ?- That is a matter of the white people; they have been siezed (i.e. spoint) by the white people.

Do they remain in Johannesburg, or do they go to other towns ?- We do not know anything about these people; we never hear anything from them.

Mr. MOSTERT: Do you resent the idea of their staying away ?- We do not like the idea of their going, but do not actually resent it; it is their affair and we cannot stop them.

Mr. LUCAS: In that way, do you lose some men every year from your tribe ?- Some of them do come back after a time, they do not utterly leave me.

Do any of them take their wives from here ?- It is only unmarried men who usually go away, and those that have wives usually come back, but never take their wives with them.

Have any gone to work on farms in the neighbourhood ?- Yes, quite a number. Do they keep in touch with the tribe ?- They do, as a rule, keep coming back, and keep in some touch - they send news. Under what conditions do they live on these farms ?- Some of them, when they go out among white people, work six months, and others work three months. They do not get wages as a rule. Do they work six months in return for being on the land ? It is the law that the white people say "If a man wants to come and live on my farm he has got to work for me for either three or six months". If they live on a farm under those conditions, do the wives and children also have to work ? Many of them make the wives and children work as well, because the white people have no mercy.

Mr. MOSTERT: You were speaking of demarcation of ground in the location. Would you like the Government to make such a demarcation where the grazing is separate from the ploughing area ?- If you do that sort of thing we would have to submit, but I do not see the good of it.

Mr. Mostert: The way the Natives plough now, - wouldn't you like it better to square off each man's plot ? You could still let each wife plough her own plot ?- I do not think there would be enough land to do that kind of thing; besides, if you do that, you give one man land and he will want to make/full use of it and be able to make use of more land than you would give him, whereas another man would not make use of the land you give him.

Is each man now allowed to take as much land as he wants ?- No, but I give them the land I think they can use.

If the land was marked out according to his wishes, ~~it~~ that each man should have so much land, it would be exactly what I mean - each Native gets his own land. -- If you do that, of course we wont say anything. What can we say ? But I still dont think the land will hold out. We haven't got enough land for the fancy schemes you are proposing. We haven't got enough land and it is your fault. We live on the land and haven't got enough to live on.

What is the average crop you get per morgen - mealies and kaffir-corn ?- Of course you know that mealies go in years; one year there is a good harvest and one a bad harvest, and in any case whether the harvest is good or bad we do not count the bags. I do not know if it is 10, 20, or 30 bags.

DR: ROBERTS: Are there any schools in your district ?- Any Government schools ?- No. There is a Missionary, but no church. Have you never thought of having a school ?- How can I think of such a thing, I am a poor man. I would like to have a school but there is no place for one.

Mr. van NIEKERK: Are you living on Government land ?- Yes.

Dr. FOURIE: What do you mean by the people should be divided?- The thing is that the people are so scattered and it is not possible to keep order among them when they are so mixed. There are some that belong to ~~him~~ me, and some that don't. There are so many tribes, and it gives a lot of trouble keeping order. Yes, there is some trouble among the people.

CHAIRMAN: With regard to the division of land, which has been explained. The white man has found that if he puts his land in squares next to each other, there is not so much waste. -- Yes, I understand. The white man can get richer, and more mealies out of his soil because he farms better. -- They have got money, they can do it.
A lot of the work has been done by working without money, e.g. taking kraal manure on to the land. It is not the Natives' customs to do it, but it is the white man's custom and therefore he gets more grain.

CHIEF MDOULI agrees with what Chief Masoi has said, and has nothing else to add.

[475-7]

NATIVE ECONOMIC COMMISSION.

BARBERTON, WEDNESDAY, 13th AUGUST, 1930.

CHAIRMAN: Are any of you prepared to make a statement on behalf of the Natives of the location on matters which you wish to bring to the notice of this Commission?

(Witness) DONALD LABASE: Yes. (Statement handed in).

CHAIRMAN: You mention here that you pay 10/- to 12/6 per hut or house. Is that a house built by the Municipality and rented by you ?- Yes, it is for the houses built by the Municipality for the servants of the ratepayers of this town. Natives in the location are not allowed to build their own houses. The houses are all built of iron; they are not lined with wood inside; there are two rooms, 12' x 12' - only some have kitchens. Those with kitchens are 12/6, the others are 10/-.

What services do you get in the location for that ?- There are water pipes in the location, but only a few taps at convenient places. How many families live in the location ?- I don't know.

What wages are paid here ?- Those who work in houses get 30/- to 40/- a month; boys working in stores and shops get 1/8 to 2/- a day; kitchen boys get food and quarters. Some shop boys get food themselves and some get it from their masters. Are there many Natives in garages ?- I do not know much about that. What other capacities are there in which Natives work ? Some work in gardens, and others are carpenters' labourers. They get 3/- a day, but have to get their own food. Builders' labourers get 1/8 to 2/- a day.

