

MR. LANION JAMES HALL, called and examined:

THE CHAIRMAN: "e shall be pleased if you will give us some information in reference to the question of labour, native labour, in this district. The labour for farmers in this district would fall into two main classes, I take it, the ninety-day tenants and the hired labourer. Now which of these two classes would you say predominates in this portion of the district? - I should say that the hired labourer is considerably more than the other.

Could you give us any reason why that is supplanting the tenant system? - Well, of course the different farmers hold different views on that, but I think that the general view is that the ninety-day labourer is not too satisfactory. The native frequently feels, especially in regard to ninety-day labour, ninety-days in the true sense of the word, does not answer the purpose, and I myself am not very keen on it. I am not going to say that I speak for everyone, and I find that some people probably prefer to have ninety-day labourers on their land rather than the other kind. That does not apply to me. When we started before 1913 and when we fixed on our labour system in regard to our natives, we had a lot of adjacent farms, farms belonging to private people, and private companies, and so on, and there they paid their labourers so much per head per annum. Well, we had to hold our labour as against that competition, so we made arrangements that our labour had to work five tickets for us per annum - for which we paid them - and one ticket in lieu of rent.

How much is a ticket? - Thirty days.

Let us be clear on this. They have to work five tickets and one of those five tickets went in lieu of rent? -

?- Yes, and the rest for pay. I think that as a general rule that I prefer paying these men for their labour, and let the native pay me for what he gets in the way of land - I prefer that rather than have the ninety-days' system. I find the way, the system which we have, more satisfactory. We are working a number of farms, not only here but elsewhere as well, further down the district, at the back of White River, and at Welcome near Graskop. There are probably half a dozen farms and each of them have different arrangements of course. There are all sorts of arrangements in force, but I do think that I prefer something in the way which I have indicated. While I am on that, I may say of course that the law does not allow one to take anything from the native in lieu of rent - we cannot take rent from them - they cannot pay us. We take a ticket, and whenever a boy is worth more than £2, he gets from us in pay whatever he is worth more than his £2.

MR. LUCAS: You reckon that a ticket is worth £2 ?- Yes we reckon that. We reckon that a boy should be worth that to us, and we say that he may take everything over £2 as a "bon-sella", but we have the right to take the whole of his labour for that one ticket; if he is worth more we pay him more.

THE CHAIRMAN: Do you consider that that is the more satisfactory arrangement, because it is more economical ?- No, because it is fairer. I have seen homes broken up by this ninety-days' business. I shall give you an instance. A young native grows up and says to his father "I want to have a wife", but the father does not think so. The father does not see fit to buy him a wife; it may be that he feels that the youngster is not sufficiently balanced, or something of that kind, and the youngster turns up rough and says "I am going to beat it."

The youngster leaves; the owner of the farm loses his labour, and the only thing the owner of the farm can do is to tell the old man to leave the farm. The old man, the father, cannot work, will not work, and he has to rely on his son. Well, the only thing the farmer can do is to get rid of the whole family, and in that way homes are broken up.

You think that your system creates better relations between the employer and the labourer ?- Yes, I think so. I may say that we charge these labourers we have for dipping. We charge them a rate of 5/- per head per annum for cattle. That helps us to get a bit more than that £2 from that native. I consider that that is considerably fairer, because you tax him according to what he has on your property. On the three-tickets' system we get more from a big stockowner than from an individual without any stock at all.

Your natives and their families do reside on your property ?- Yes. We have natives on this farm which we have here. On this farm they work five tickets, one in lieu of rent. They work five tickets in all. That is the understanding under which they live here. On a farm which we have at Buffelshoek, near Acornhoek, there they have very similar terms - they work five tickets, one of which is in lieu of rent. They pay 5/- or 6/- per head for dipping. Originally, they worked a great many more tickets, but we found it more satisfactory to institute the present system. On a farm which we have at Welcome, near Crasno, there they are on the three-tickets system, but I do not like that as well as the other.

MR. LUCAS: Is their ticket also thirty working days ?- Yes.

And do you find that that works out satisfactory ?-

?- Yes, it does.

THE CHAIRMAN: You get additional labour, wage labour, presumably from people who are not living with families on your farm ?- Yes; we employ today over 600 natives on our farm. Sometime ago we were employing 483. At that time we employed 27 per cent from this district, that is to say, including our own farm. The other 73 per cent came from outside.

Was that 73 per cent recruited through any recruiting organization ?- Not all of them; a few .

Did the bulk come voluntarily to offer their labour to you ?- No. This is the position, we have a boy who represents us at Komatipoort and elsewhere, and also at Acornhoek, and any boys who want to come to work or who want to come to us pass there.

Do these boys offer themselves to these boys who represent you, do they come voluntarily to them ?- Yes; the Association here runs a native labour organization and they bring in any boys that their members may want from time to time, through the Government at Louis Trichardt, and through other recruiting agents.

What Association is this ?- The Farmers' Association. I may say that we have about half a dozen, or a dozen at the outside, of actually indentured boys.

We have been given evidence to the effect that there is generally rather a shortage of labour in the Barberton District ?- Yes, there has been right through.

Do you experience that at any time ?- Yes, there has been a shortage for many, many years. At present it is not so acute as it was, that is to say, as it was in other years. I think it is probably due to conditions that are prevailing today which are common to all.

Do you think that the natives prefer this system of

payment on tickets to the ninety days' labour system ?- In the majority of cases, I should say that they would prefer it. You see, I have worked it on farms with the boys on this five months' basis. They work five tickets, one of which was in lieu of rent. The one in lieu of rent was for the privilege of living on the farm. Well, they asked to have another system. That was due to the fact that there was a percentage of the boys who did not like work, they preferred to work the ninety days as against the five tickets, and they persuaded the balance of the boys to go over to the other system. They came and asked me about it and I pointed out to them and I said "You are today working one ticket in lieu of rent, and if you go back to the ninety-days' system it will mean that you will be working three tickets." But they said "well, those other boys want it and we have to fall into line." Well, on that farm they wanted to go over to the ninety-days' system and I had to agree. They wanted to go over to the ninety-days as against the five tickets. The boys who were not afraid of work, I am sure, did not care for it. That was some years back. There is always a percentage who have not been accustomed to work, and they feel that it is a dickens of a drag to do more than their ninety-days in the year. Anyhow, those boys persuaded the others to ask me to go over to the ninety-days' system. I take it that those boys/^{who}would prefer the ninety days' system would be the older ones. The older ones, who have got accustomed to work, think nothing of doing their five tickets, especially today. A number of years ago it was very difficult to get natives to do anything over their ninety days a year. But I am pleased to say that today we have no difficulty in getting the sort of boys who are prepared to do much more.