Is there a separate Native Hospital ?- There are Native wards in the local hospital. It is run by the Municipality - the charge is 3/- a day.

Chairman: Have any applications been made to the Municipality to carry on trade in the location ? Yes, but they have been refused, because the by-laws for the location are that no Natives are allowed to carry on business there. Is any business carried on by anybody else ?- e.g. Indians ?- The Indian location is separate. What sort of trade do they apply for ?- They like to put up stores to sell Native goods. Yes, some of the Natives have money to start stores.

Mr. MOSTERT: You say you have to pay 3/- a day at the hospital; if you haven't got the money ~~xxxxxx~~ are you forced to pay ? If I am sick I am forced to pay because I cannot sleep free - while I am there I must pay; they do not take anybody that cannot pay 3/-. It is very hard to keep anyone that is sick in the location.

Dr. ROBERTS: You say you are under the Municipality and are not allowed to trade ?- Yes. It is the by-laws that are against you.

Mr. van NIEKERK: Do you pay for visitors ? Yes, we pay 3/6 for 14 days. Do you consider that much ? Yes. If a man has a house, must he pay for a visitor ?- Yes. Don't you think a rise from 2/- to 5/- is too much in one jump ?- The expenses are too much for us. Of course 5/- is too much, but the expenses are also too much to pay. You have no WaitingRoom at the Station. Is there no place at all where the Natives can sit ?- We have a bench under a tree.

Mr. LUCAS: Do the wives of the Natives in the Location go out to work ?- Yes, they do washing for the white people. They take it to the location. How much do they earn ?- Various prices, from 12/6 to 25/- a month, and they have to pay 2/6 for three months to the municipality for water. Do those who wash buy their own soap ? Yes.

Mr. LUCAS: Is there a school in the location ?- No, it is in the town; all the children in the location go to school.

Have you any right to graze cattle in the location ?- No, but we have the right to run cattle on the town lands. There is no room in the location to make gardens; it all belongs to the municipality.

MAJOR ANDERSON: Are you not allowed to build anything there yourself ? No.

Mr. LUCAS: Are there any Natives in the location who have nowhere else to go ? No. One Native in the location has a shoemakers shop about 3 miles from town. Are they all broken away from their tribes ? There is a Chief, but he is not there himself. He is away on a private farm and has no room to take anybody else.

Dr. ROBERTS: What is your occupation ?- I am a teacher. My salary is £5. a month.

Mr. van NIEKERK: If the salary of the Natives were raised to 5/- a day that would be £7.10.0 a month ?- Our living now is very hard; the wages are very low (less). These people are all Christians and the Government does not allow them to brew any beer. They have to do it because they can't support their families on 1/- to 2/- a day. Now if the Government can raise their wages to 5/-, they can't do such things being Christian people and the Church laws do not allow them to do such things.

Wouldn't 3/- a day be enough ?- For all these expenses it is not enough at all.

Is there much beer brewing going on ?- Yes, very much. The Government is trying to stop it but can't because these Natives are suffering

Who buys the beer ?- Natives.

You say the Natives can't live on 1/8 a day, then who buys the beer ?- The Natives who are not married and the mine boys. They cannot do without drink. Their/...

Their last penny they have to spend in drinks and take their last shilling to buy beer.

Mr. LUCAS: Do the mine boys get food at the mines ?- Yes. They earn 1/4 to 1/8 a day. The people who work in the houses and the mine boys spend their money on beer. They have wives at home.

[475-11]

(Barberton).

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NATIVE ECONOMIC COMMISSION.

SEVENTH PUBLIC SITTING.

BARBERTON, AUGUST 13th, 1930, 9.30 a.m.

PRESENT:

Dr. J.E. Holloway (Chairman),
Major R.W. Anderson. Dr. A.W. Roberts.
Mr. F.A.W. Lucas, K.C. Senator P.W.le Roux van Niekerk.
Mr. A.M.Mostert. Dr. H.C.M. Fourie.
Professor G.P. Lestrade(attended at the request of the Commission).
Mr. C. Faye, Secretary.

MINUTES OF EVIDENCE.

(1) LOBASI.
(2) SOLOMON NGWANDI.
(3) JOHANNES TEMBA.
(4) REV. PETER JOHN MTI, called and examined.

~~called and examined.~~

DR. ROBERTS: How many children are there in your school ?- (LOBASI): 60 children.

How many teachers?- About two.

A woman and yourself ?- Yes.

Do the children attend well ?- Yes, there is an attendance generally of fifty to fifty-five.

MR. LUCAS: Is there any arrangement made in the location for games - recreation ?- For tennis. (SOLOMON NGWANDI): I want to say something about the arrangement of games in the location. There is no arrangement for native sports in the location. Even in connection with the tennis we had there we had to work very hard. We applied to the Municipality to make us a tennis court, for which we would pay the cost, but the reply came that they were themselves short

of workers. So we get no ground sports in the location.