Do you think that the younger boys are getting accustomed to habits of work ?- Yes, and not only to habits of work - they want to get something through their work, money to buy clothing. The older boy, the original boy who has never been accustomed to work, has never been accustomed to getting anything for himself. When we came to ask them in the first place to work more than ninety-days, there were many of them who did not like it. But now they do like it. But there are still boys who prefer the ninety days to five tickets. There are boys who feel that it is a bit of an undertaking to work right through the year, and in that case they prefer ninety days to five tickets.

Is there any reason why this number of five tickets was determined on when you changed over ?- We tried another form later on, we tried six tickets. That is, actually tried above white labour. The reason why we went in for five tickets was this, we are farmers and we took up the attitude that we only had land for natives who would work for us. We felt that we could accommodate natives who were prepared to work, but we could not accommodate anyone who was not prepared to work at least a number of tickets which we required. This was before 1913, and we felt at the time that we could not attract labour for much more than five tickets, because they were not accustomed to working regularly even that number of tickets in the year, and if we had asked them to do more than that it would have been difficult for them to accustom themselves to working as long as that. Today, the same boy would think nothing of working eight or ten tickets - which is as much as he can do within twelve months.

The boys who only work five months in the year for you, what do they do with the rest of their time ?- Well, they still work for us. They stay on the farm.

So actually you are getting more than five months' work? - These boys would be working say eight to ten tickets. These same boys who ten years ago would not work or pledge themselves for more than four or five months are quite prepared to go on working now.

Your experience has gone over a period of years since 1913 ?- I was born in 1892, I came back here in 1908, and I have been here ever since 1908, excepting the few years of the war period.

You have had all your experience on your farm ?- Yes, my farming experience dates back to 1908.

And you have had considerable native labour since 1908 ?- Yes.

Have you actual records showing the average periods which a boy has worked for you, say in 1908, 1910, 1912, and 1913, any time before, and now - can you give us any comparative figures ?- Yes, I can without difficulty get that for you. We have some natives who have been with us all their time and one can trace them back and see what service they gave us in former years compared with what they give us now. In the past, if a boy did not work five tickets he was told to move on - that was unless he was in bad health.

Could you give us the information for your permanent staff for any one year and for last year ?- Yes, I could probably pick out half a dozen boys who have been there all the time, and those half a dozen boys may indicate to you the number of months which they worked ten years ago and also the number of tickets per annum which they work nowadays.

The permanent staff which you had must have been a

good deal bigger than half a dozen ?- Yes, but the boys who were with us ten or twelve years ago - I might only find half a dozen who have been with us all the time as farm boys. There is after all only a certain number who have been with us as farm boys all the time.

You want to give us the identical boys, whereas what I want is your stable labour. I want the average time which your stable labour took as compared with the average time of your stable labour today ?- Yes, I shall get that for you.

MR. MOSTERT: Some years ago you used to get some East Coast boys ?- Yes, quite a number; we still have a few.

Now you cannot get them ?- No.

How does the East Coast boy compare with your local labour ?- He is a very satisfactory boy, only in the past he has not been keen on agricultural labour; he has generally worked a few months here and has gone away to Kimberley in the old days and now to Johannesburg, but generally speaking he is a very intelligent and desirable boy for your work.

When you speak about 22 per month, that is 1/4d. per shift. Is that an all round price ?- I suppose some people give more and some less? - We start at 30/- or 35/- for adult boys, according to supply and demand. We have been paying 35/- until just a few months back for adults. They start on 35/- and they get a rise of roughly 2/6d. per month, until they get about 10/- higher up. If they are satisfactory boys they get that, but if they are not satisfactory then they do not, and that means that they are not much use to us; but the majority all get it. Any boy who listens to his boss, that is, his foreman, and does

what he is supposed to do, will get that 2/6d. rise per month until he gets his 10/- more than what he started at. So until he gets 40/- or 45/- he remains there until he becomes something useful on some particular job, or until he has shown himself to be above the rest of his fellow workers, and then he will go on again until he gets a little higher.

Now, from the economical point of view, can you afford to pay £2 per month at present? - At the present time not under all these conditions, I should say. Of course, it is a very difficult question to answer. We could tell you better at the end of the year whether we are on the right side of the ledger or not. Up to last year we have been on the right side of the ledger on the whole, and we have been paying similar rates of wages to what we are doing now; but of course we have a general depression at the present time, which takes a lot to get at the bottom of, and we cannot say what the future holds in store for us.

You could not tell us whether under present conditions £2 per head is an economical wage? - Well, it all depends what state of efficiency the man has reached, and in developing new country it is very difficult to say. It is very difficult to say whether the state of efficiency of a man is such as to be economical at that rate. You have been who are nothing wonderful to start with but in a few years' time, when he develops in his work, he may be a great deal better and he may be well worth what we are paying him. But now you have been developing for a long time, and you have had a high state of efficiency for the last 15 years? - Well, I would not say that. We have not reached that state of efficiency which we have been striving after, but we certainly have improved. We are still striving after a

greater efficiency.

And you are always changing your labour ?- Yes.

That is what I want to get at, whether as far as the efficiency and your present wages are concerned --- because I do not think it is possible for any farmer to get a bigger efficiency than what he has at present, excepting perhaps here and there --- Now at the present prices is £2 an economical wage to pay, that is with food and quarters ? You give food and quarters, do you not ?- Yes; well today's prices might not allow us to pay those wages. Certainly not at today's prices of mealies . Mealies at 7/6d. a bag in the South African market does not allow of any very great wages. In the European market we get a little more. Then we have fruit. Last year's prices were particularly bad. This year's prices are good, but next year we again have to face something like last year, because we have California coming in with a very big crowd of fruit. So the next twelve months are not too bright and I would not like to say that £2 is an economical wage to pay for labour under present conditions. In fact, I am sure it is not. You might get a particular line. We are growing chiefly fruit and vegetables. You might get a line, say of tomatoes, with which you may have a very good month, but as a general rule I doubt it, and I think I am absolutely right in saying that in all these prices one is apt to come out on the wrong side of the ledger, unless one is very careful.