You have not got time because of your own work, to go and prepare the ground ?- Yes. We begin our work about 7 o'clock, and do not come home till sundown.

What is your work ?- I am a teacher.

Where do you teach ?- In the Wesleyan Church.

The Wesleyan Church School ?- Yes.

How many children have you ?- 74.

How many teachers ?- Two teachers.

You and another ?- Yes; both males.

How many other schools are there in Barberton for natives ?- In town here there are two schools.

A Government school and yours ?- Mine is a Government school; the other is a private school.

MR. LE ROUX VAN NIEKERK: What have you to say about native education ?- (Johannes Temba): On the subject of primary education for our people, I want to say I consider that in the first place it should be free for our people, secondly that it should be compulsory in the urban areas and native reserves.

You do not include the farms ?- I do not include the farms. I think it is very strange that this has not been done by the Government, whereas as a matter of fact the Indians and coloured people have already got free education. There is another point. Although the Indian and coloured teachers have the same qualifications which have been taken by our native teachers, yet these Indian and coloured teachers are getting more than our native teachers. Also, with regard to the matter of land tenure for our native people; I think that in every town there should be some land set apart so that the natives, if they can afford it, will be able to buy some plots there in order to improve the social

conditions of the people. I do not want to say more than that. I have got a lot that I could say, but I think Mr. Lestrade has covered all the points I want to make. I quite agree that the living conditions of our people in these locations are very hard, in view of the high prices of commodities and the food they have to get.

Have you any knowledge of this beer drinking that is going on ?- I got a notice that it is the hard conditions of our people that presses them to brew this kaffir beer.

One of your delegates asked that wages should be raised to 5/-. Do you know that if the natives were to earn 5/- instead of 3/-, they would buy and brew less beer?- I believe so; I believe it will tend towards their moral improvement in many ways.

Is not beer drinking a sort of second nature with the native; does he not look upon it as something he must have as part of his food ?- Well, we are fighting against that which I think is the nature of everybody; I do not think it is peculiar to the natives.

It would be peculiar to the natives, but if ~~xxx~~ the wages of these natives were raised do you think they would buy more beer, or buy less ?- I could not say definitely, but I think they would not contravene the bye-laws of the town or of the Government if they could afford to support their families in a decent way.

Is it usual for them to go into the location to brew the beer, or is it the wives of the men? Does your wife brew beer ?- (Lobasi): No.

Who brews it?- Some people in the town here.

Are they loose women, who come from outside ?- They come from outside; they come specially for that; they live in the location.

Yes, I know. Have they got husbands there ?- Yes,

but their husbands are getting very small wages; they cannot afford the expenses, so they are trying to get money in that way.

DR. FOURIE: Are there many Swazis in the locations ?- Yes. (Solomon Ngwandi): They have got much money. The woman will brew the beer for her husband and herself. They may brew it, because they call it their own national food.

DR. ROBERTS: You say you would like to see compulsory education introduced. Have you any idea of the standard up to which you would compel pupils to attend ?- (Rev. Peter John Mti): Up to standard IV would be a good thing.

And you would have it not only in the locations but also in the Reserves ?- Yes.

Do not you think it would be difficult to put that into effect at once ?- If the Government would move in the matter there would be no difficulty in us starting at once.

There is a difficulty at present in paying teachers' salaries. Do not you think to bring in a large scheme of compulsory education would be difficult ?- I do not know how much funds the Government has.

Have you anything in your mind as to why you would exclude the farms ?- The natives who are there are at the mercy of the landlords.

Leaving that. Do they not need education ?- They need it undoubtedly.

Then why should you exclude them ?- I only exclude them because I cannot speak for them, as they are at the mercy of the landlord.

You speak for all the natives. Why should you exclude them ?- The conditions on the farms was my difficulty.

Do not you think they could do with it there quite as much as in the towns ?- Yes.

MR. LE ROUX VAN NIEKERK: You see, it is difficult to

have compulsory education on the farms ?- Yes.

DR. ROBERTS: You say that Indian and coloured teachers have larger salaries than your two friends here ?- Yes.

That is only very recently; it has not always been so; it is only recently ?- Yes, quite so.

So it is not a constant thing; some years ago the native was better paid ?- Quite so.

DR. FOURIE: How big are the stands in the location ?- (Lobasi): Some are 50 x 100, and others 50 x 50; but they are cut off now; there is no ground at all with which to do anything. Even for children to play in the yard there is no ground at all. We have made our complaint to the Municipality, but they refused to have anything to do with it.

MR. LUCAS: Mr. Mti, are all the natives in the locations detribalised; have they lost their chiefs or left their chiefs ?- (Rev.Mti): I should say the majority of them have been detribalised for a long time.

They do not have anything to do with their chiefs ?- I could not say all of them.

Which part do you come from ?- The Cape Province.

Have you been here long ?- Over twenty years.

In Barberton ?- No, in the Transvaal.

In Barberton ?- Five months.

THE CHAIRMAN: Lobasi, you stated that you want a place for a location where you can erect your own buildings ?- (Lobasi): Yes.

Would you want to buy the land for yourselves ?- We would be very pleased.

And build your own buildings on that ?- Yes.

That takes a great deal of money. Are there natives in the location who could afford to pay that money ?- They could try their level best; the cost of living at present is very high.

They would require some way of paying off the value ?-

?- Yes.

You are not speaking of natives who want to buy land like that immediately ?- I speak on behalf of them.

Are there individual natives in the location now who could buy land straight away if offered ?- Yes.

There are such natives ?- Yes.

How can they be better off than the others with the wages they get ?- They can buy on terms; they cannot afford cash.

If you buy land on terms you have to have some cash to start with ?- Yes.

Generally at least a fifth, and sometimes a third of the price ?- Yes.

Are there natives in the location who could pay so much ?- Yes.

They could put that money aside ?- Yes. Others have raised lobola; they have kept their money for such things, because they see the living is worse.

Would you say all the natives in the location are Christians ?- Yes.

Do they still pay lobola ?- That is native law. Even myself, I do not like to have a wife without paying anything, because it is our law.

You are a Christian ?- Yes.

And you pay lobola for your wife ?- Yes, to please the parents.

DR. FOURIE: To which church do you belong ?- The Wesleyan Church.

Do they acknowledge the lobola ?- Yes.

DR. ROBERTS: Is that so, Mr. Mti, that they acknowledge it ?- No Sir, it is not recognised in our church. Of course, it is going on, but not with the recognition of the Ministers. I will admit that it goes on in underhand

ways, but we do not recognise it.

MR. LUCAS: What is your objection to it ?- There are a lot of things, You know the history of our people. You know that sometimes women were sold against their will.

But that is not necessary. I just want to know why your church has not recognised it ?- There are so many things, and that is one thing; if we recognised that, it would be deteriorating the conditions of our people.

MR. CHAIRMAN: How could it deteriorate the conditions of your people; your own people recognise that as a custom, do they not ?- They abuse it, that is the reason. We as a church must stand against it - because it is abused so many times.

How do they abuse it ?- They sell these girls to the young men against their will sometimes.

DR. FOURIE: Do you call the lobola system a system that is equal to selling ?- I do not say that. It is only when it is done against the will of the party concerned that it looks like selling. I do not look upon it in the proper sense of selling.

CHAIRMAN: You say that cattle which come in for lobola can be used to pay for ground like that. Now, is it permissible to use all the cattle for that purpose ?- (Lobasi): As soon as they receive this cattle some of them sell them; they have no need to keep them.

That is not the question. Does your native law allow a man to sell cattle he gets for lobola in order to buy land with it ?- Our native law says if you have bought these cattle and they belong to you you can do what you like with them. You speak to your sons.

Do you have first of all to speak to your sons; you cannot do what you like with them?- You have to consider the matter with your people.

You must speak to your sons about it first ?- Yes. (Rev. Mti): According to our custom, they can be replaced if a man has disposed of them.

But it is permissible to sell the cattle and buy land with it ?- Yes, undoubtedly.

May the father do that without the consent of other people ?- Well, he can sell them, or simply do it in order to conduct his business, with a view to eventually replacing those cattle.

DR. ROBERTS: Under native law the cattle are not his ?- Quite true. He is responsible for them.

They are not his ?-. No.

He is simply keeping them for the family ?- Quite so. He is responsible, and if at any time he is able to replace them he can do so.

CHAIRMAN: Have you anything to say ?- (Johannes Temba): I wish to represent on behalf of myself, and others similarly placed, Sir, that here in the location of the Barberton Municipality we are hedged in by restrictions. For example, we are not allowed to work for ourselves in the location here. Furthermore, the location is the private property of the location authorities; it is not owned by us who live there. That is burdensome. If a resident in the location is visited by a relative or friend, he has to pay for the accommodation of that visitor. When the child of an occupier grows up that child is required to leave its parents. Those are grievances of ours. So far as I have been able to understand, I support those who have already spoken. I think they have enlarged a good deal on points on which I might have been able to touch, but not so well as they.

MR. LUCAS: What work do you do ?- I work at the Ice Works.

What sort of work do you do there ?- We look after

the electric controls for the making of the ice.

What wages do you get ?- I am paid £5 a month.

MR. LE ROUX VAN NIEKERK: Have you to supply your own food ?- Yes.

What do the other natives who work in the factory earn ?- I am alone there.

MR. LUCAS: Are there any nativem employers in Barberton; men who work for themselves and have somebody else working for them ?- (Lobasi): No, Sir.