Why I am putting all these things to you is because one does not know what next year may bring. Next year it may be worse ?- Quite so.

MR. LE ROUX VAN NIEKERK: You say you give them £2 a month with food ?- Yes.

With what do you supply them ?- In the way of food?

Yes ?- I am talking of H.L. Hall & Sons. We supply them with mealie meal, as much as they can eat, a stew on two nights a week, and a lb. of meat on Saturdays. That is roughly. And they get a little bit of fruit and vegetables over and above that, what we call "waste fruit" and vegetables, which we cannot market on account of its not standing the journey to Johannesburg or elsewhere.

You say you demand a ticket from the boys residing on your property - the value of a ticket, from your own farm boys ?- Yes.

You reckon that as £2 ?- No. I do get some natives who will never be worth more than 30/-.

Reckoning the value in general, it is £2 ?- You mean it averages £2?

Yes ?- No, it would not average £2. Whatever the native is worth more than £2 he gets from me or the firm as a "bonsella". Therefore he averages something under £2. He may be an "umfaan" worth 30/-; he would get only one ticket in lieu of farm rent.

No; adults ?- It would be something under £2; some may be worth only 35/-, and some less.

What rights have these natives on the farms ?- They have the right ~~to~~ to wood and water, and grazing, on these particular farms; they pay for grazing.

Have you got any limitation as regards the time for grazing ?- We do not have any out and out limitation; we have not ~~xxx~~ measured their areas, except in the central part for the married quarters - what we call the "schoonplaats",

or something of that sort, where they have married men with stock. There they are only getting about an acre of ground - or two-thirds or three-quarters; we have plotted them; They get something under an acre each. That is all they have; they are limited to that. The other natives who live further back - kraal natives - with stock, and so on, they are not limited.

From the economic point of view, what do you consider is the living of the native worth on your farm; do you consider £2 a low rent; he pays you £2 - a ticket? - Yes.

Do you consider that a low rent? - Yes; I would consider that very low if he was not paying me 5/- a head for dipping. According to law, you cannot take anything from that native for rent. Well, we take one ticket; we find that is the fairest. We have 5/- a head for a dipping fee.

MR. LUCAS: A weekly fix dipping? - Yes, we dip weekly right through the year.

MR. LE ROUX VAN NIEKERK: Do you make a limitation as to the number of his stock? - No, and we do not mind to whom the stock belongs, whether it is his or his Aunt's, or someone else's. That is the difficulty one comes up against in a number of cases. We do not care whose stock it is. The head of the kraal is responsible for the stock in the kraal.

It would be difficult to get at what a native is really paying in excess of the ticket? - Yes; there would be a crowd of natives who do not have any stock at all; they come inside the £2. I have only one native - my oldest boy - who has wives.

How many stock does he own? - I know he has got quite a fair head of stock; probably he would pay about £9 in dipping per annum. Say somewhere about forty; it is really

about thirty-six or forty; I could get you that definitely by 'phoning up the office.

You could not dip his stock under ~~££~~ twopence a head, could you? - No; that would be pretty fair, - well, let us see; it is possible to do it for less.

MR. MOSTERT: Their price comes out at a fraction over a penny? - Yes, you are quite right; yes, you could do it for less than twopence; I think you could do it for about one penny.

MR. LE ROUX VAN NIEKERK: You dip weekly, you say? - Yes.

If you dip four times a month that would be 160 pennies? - Yes; two weeks would be 4/4d. per annum; I am asking 5/-.

MR. MOSTERT: It is a fraction over one penny? - So on those grounds it would be possible to dip for less than one penny.

Do you mark the tickets on Sundays? - Yes, if they work; the farm boys if they work get three days for Saturday and Sunday; should we have to work them on Saturday and Sunday they are marked for three days' work.

You say the Portuguese boys used you as a training ground? - I do not know about a "training ground", but as a little break on their way to the mines and so on, in the early days, yes.

Is there a difference now; do they take more kindly to agriculture? - Yes, we have gone out of our way to encourage the Shangaans. Our labour has been particularly short for a number of years, and we were shut off from the north; some years back our Association brought in just under a thousand natives in one year, just prior to the Government closing the border of the Nysaland and Rhodesian natives. These Rhodesian natives were prepared to come and

work for us for 30/- a month.

~~Maxx~~ Had that any effect on the economic value of your farm labour here; the free coming in of the Eyasaland boys? - No - in what way?

Well, they earned only about 12/6d. in Portuguese Territory, did they not? - Yes.

Were they prepared to work at a low wage? - No, their wages have never been below 30/- for an adult in this area - when I say "never", I mean away back in 1912 or 1910. People down towards Komatipoort may have got them lower, just over the border, and if the supply was greater than the demand they may have got them down to 25/- or so; but certainly 30/- has been the lowest for adults in this area for quite a long period - when I say "this area", I am not referring to the Northern section but to the Southern section. Probably the rates might be there a little lower, or away down south of Komati.

This new Convention with the Portuguese; did it affect you in any way in the labour supply? - Yes, it certainly has, and it certainly will. But of course just at the present moment we, I suppose, through the all-round depression, the same as with other people, are not wanting as much labour. The difficulty is to know what to grow to make a profit, and in that way the position is not quite as bad as it was a few months, and a few years, back.

MR. MOSTERT: But you agree it was better before the Convention? - Oh yes, certainly.

You could get boys? - You see, in the past we had Portuguese boys, Swazi boys, boys north of latitude 22, Eyasas, and Rhodesians. The Swazi comes up here, -but not in the same numbers as before, -chiefly owing to the good organization of the N.R.C. in Swaziland. Years ago the Swazi would not look at or take work here. The Swazi is going up today

to the mines on account of the thorough organization they have there and the big advances the organization is prepared to make to the boy before he leaves his home. That is an inducement for him. He has a tendency to stay at home until trouble and drought, or something, forces him out, and if he can leave a few bags of mealies behind, well, he is quite happy to go and work in the mines.