No native builders or carpenters ?- No.

You have told us about a shoemaker outside ?- Yes.

Are there any inside the town ?- No, Sir. I would like to say a few words about our Swazi Native Chief here. There are some natives coming from the farms to whom I would like the Government to give a piece of land, because now these people come to the location here, and they cannot get work in town. If their chief got a place these people say they could live with him.

Where is the chief ?- Near ~~xxxpxxhoek~~ Kaapschehoop.

You say his people come into town ?- Some of them are coming into town, and it is very hard for them to get work here; others say they would like to send their children to town here.

Why do you say they want to come into town ?- Because there are no places on the farms outside on which to reside; they are all private farms. If our chief could have a place from the Government they would do their best to buy it.

DR. ROBERTS: You mean, the Chief wants a place where he can gather his people at his feet ?- Yes.

The CHAIRMAN: Which chief is this ?- Chief Mhola.

DR. FOURIE: His tribe ?- Swazi.

MAJOR ANDERSON: How many people has he got ?- The Native Commissioner would know about that; I do not know.

MR. LUCAS: Is there anything else you wish to tell us about ?- No, Sir, thank you.

MR. GIDEON WIKSTROM, called and examined.

THE CHAIRMAN: You are a Missionary of the Swedish Alliance Mission ?- Yes.

Do you wish to read the terms of your letter ?- Perhaps you would read it, and if there is any question you wish to put to me, I will answer it. I am not so very good at English reading.

The witness submitted the following statement:-

"The Native Economic Commission, Barberton.

Sirs,

Appreciating the existence of the above Commission, I wish to take the opportunity to place before you a Missionary's views regarding Native Education in this District, this with reference to section 4 of the items to be inquired into by the Commission - "Revenue received by the natives and expenditure necessitated by their presence. "

"It should be noted in the first instance that the Natives of this District are, as a whole, in a very low and backward state compared with natives in most other districts in the Transvaal. And this is only natural since comparatively little has been done for their welfare. Today thousands of children in this District grow up to men and women without receiving even in the smallest degree any education whatever. This matter must be taken up seriously.

"There are some three or four Missionary Societies working in this district, each doing its best, but they can do but little in the way of keeping schools for the natives, owing to financial difficulties. It should also be borne in mind that these societies are altogether

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"There are some three or four Missionary Societies working in this district, each doing its best, but they can do but little in the way of keeping schools for the natives, owing to financial difficulties. It should also be borne in mind that these societies are altogether

"supported by voluntarily contributed means abroad for the spiritual welfare of the natives, so that the ordinary schools must come in the second place. Therefore, if any improvement is to be effected in this respect, it must come from the Government.

The revenue received from the natives in this district should be a fairly respectable amount (beside poll taxes other taxes as grazing fees, etc., are paid in native areas) and although the writer cannot produce any figures at the moment it seems as if the returns received by the natives in the way of education is hardly proportional as far as this district is concerned.

To the writer's knowledge there are only three schools in the whole of the Low Veld that receive any Government grant, that is, one teacher in each of these schools is paid by the Government. In the White River Ward there are some four or five schools receiving equal grants and one or two near Kaapschehoop, also one school in Barberton. This is as far as the writer knows all that is paid out for native education here. The writer has been struggling hard during the last 14 years trying to maintain some schools on the Mission's expense. Again and again we have applied to the Government for grants but always received replies to the effect that no funds were available. Beside the school we have in town, which is not aided by the Government, we have some 15 outstations in the District, supervised by the writer. On eight of these places we have started schools, where teachers were employed beside the Evangelists in charge of the stations, but we have been compelled to close down most of these schools since the Mission was unable to support the teachers. We have now three schools left, which we are trying hard to keep up on Mission funds, and we receive Government grant only for

"one school in this district.

At the close of a circuit court in Barberton recently the jddge remarked on the savageness of natives in this particular district and went so far as to suggest that some stricter laws be made and enforced specially for this district. These remarks really support our views expressed here, namely, that this part of the country is in a particularxy need of assistance in putting the natives on a higher level. We think that the Government should consider this seriously and make an effort to meet our applications for more registered schools.

I wish it were possible for me to take the Commission out in the country and show the difference in life amongst the natives where those little schools exist and where there are no schools.

Trusting that these remarks will in some way enlighten the Commission on the existing conditions amongst the natives in this district and that its influence will be used in an effort to get support for more teachers, so that we instead of closing down the schools we already have shall be able to start some more."

THE CHAIRMAN: These schools maintained by your missions; are they carried on by Europeans or native teachers ?- Native teachers.

Are those teachers trained by yourself or elsewhere ?- Mostly in Natal. We have not got high schools really; we only have the ordinary schools. We generally get our teachers from Natal, from the Institution there.

Have you a seminary ?- No, just an ordinary school, taking up to Stand VI, and ~~the~~ occasionally the brightest of these children we take out to start school when they get through. We shall have to have a certificated teacher; we have no

we have no certificated teachers of our own.

You said the natives are backward in this district. The evidence which we obtained from some chiefs yesterday seemed to show that they ploughed deeper than natives do in other parts that we visited. I wonder whether you can express an opinion as to whether that is actually the case ?- I have no idea; I have not heard of anything like that.

When you speak of your own natives, are you referring particularly to Swazis ?-, Yes.

Your Mission is entirely amongst the Swazis ?- Yes.

PROFESSOR LESTRADE: Are you in the Union ?- Yes.

In Barberton District ?- Yes.

Where roughly are your mission stations ?- We have about fifty different stations all over the district; down in the low veld and on different farms. The difficulty today is to get Government support for the teachers.

THE CHAIRMAN: By whom are those fifty stations run in other respects ?- We have an Evangelist on each of these stations who is paid by the Mission.

A native evangelist ?- Yes.

Are you the only white man in charge of this work ?- Yes. Of course, we have more stations in Bimelo, Piet Retief, and other places. We have a Mission at White River as well.

I take it you are aware that when the Government supports a school it insists on a certificated teacher ?- No, they really do not. It is up to the Superintendent to say whether he wants a certificated or uncertificated teacher. The Government have no schools themselves. The Mission have to erect the schools and find a teacher. They support the teacher. So that there is quite a large income from this district, and I think we should receive a little more in the way of wages for the teachers, so that

these schools we have started we should be able to maintain. We cannot do it on Mission funds. It is really a matter that should be given support to.

Are there other Missions here ?- Yes, there are three or four societies, as I say; you have for instance the Wesleyan. As you know, the white minister of the Wesleyan Church is for the whites; but they also have a native minister.

MR. LE ROUX VAN NIEKERK: Are there other missions ?- We have a Swedish Mission down at Komatiepoort,which is really not the same mission as I belong to, but we co-operate; although there are two different names we co-operate. A mission has started at Nelspruit, but until recently they only had one Missionary there.. I think they call it the Pentecostal Mission, or something of that sort. They started about a year or so ago. That is as far as missions go. Then there are small independent native churches; what they call the Ethiopian Churches.

Can you tell me what grant you get for native teachers ? - how much altogether; do you get a lump sum ?- I could not say; I think there are some eight or nine schools with one teacher in each. You could figure it out, but it is a very small sum compared with their income.

It would be about £400 ?- Yes. They are mostly uncertificated teachers and they only receive £2.10.0. per month.

The other missions; have they many schools or teachers ?- We have only the one school. I have worked very hard for fourteen years to get schools but have never been able to get support. That is my complaint. We get so little encouragement from the Government.

How many schools have you had to close down?- Five schools.

MR. LUCAS: Because you did not get any grant ?- Yes. We tried and finally were compelled to close down.

DR. ROBERTS: So you must have a large number of schools in this district that are not recognised by the Government?- We had to close them down. We have four schools; one is registered and the others are not. We shall have to close down the others if we do not get support.

MR. MOSTERT: Are your schools inspected by the Government Inspector ?- No; only ~~kx~~ the registered schools. They do not take notice of other schools. When they get registered they send the inspector along.

Those schools that are registered are inspected ?- Yes, they are supposed to be inspected.

Are they inspected ?- Certain schools outside perhaps it will take a year or two before they receive an inspector - like the low veld and Komatipoort.

MR. LUCAS: You said you would like the Commission to see the difference between the conditions where there are schools and where there are not ?- Yes.

Could you tell us what those differences are, as you see them ?- There are so many differences. When I started work at the Komati Valley eight or nine years ago they had never seen a missionary; they were just savages. If you go up there today you will see better houses built and when you go into the houses you will find them clean; you will find a clean bed. I was there the other day and was surprised to find the sheets of the beds and so on as clean as those in any white man's house. I was surprised, because they were in an awful state some years ago; it was really heartbreaking.

MR. LE ROUX VAN NIEKERK: These natives you are speaking about now; were they educated by you or is it

just mission work ?- It is mission work. We had a school there. The children got a little bit of education. The elders got no education, except in Christianity.

MR. LUCAS: Have you noticed any changes besides the changes in their houses ?- No; it is mostly in religious ways of course. Of course, it is private farm land and we go very little there.

MR. MOSTERT: Do you teach them trades ?- We do not. The difficulty is to get the ground for it. As it is, we buy a farm. I understand that was for a number of natives there; only a certain number were supposed to work on the farms. I do not know whether it is correct. We have been intending to put up a school at White River but have been told we can only have so many families there - and it would not pay us.

But other trades, such as carpenter's work ?- We have started it quite recently. Of course, my station in town here is not suitable for a school of that kind. It is fifty miles from White River; we have a mission station and missionary and we teach them carpentry work there. That was supposed to develop into a real industrial school.