Now, it is sometimes said that people are sometimes generally afraid to raise the wages of their boys; but if they were to do so they would find it would pay them. You start them now on an average wage of say 30/-. Do you think if you were to start them at an average wage of £2 a month the greater efficient would compensate you for the greater wages you pay? - Not in that way, no. We have a lot of little inducements; for instance, we have xx orchard, or bean, or pea-picking, or orange-packing go on; it is all recorded; the number of boxes or bags they pick or pack per day. We debit them with what they earn, and so on, and credit them with the number of bags or boxes that they pack, and then we strike an average and they get a "bonsella" over and above, every fortnight. Those are the inducements. Actually, as regards paying higher wages, I do not think that would have much effect. It has not been our experience. Our experience is this; I have been in charge of the Native Labour Board for a number of years. I recommended them a few years ago to do what they possibly could to hold on to their natives, on account of the shortage, and to increase only the wages of those who had proved themselves good boys. But to start any Dick, Tom, and Harry at £2 would be looking for trouble, to my mind; but to raise the best of them is a totally different proposition; but to start them, just as they arrive, at say that figure, no.

You say a man who lives in a part of the district where he is forced, from the economic point of view, to pay £2 more than the other man who lives in a different part of the district where there are plenty of natives - there would not be much difference in the efficiency of the natives ?- Of course, we have a farm on the Selati, and the nearer you get to the game, the wildness, and so on, the more difficult it is to get efficiency, satisfaction, and so on. Even the Europeans living under these conditions are quite as up to date as they would be in more advanced areas.

Could you in any way compare the native living in the town with the farm labourer ? Would you care to give an opinion as to which of the two is economically the better off ?- Well, if you particularly ask my opinion, I prefer the native from the kraal.

I am not meaning that; which of the two do you think is economically the better off ?- You mean, the large wage he gets in the town as compared with that of the country labourer?

Yes ?- I have not gone closely into that question. In the country he gets certain things which are cut off in town, and he has to depend purely on his wage in the town - at least, I take it so; and I have not lived in town for any length of time in order to know whether that is actually the case.

I will not press that. Now, you have been employing on ~~xxxx~~ some of your farms - agricultural farms, where you do farming in the most up to date way, natives ?- Well, I do not know about up to date methods; we are trying that way.

Could you see any improvement in the agricultural methods of the natives on your native farms from the boys

who have worked on your place ?- Oh yes, I think so; I think any boy with any savvy ---

Have you had actual experience of that ?- (No answer).

THE CHAIRMAN: Boys who work their own lands ?- Yes, there is an advancement as compared with prior to being taught. Take a boy who is a driver; he learns to drive in your way, because you insist on his driving in your way on your particular farm. Well, he goes to his own farm; he has learned something, and he puts a bit of that into use. He may not go your way; he may prefer his own way, but at any rate it certainly raises his standard to a degree: I do not say he goes right over to your methods.

Therefore, that is one way ?- And he treats his animals better, too.

MR. MOSTERT:

/The natives have a custom of not allowing their cattle out until 11 o'clock in the morning ?- Yes.

Well, we Europeans do not do that. Do you think they have changed in that way; we plough much deeper than they do; we use a cultivator and planter, and manure. Have you seen any improvement amongst your farm labourers in that way ?- They have done not very much in the way of manuring as yet, but they plough a little deeper and that sort of thing, and in some cases plant in line so as to cultivate, but not to any great degree. There certainly is an improvement, but I would not say as fast as one would expect to see.

You are more especially fruit growers, are you not?- Yes.

On some of your native farms where you have your squatters, there must be an opportunity for the natives to grow something - oranges and so on - or is it not suited for that ?- Yes.

Have you seen them trying to imitate the white man? - Not in a big way, but certainly you can go to their kraals and find paw-paws there and other fruits - trees; for instance, the banana. Towards Selati I know you will see some natives with a little patch of pineapples, and bananas occasionally; but I would not say to any great extent; but here and there you will see it.

But you do see it? - Yes, you do see it.

THE CHAIRMAN: Grown for his own use or for market? - Grown chiefly for his own use, and in some cases for market, but not in many cases. I was up the Selati the other day and they were offering me pineapples which the native had grown himself; he had a few spare and was prepared to sell them to the passengers on the train, but not to any marked degree.

MR. LE ROUX VAN NIEKERK: Have you any knowledge of the conditions in the native locations here? - No great knowledge; I have been there.

Their methods of agriculture, are they primitive? - Did you say reserves or locations?

Reserves? - In the native reserves, yes, which I have been in a few times. Their methods of agriculture you are referring to?

Yes? - Well, they all use a plough today.

That is an improvement. Their holdings are very patchy; they do not use manure and planters? - They waste their ground, there is no doubt about it. In the course of a few years that ground has to be given a rest. They have ground up in these parts where they have had ample ground and been expected to cultivate a section here and leave it for a few years, and cultivate a section there; that is their custom to a very great extent. Even here on farms and even in reserves they tend to cultivate it for a few years and then

move over to a new patch; which means of course they are ruining the soil. There is no doubt about that. And as regards where there is any forest or wood timber growing, they know where the good soil is, and they go and cultivate that for a few years, but they do not fertilise as a rule. They certainly tend to reduce the fertility of the soil. You may get a few isolated cases where a bit of fertilising and kraal manuring is done, and so on.

You are sent here to represent the farmers, to a certain extent? - No, I am only sent here as a Director of H.L. Hall & Sons. I have ~~no~~ no mandate from a farmers' association or anyone else.

Do you know whether the farmers have strong views as regards the pass system; if the pass system were to be changed so that a native was allowed to look for work without a pass, provided he carried an identification certificate, say, with his photograph on it, and that he should only carry a pass to drive stock, and when he is out after nine o'clock at night - do you think that would affect the farmers to any great extent? - The pass law is not enforced in this area, ~~right~~ thoroughly right throughout the area, and employers in places take on labour without passes to a very great extent, probably due in the past to big areas where there has been a difficulty for these natives to get passes, you see, and I suppose the police have realised that after all there is a fair amount of difficulty attached to the native getting a pass; so they have not forced employers in every case to get passes, but ~~only~~ to only engage boys with passes; and, so far as the farmers are concerned, I think we would prefer - at least I am not speaking on behalf of all the farmers, but I would prefer if the Pass Law were enforced.

What is your chief reason? - Well, in the case of

desertion, or anything of that sort.

But if it is an identification pass, would not that help ?- I have not seen that scheme at work.

No, of course not; you have not considered a scheme like that ?- No, I have not gone into that scheme at all. I know in the case of desertions today it is difficult for the police to get them; although the boy has been before a magistrate and attesting officer, if he deserts he is very seldom traced; it is exceptional for them to be traced; I am speaking of attested boys.

Do you issue a pass to your natives when they want to move from one place to another; if one boy wants to go from your farm to another farm ?- He is entitled to a trek-pass.

I mean a visiting pass ?- He gets a pass. Unless there is something exceptional, it is very seldom he is ever refused a pass.

I am looking at it the other way; they do not move without passes ?- They take a risk now and again and sometimes get pulled up by the police. I have had a few what I think very unfair cases of enforcing the law; probably not being a policeman I did not quite see it from their angle. As a rule they get a pass; they may take a risk and go off to an adjoining farm without a pass, and as I say in some cases they get caught and are pulled up, and are probably fined 10/-.

Your aversion to having the Pass Law repealed is chiefly on the question of desertion ?- Chiefly on the question of desertion. Well if there is some other method by which they can trace these deserters better than they do at present then I do not think it matters a great deal.

MR. LUGAN: You were mentioning some cases of unfair

enforcement, in your opinion; could you give us one or two instances ?- Yes. Some years ago we were controlling these farms, Mataffin and Dingwell. There was one farm between the two farms, and we had a boat with which to cross the river. These boys used to go over at the week-end; they came from Dingwell and at week-ends used to go home and return on Monday morning or Sunday night, and the police would plant a police-boy there and would get a haul. They were probably looking for revenue, or something. We got the ~~ik~~ opinion that they were possibly looking for revenue. That was some years ago. We thought it very rough on these boys, more especially as there were bags of other crimes they could get busy on. These boys were not injuring anybody by just crossing over to this farm. In that way there was no harm being done to anybody, and we thought it rather unfair that the law should be enforced in that particular case. They probably felt they would do it now and again to cause them to keep within the law.

I want to come back to your question of farm boys. Is it just the head of the family that you require to work a ticket ?- Every boy of working age.

In that family ?- In that family.

When you say "working age", what do you include in that ?- The age the boy tends to go out to work at. Probably you will find some boys "beating it" and working for your neighbour. When he is that age he is able to work his five tickets; that is probably from the age of 13 or 14; something like that.

What do you pay a boy under this age then ?- Well, it depends; usually from 10/- or 15/-, upwards; they would be very small at 10/-.

Do you require the women to do anything ?- On the farm, not. We do not force the women out at all on this

particular farm but on another farm we do. The women work one ticket on the farm as a rule ~~kn~~ up in the Hills, in the Lydenburg District~~x~~, but they are of a Basuto type~~x~~ who are expected to work here. The Swazis, though, are not very fond of their women folk working; they feel that their women folk should remain at the kraal, and the girls, too. That is the chief reason why we do not turn them out. That feeling is fairly ~~xxx~~ strong with the Swazi.

I understand you start a new boy who comes along at 30/- ?- Or 35/- - one or the other.

At present 30/- ?- Yes.

And if he is any good, after six months he will be getting £2 ?- Yes, that is right.

Until recently it was 5/- more ?- Until a month or two ago it was 5/- more.

^{it}
I take/in the ordinary course you reckon that you are on a fair basis now, after six months, in respect of the £2; that is a fair wage ?- Well, it is supply and demand.

Yes; that is rather any question. You do not anticipate any difficulty financially from paying £2 yourselves ?- I do not know. I have had to think a bit recently of rates and values today, and I would not like to say what we can actually pay as compared with before, until the end of the year - until we see how we come out. On the Selati, where we have grown 4,000 bags, we have had to take the market price and we shall be on the wrong side without a doubt. There we have labour at a lower figure than here.

MR. MOSTERT: What price ?- About 25/- or 30/- an adult.

For thirty working days ?- We have a lot of women and children working there, too.

You will be on the wrong side ?- Yes, although our

yield there was quite a respectable one - about ten bags to the acre.

MR. LUCAS: I do not want you to mention any names, but do you know the wages paid by any of your neighbours round about compared with yours - other farmers in the district ?- I should say they are similar. I should say there are probably some organizations that may start even a little higher. It depends there again on how popular the job is and whether they prefer that farm to the other farm, and so on.

Such as a mealie district ?- No, not this district.

What is the nearest district where mealies are an important crop ?- Where we have a farm at the Selati, at Acornhoek, and Bethal, and Middelburg, and Kinross.

Is this mainly citrus ?- Yes; we have vegetables and supply tropical fruits, citrus being the main fruit.

Now, this system that you have; do you insist on the five shifts being continued ?- No; you mean the five tickets ?

Yes; that is my mistake ?- No, we do not. We have been fortunate. As I say, if we were running purely on labour we probably would have to insist on a certain number coming in now, and a certain number at different times. But we have never found it necessary to do that, because they are in the minority; they could come along and work when they like. A boy can ask for leave and get leave, and so on.

You expect him to work these five tickets in six months, say ?- No, in twelve months. On the other hand, he turns out, and so long as he does five tickets in twelve months I do not mind when he does it. If he is working for me and wants to go home for a month or two he has to get leave.

If he wants to work the five tickets consecutively,

do you allow him to do that ?- Yes; it does not make any odds with us, because he is only a small percentage of our labour supply. If there was a majority of farm-boys, we could not allow him to do that; we would probably have to fit him in with our work, as some other farmers have to do.

We do it with the least inconvenience to the boy. After all, we have been short of labour here for a number of years and I think every one of us is out to consider our labour, because, as I say, none of these farmers here are running on any small quantity of labour; you cannot run vegetables and fruit without quantities of labour.

MR. LUCAS: If he has finished his job in say six months, do you allow him to leave and go to work elsewhere if he wishes ?- No, not on this farm. I have not had to enforce it for years, but I had to some number of years back. Put it this way. When they have completed their five tickets, if they wish to work elsewhere they can only do so if I cannot give them a job - if the business cannot give them a job. We have only got room for those who are prepared to work for us. We would not stop them from going elsewhere if we had more than we required, but if we ~~was~~ have use for his labour then we expect him, as a resident on our farm, to work for us. We put up the argument, if he wants to work for somebody else he had better go and live with that party and reside on that farm.

But he can do what he likes on your farm, within his rights, for the remainder of the year when working for you ?- Yes, he can go "vagaash", and so on; but it is many years since I have had a case of that kind, not since before the war, if I ever have had a case of that kind.