Is the intention still to develop it into an industrial school ?- We are just inquiring about these things, but we are allowed to keep only a certain number of natives on the farm.

Take the valley you were telling us about - seven or eight miles from here; do you know the conditions under which the natives live in respect to the land-owner - the farmer ?- Yes, I think so.

What are they ?- They used to belong to Moodie's Company before. Now lately the farm has been bought by Mr. Andrews in town here, and they have to work on his farm,

and he pays them. I do not think the old system of working for three months has been done away with; each one works there and he pays them.

Is that the usual thing in this district ?- In some places; mostly amongst the newcomer farmers, energetic farmers; they like that way, and the natives too, I think; but there are also some farmers where they have to work three months.

You say the natives like that better than being paid wages the whole year ?- Those farms that do that do not seem to have any lack of labour.

You say the natives on that particular farm are very well off; would that help your work, to get them to live in a more civilised way - better houses ?- Yes, that is one of our best out-stations - up the mountain. They seem to be better off than other places. Then they in turn are able to contribute a little bit to the church, and that money is spent on teachers. The money we get from overseas we are hardly justified in using for educational purposes; it is really to pay Evangelists, but the natives on all the out-stations are supposed to contribute to the church. They do quite well in some places and in some places less. That money is used of course for teachers, and it is not enough.

The Swedish Mission outside Roodepoort, near Johannesburg; is that connect with you ?- No, that is the Swedish State Church.

It has nothing to do with you ?- No, not in a way.

You send boys there ?- They have a school at Dundee; we used to send boys there.

The station outside Roodepoort I am talking about ?- They had the same church at Dundee; we used to send to Dundee.

To come back to what you said about Komati Valley; is the change you described there taking place in the other out-stations ?- Yes, more or less. It is more evident in some places than others. It very much depends on the person we place there, what we call the Evangelist. If he himself is a good man and has a good wife he can do good work, better than even the Missionary can do.

What changes have you noticed in the character of the people in the district that you deal with; are they more industrious ?- You mean amongst the Christians?

Does their influence show on the people outside; people who are not Christianised ?- I think so; it may be a matter of opinion,

Do they become more industrious and regular in their habits ?- Yes; it all depends on the Evangelist. If he plants a few flowers and trees and so on, this little place becomes a beautiful place. The natives have not things like that, and it appeals to them and they try to take it up in their own homes. I have found that some places that they have started to plant shrubs and things like that to beautify the place. You will find it on the High Veld. The houses of the natives down here are simply awful. The conditions have been better lately and they have tried to plant a few things, which has shown me the influence is good. I would like to mention one thing,- the difficulty in towns - about education; the regulations at present say, if there is a school registered, another school will not be registered within three miles. I think it should be more in country places and should not apply to towns. We have quite a number of Christians and naturally they will send their children to the school or church to which they belong. It is a pity it is not a Government school. But there are no Government schools in the

Transvaal; they are all denominational. If there is a school registered here (indicating), we could not get ourselves registered because there is a school within three miles. This school, say, has thirty children, the Government puts in one teacher; it would not cost them any more if they also registered my school. Supposing I have thirty children in my school, they would not register it because it is three miles away. Consequently, you have to pay two teachers; they must have two teachers for sixty. Many of the missionaries have complained of that.

DR. ROBERTS: How would you meet the argument against that ?- To have one big xschool.

And not have Baptists, Wesleyans, and so on ?- I agree to that; it should be a Government school.

MR. LUCAS: Uf one denomination is there first, then no other school is recognised ?- No.

All other denominations have to come to that one ?- Yes.

But you do not object if there is a Government school for all of them ?- No. As a matter of fact, I worked hard to get a Government school here.

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(1) FUNGWANE.
(2) MAPIKELALE NKOSI.
(3) MASHILA MATEBU A.
(4) GWEGWE MAZIBUKO.

Called and Examined.

THE CHAIRMAN: What do you wish to say ?- (Fungwane): I have been sent specifically by my Chief to make certain representations.

What is the name of the Chief ?- I deputise on behalf of my Chief's Head Induna, who is no longer able to travel. I have come on behalf of Chief Mhola. He wishes me to represent that he is short of land for his tribe. He is crowded by farms and has to pick places for cultivating.