The hired labourers; do you require them to contract to remain with you for any fixed time ?- No, I prefer not.

What terms do you arrange as to notice ?- One ticket; he gives me notice before he completes his ticket; as he completes his one ticket he gives notice that he wishes to leave at the end of the next.

You do the same if you want him to go ?- No, we do not. We very seldom get rid of our boys. If we do, we generally pay them off at the time.

Do you pay them anything in lieu of notice ?- No; we pay them right up to date.

Have you had any difficulty as regards that ?- No; it has been the custom in this area for a considerable number of years.

But would you consider it desertion if they left without giving you a month's notice ?- Yes.

You employ a large number of natives; are there many of these labourers who bring their families with them ?- They do not bring their families with them, but a number of them, after being in our employ for some time, decide to reside on the farm and gather in this section of the farm where we give them an acre of ground, or they come under the same rule as the rest of the boys; that means they have to work five tickets in lieu of rent.

They are different to the ordinary farm itself in the sense that you do not allow them to run cattle?- They can run cattle; the only thing is if they ran cattle they have to go up into the other part of the farm.

They can ^{live} ~~xxx~~ near their work if they are under these conditions ?- Yes.

Approximately what proportion have their families there under these conditions ?- I am not too certain now; I should say fifty of them.

Something like 10% ?- In all probability, up to 100; somewhere about 50, but not more than 100. I have not got the figures with me.

They are an appreciable number? - Yes, if you can call it an appreciable number.

Ten per cent. is quite appreciable, I think? - Yes, it would be 10 per cent., I think.

Have you had any ask for a considerable period? - Yes.

Are they Transvaal natives? - Oh, you are referring to those who have come to work; those who have decided to reside?

Yes? - Transvaal natives; there may be a Portuguese native or two, and a Nyassa or two.

But generally they are Transvaal natives? - Yes, but a useful proportion of others as well; but chiefly Transvaal.

Any from the Cape? - Very few.

Swazis? - Yes, Swazis - chiefly Low Country boys. Boys from the colder regions are not suited to this climate.

Do you know whether they keep up any connection with their chiefs, those who settle down like that? - The actual original kraals on the farms do. For instance, our Swazi X kraals on the farms are under a local chief; they also have relatives in Swaziland, where they visit now and again. Others do not; they look on the farmer as their "Chief"; that is the tendency, because, you see, you have them there from all over the country - different tribes, and so on.

Do they keep up a connection, and pay tribute, and so on? - I have a big percentage in the Selati where they are underchiefs. Are you referring to the ones that decide to reside on the farm?

Yes; I had been referring to them? - I would say they would tend to get away from their chiefs.

And become detribalised? - Yes, they tend to, and they tend to look on the owner of the farm as their chief in that way.

Now, these ~~families~~ natives that get their families to reside/

reside on your farm, do they show signs of becoming Europeanised in their habits; do they have European furniture, and so on? - Which? I am sorry.

Those that bring their ~~families~~ ^{families} to reside there? - No, not to any great extent; you get a percentage - a certain type - that do; but there are others that prefer to stick to their own tribal customs.

Do you provide them with houses? - No.

They erect their own? - Yes.

Of the usual native type - round or square? - It depends on the tribe. A certain tribe prefers the round type of building and building it in a certain way. The Nyassa, for instance, he usually builds on the square. Even in our compounds - we have laid out a compound, and have a site for every hut, a certain distance apart, and so on, and there we allow them to build whatever type they like or are accustomed to, and we assist them with the material for the building of the hut; but they build it as they think ~~best~~ fit and as they are accustomed to.

Have you any arrangements for schooling; or are there any arrangements in the neighbourhood for schooling for the children? - No. There probably are at Nelspruit. I know there is a gentleman down here by the name of Phillips, who is running a mission station in the location: but we have no actual schooling on the farm.

Have you looked into the question of whether the children are getting any education? - No. I have had some people who would like to erect a mission station, and so on, on the farm; and I have church people and others who visit the farm; I allow them to visit there: but we have not arranged for anybody to build there.

We have been told, in a number of areas, that natives

tend...../

tend to move away from farms because of the absence of educational facilities - and, as you had a large number of natives, I asked that question? - No, I have not found that so. I suppose certain types may prefer to trek away from farms on account of that, but it has not been my experience. I can understand certain types probably wishing to, but it has not shown itself there. I would be looking after them. Our labour supply means something to us. I might mention that amongst our Swazis we have some who are not at all keen on Sunday School for their ~~children~~ children.

I was not talking about Sunday School, but Week-day School? - Well, Week-day School. No, the boys come out from Nelspruit, you see, and others just in the compounds, and they do a little bit of teaching.

At night? - Yes, at night; but there is no building - at least, they have a building there, but there is no one residing on the property doing it at all.

Have you any idea of the extent to which they attend these teachers at night; what proportion of your natives? - I should say a small proportion. Naturally there is a great tendency amongst natives in general to wish to get little books, read them, and so on, and to educate themselves.

Have you made any arrangements for recreation in your compounds? - We try to encourage it. We have a Football Field and supply the natives with footballs. But the local natives - those from the kraals - do not quite understand European games.

Of course, they have been accustomed to hunting, and so on; but we would like to encourage the natives along other lines, and we get them playing a bit of foot ball. That is about all.

You have not tried giving them moving pictures at night? - No, but I have thought over that.

Have...../

Have you been in touch with the Bantu Social Centre at all, in Johannesburg? - No.

They could give you information as to how to do that effectively and cheaply? - I am very keen on looking after them - I mean, giving them something that is healthy for them, and so on, and, in particular recreation, because I do feel that, having taken away their hunting - what they have been accustomed to - we should give them something else. Of course, they go in a lot for dancing; that they do quite a lot of on their own. Then, there are Beer Drinks, and so on. As I say, I am getting them along with Football, but not to any rapid extent.

Do you find there is much crime amongst your natives; do you have much trouble that way? - No; I think we have got as good a crowd as anybody has.

They are very law-abiding? - Yes, very much so, as a crowd. You get individuals, of course, who are otherwise.

MR. MOSTERT: Do you provide compounds for your single natives? - Yes; only men are allowed in one compound; and the married people are away at another section of the farm.

What type of compound do you provide? - Nothing but the ordinary hut, as he builds it himself.

A native hut? - Yes.

You mentioned that you give them three days tickets when when they work on Saturday¹/₂ afternoon and Sunday? - If they work the whole of Saturday and Sunday, they get marked "three days".

That means, Saturday normally is the half-day? - Yes.

Mr. LE ROUX VAN NIEKERK: If he works the whole of Saturday and Sunday, you mark him "three days"? - Yes, instead of two, because we use them sometimes on these days, if there is something urgent to be done, such as irrigation, or some other work. /

work.

Mr. MOSTERT: You sometimes go through the Native Reserves, do you not? - Yes.

What do you reckon is the yield, per acre, in either Kaffir Corn or Mealies? - Well, of course, that would vary, according to the year.

Take this last season? - Last season they had fairly good crops, on the Flats and also on the Hills, on account of heavy rainfall in the hills and also a fairly useful rainfall on the flats. If it is good on the mountains, it is usually poor in the flats; and if it is good on the flats, it is poor on the mountains. In Graskop they are buying mealies already. Down here, I suppose they have ample; that is on the flats, you see. When the rainfall is high the flats get a good rainfall. Well, as regards yield, I do not suppose there would be more than about five bags at the outside.

Per acre or per morgen? - To the acre, I am referring to. It depends on the year. You will get some natives with patches of mealies, where they have good ground and a bit of rainfall who will probably get ten; but then you have the worked out parts, too, where they won't get more than about three.

The CHAIRMAN: They would not average five to the acre, even in a good year, would they? - No. As an average over an area, I suppose that would be very good; but that I should say would occur in a good area - an area that has not been worked out.

But, over the whole of the lands that they cultivate? - I have really never gone into it sufficiently to say accurately whether it averages out at three, or what; but their yield, on the whole, is low.

PROF. LESTRADE: /

PROF. LESTRADE: You mentioned a little while ago that there was a certain difference between the Basutos and the Swazis, as regards the working of their women. Would you explain that a little more clearly? You said the Basutos are accustomed to their women working, and the Swazis not. I suppose you mean that the Basutos are accustomed to their women going out to work? - Yes.

And the Swazis not? - Yes.

But the Swazi women, for instance, do work in the tribe? - Oh, certainly.

Is that your considered opinion, that the Basutos are accustomed to their women going out? - As I know the Swazi, and as I know the Basuto, the Basuto think a lot less of letting their women go out to work. The Swazi is not too keen, in a general way, on his women folk going out to work; but we know of course, that there are Swazi women who come over from Swaziland to Barberton, picking cotton, and so on: but, as a general rule, the Swazi is very keen on keeping his women folk at the kraal.

MR. LUCAS: Is it because he is afraid of interference with them? - Yes, to a very great extent.

Mr. Andrews, in Barberton, told us he had got over that by having compounds for the women a long way away from the men, and that the very strongest supervision was exercised to see that no man ever came near the compound. He said, since he has done that he has had no difficulty? - Yes, I quite believe that. That indicates that he probably feels similar to what I do - that the Swazi is rather particular about where his women go to work.

I think that is a very natural feeling? - Yes; but it is...../

is not so marked in all tribes. It varies. It is stronger in some than in others.

Have you engaged women to work there on picking and packing? - Yes; we were particularly short of labour a couple of years ago, and I brought a lot from Komatipoort; there were Shangaans and Swazis mixed, I think about a hundred of them.

Were they satisfactory? - Well, they helped me through. It was satisfactory for the time being; but most of my men would have preferred men to women workers; but then, they had not been trained to work, or anything like that; they were only raw, and took some settling down, and getting accustomed to the work.

That is the trouble with a great many - that they have not been trained? - Yes.

- (1) EPHRAIM ZWANE,
- (2) DANIEL BAFELWA MAHLABY,
- (3) ATWELL NQOLASE,
- (4) STEPHEN MTETWA,

CALLED AND EXAMINED:

THE CHAIRMAN: Are you here in your representative capacity ?- (Mahlaby): We are here individually. We shall speak individually, but on behalf of others.

Which others ?- (Nqolase): We have come to speak on behalf of the natives living within the local area of Nelspruit, of this town here.

Do any of you want to make a statement ?- Yes. We have come here to say that we wish to see the Native Economic Commission and to express our thanks to the Government for having sent the Commission here. Our grievance we want to place before the Commission as an appeal; ~~which~~ the first request which we wish to make is that the Government should give to the natives who are required to take out passes one pass only, to be in force for one year in each case, and to be operative in respect of the district in which that native is living. For example, a native belonging to the Barberton District would then be required to have only one pass in respect of that Barberton District, and he would be free to move within that area on that pass and he should not be required to take out another. But when such a native leaves the district he should take out a special pass. What we particularly ask for is that the pass be made a pass to cover the whole of the district in respect of each native who is now required to take out a pass, instead of the present system. At present the native who has to carry a pass moves for example a distance of three miles and if he has not a pass for that purpose he is liable to be arrested. A native leaving Nelspruit and

going to Mayfield without a pass would be arrested. Mayfield is $2\frac{1}{2}$ miles away. We are making a special appeal to the Government to help us in that regard.

Our second request to the Government is to give us a hospital for natives here at Nelspruit. The natives in this district are numerous and in case of illness they have no particular place to go to, they have no hospital to go to. There are many natives who would like to go to hospital in cases of that kind, but they have nowhere to go to. There was a case in July of this year where a native was seriously ill, and at last in desperation he was sent to Barberton for an operation, but before he reached the hospital there, he died. Those are reasons why we ask for a hospital for natives here.

Our third request is that the Government should give us opportunities for running our own business - for example, to keep trading stores and butcheries. We see that throughout the country natives have no businesses of their own. They are not allowed to have businesses. When I say that, I mean in country districts like Nelspruit. Here, in such places, a native is not allowed to run his own business. There are at least three or four applicants who have applied to the Town Council to run a business of their own, but they have been refused. The first application so far as we know was made in 1924 and they have been repeated since, but unsuccessfully.

I want to ask that the Government should assist to have our wages raised according to our ability, and the minimum wage should be 3/- per day, and it should be raised to 4/- per day as a man becomes more skilled. We natives who have had the benefit of becoming more or less influenced by the white man's civilization have learned to do things,

and the white men like to employ people who are better able to do the work than those who are not so able, and we think that we should be given more consideration. Here the wage paid now to natives, the ordinary wage, is very small indeed; it is only 30/- per month, while the highest amount paid so far as we know is £3 per month for natives. That means that the native cannot live in a decent home, nor can he very well be satisfied. He has to pay his taxes and pay his other dues to the local authorities. There are his rentals, which he also has to pay.