Those places are far from his home. He lives on a hill. The whole tribe lives on private lands. We are also troubled by having to dip our stock. The conditions of tenure of farms are irksome. We have to work for no pay in some cases. We have to work for three months in a year for no pay. In other instances the workers are paid, but hhe conditions are hard. The burden of our representations, Sir, is that our living on farms is very hard. When we have to leave a farm we have the greatest difficulty in finding accommodation elsewhere. (Nkosi): I support what the Zulu Fungwane has said. The conditions on farms are irksome. Some farmers require not only the male inmates to work but also the women folk, and as Fungwane has said a number of farmers do not pay their tenants who are in their employ. He has also mentioned that some do, although it is only a little. Those who do we regard as better masters than those who do not. Even our Chief has had to move his krsal from one farm to another. Where he now is he is much handicapped by lack of land for planting. Anyone can imagine how hard it must be when a person has to sacrifice his women folk, including his wives, to the requirements of the landlord. Even in the case of those landlords who pay their tenants for work, the pay, as we have said, is very small, and it is soon dissipated; when I say dissipated I mean it is used for necessaries; it is unavoidably dissipated, and we are left,after spending our money, as poor as ever.

MR. LUCAS: How much is the money ?- Those who pay, pay 1/- a day. Another complaint we have is that some landlords take the dung of our cattle as a contribution towards the running of the stock on the landlords' land.

MAJOR ANDERSON: What do they do with it; use it for fuel ?- It is put into their own cultivated lands.

We feel that if the dung of cattle is to be taken from us by our landlords they should rather regard it as part payment towards the dipping of the stock. When I say that I am not speaking for myself only. I am speaking for the whole of my Chief's tribe. Another complaint we have is that here in the town area, those of us who belong to the tribe of Chief Mhola are in the same difficulty as other natives living here. The restrictions applying to others apply to us too. A thing we feel very much is that we have no stands, no little plots, on which we could live. One thing we feel very much is we are not allowed to engage in business within the local area. Coming back to the conditions outside the town area, we wish to represent that the money we have to contribute towards the dipping of our stock is a very heavy burden on us. If we had come here in force, you would have heard the same complaint from a great crowd of witnesses and probably they would have enlarged a great deal on what we have said. We wish it to be known, Sir, that although we have spoken as we have done, that does not exhaust our grievances - our complaints. We complain, too, that inside the local area there is indiscriminate arresting of natives when beer is found by the police being drunk by our people. (Fungwane): Another complaint we have in regard to the conditions outside the local area is that we are limited to the number of cattle we may keep. (Mashila Matebula): A human being likes to sit down and enjoy a meal. Distraction at meal times is a most unpleasant business. A person wants to enjoy what he is swallowing so as to get the full benefit of it. We human beings although perhaps not always regarded in the same way as other human beings on this earth are harrassed in enjoying life on farms. It will happen on occasions that a farmer will come down on his

tenants and order them off his land or require them to attend to some work. They have to leave their food half-eaten or uneaten to answer his behests. In that respect the tenants are in a worse plight than animals are. After all, even a donkey, a pig, or a horse is at any rate allowed to enjoy its food undisturbed, even if it is required to work. (Fungwane): I would like to add that owing to the irksome conditions on farms we are subject to another serious difficulty in life; we lose our own children; they grow up and find it very difficult to put up with the troubles of farm life, and when they become old enough they disappear - desert from their homes, and in quite a number of instances we never see or hear anything of them again. We attribute that directly to farm conditions. (Gwegwe Mazibuko): I complain about the depredations of lions and other wild animals. The Government will not allow us to hold fire-arms to destroy them. Although we may not perhaps have exhausted all that we would like to say, we will stop now.

THE CHAIRMAN: You have explained that the Chief has no land for his followers. Does he live on his own land ?- (Nkosi): Our Chief is living on a farm.

A European farm ?- Yes, Sir.

Did you have land before, or any place where you lived together as a tribe - since what time have you been in the condition that you have no tribal land to live on ?- We are a very old established tribe, in existence long before the white man came.

Where did you have lands before ?- All over hereabouts, Sir.

How did you lose those lands ?- We have been dispossessed by the white man.

You say that you work on the farms for three months without pay. Do not you regard the right to live on a farm as something worth paying for with labour ?- (Fungwane): We complain nevertheless; it is the white man who gets all the benefit. We get none. He even makes us pay for the dipping of our stock. We must have stock in order to live.

That is hardly a direct answer to my question ?- You see your side, Sir; we see ours.

How much do youpay for the dipping of your cattle?- It varies from 6d. to 1/- a head per month. Another white man may ask only 1d. per head per month.

Have you to dip at the dips of the farmers ?- Yes.

Do you object to having to dip your cattle at all ?- We do not seriously object; it is a new thing that has been brought on us. We did not dip cattle before the white people came.

What about East Coast Fever and so on ?- It was brought by the white people.

East Coast Fever, and so on, affect the cattle of the white people just as much ?- We did not know very much about the white man's view of East Coast Fever, but the fact remains that East Coast Fever only came after the white man came.

With regard to the children deserting; have you any remedy that you can propose to stop that ?- By improvement in the conditions on farms.

In cultivating your own lands, do you use European ploughs ?- It varies; some of us use ploughs; some of us cannot afford them, and have to use hoes.

Those of you who use ploughs, how deep into the