We also ask for the Government's assistance so that the natives who have to leave work should receive formal notice. It is only a common thing here indeed that that requirement is not observed by the employers. Summary notice is given instead of proper notice. We would appeal to the Government carefully to look into that and to help us. We know that it is necessary for natives to be given proper notice, but in spite of that fact it is not done. There are many instances that we could quote of that kind at Nelspruit, where natives have been dismissed from their employment without having been given formal notice. A native is not allowed to stay in the location here for two days without receiving proper authority. That means that a person who is dismissed from service like that has really nowhere to stay unless he can at once find another job. That is all I have to say.

CHAIRMAN: Are you all married? - Yes.

Are your families living in the urban location? - Yes.

Do you recognise the authority of any chiefs? - No.

What occupations do you follow? - (Ngolase): I am a teacher. (Mahlaby): I am an Overseer in the Location. (Zwane): I am the Pastor in charge of the Nelspruit District and Barberton District African Episcopalian Church,

the A.M.E.

With regard to wages, you mentioned 30/- to £3. Now I want to know what wages a domestic servant gets in Nelspruit? - (Mahlaby): Most servants in kitchens are mere youths, and they 30/- per month, and they also have to pay what is due to the Government in taxes.

Do they get quarters and food? - We think so.

Are there married natives whose families are living in the location engaged as kitchen boys? - Very few.

Boys working in shops, what do they get? - From £3 to £4.10.0.

Without food of course? - Without food or quarters.

What other kinds of occupation are there in the urban areas in which boys are occupied? - Some work for the Municipality.

What are their wages? - From 1/8d. to 2/- per day.

With food and quarters? - No, without food and quarters.

Are there any others? - Some work at the Government Experimental Farm near here.

And what wages do they get? - I am not very certain, but I understand that since they are grown up men they get 2/- per day, but they have to provide their own food and quarters.

You wish the natives to be able to start their own businesses. ~~Are~~ Are there any natives here who have the capacity to do that? - I think so. I think I have.

Are there any others? - Yes, there are others here who can.

You wish to have one pass for a district? Do the natives in the district sufficiently know the boundaries of the district? - We do not think there can be very much doubt about that, because people living in the place

naturally know where the boundaries are. They have grown up in the place.

Do you know that these boundaries have to be changed from time to time ?- That is always made known and it is also shown on the passes that are issued. Alterations are shown there and the native chief also knows what is done and the natives are informed.

The pass only shows where the native resides, but it does not say where the district begins and where it ends ?- Yes, but if the incidence of the boundaries is different and if persons from one district go to another, it shows that. It shows that he is in such and such a district.

My point is that he does not necessarily know the boundaries of the districts, and therefore when the boundaries are changed they transgress without knowing it ?- We appreciate that very fully, but at the same time we do not think that the Government should urge such a reason in opposition to our request, when we are asking that the number of passes which we have should be reduced to one.

Do you consider that the uneducated natives living in the Reserves would be sufficiently conversant with these changes so as not to make this proposal a dangerous one ?- We think that more offence is caused by the present number of documents which natives have to carry and to take out than would be the case if they were all limited to one document.

Now, you said that the native who has left a long time in the urban areas is able to do better work. Is it your experience that such natives get the jobs which are paid better ?- (Ngolase): Yes, I think so.

MR. MOSTERT: You said that you wished to have a native hospital in Nelspruit. Is there a European hospital here ?- There is a nursing home here, but natives are not

admitted to it.

MR. LE ROUX VAN NIEKERK: You have spoken about passes and you want to do away with the pass system in the district. Would you object if a native had to carry a pass to drive cattle? - We are not afraid of passes for driving stock at all.

Now you spoke about natives not being allowed to have their own businesses. If you were allowed to put up your own business in the location would that satisfy you? - That is what our appeal is for.

Your appeal is only for the location? - Yes, that is all. That is what we are asking for.

I think you said that the natives are not always given notice that they have to leave their masters. Is that the case with a boy who has been employed for a considerable time, or do you find it is more the case with new boys? The baas engages a boy for £1 or £2, but when the month is over he finds the boy unsuitable and he tells him to go. Is that the case, or is it the case with boys who have been in service for six months or more, and are they told to get out at once? - I am referring to cases where that is done in general terms. The master will take exception to what the servant has done or not done, whether it be an old servant or a new one, and he will give them peremptory notice to leave - he is doing that illegally.

You said that you knew it was against the law? - Yes, we know it, yet at the same time we do not know it. I am speaking for the people as a whole. A native does not always realise what happens; he may go to a policeman and he may lodge a complaint that something may be done or not be done.

In what way do you want the Government to act? Do you want the Government to act because the boys who know

that they can complain do not do so, or do you want to alter the law? The law is there today? - We understand that the Government has its representatives for looking after native interests, and that is why we mention it and we want the Government to inquire into this. It is quite true that the law is there, but there are very many natives who know very little about the white man's ways. We have Swazis for instance working in the district, and they are ignorant of these matters, and therefore we should like all this to be looked into.

Now there are no complaints about the conditions under which you live in the location. We take it that you are on the whole satisfied with these conditions? - No, on the whole we are not satisfied, but the Commission has taken us by surprise; we did ~~know~~ not know the Commission was coming here at all; we only just heard it.

What are you not satisfied with as regards the location? - One of the complaints we have for example is that we have no suitable roads or streets in the location; it is all just earth, and it gets very muddy in wet weather.

Is that all? - (Mahlaby): The area is low-lying and unhealthy; it is a fever area and when the wet weather comes the fever becomes rampant and we suffer. It is swampy there. That is a serious complaint.

Is there a better area which the Municipality could give you? - We see places which we consider would be more suitable, but we cannot dictate to the local authority. We take it that on the advice of the medical men ~~that~~ this place was set aside for us.

Is there much beer drinking going on in the location? - We drink beer, and we have always drunk beer. We are natives.

Is there much beer selling? - I cannot speak with much authority on that, because I am not interested in beer,

but I notice that it is drunk and I notice that there is a little selling here and there.

Just a little ?- It is not a thing that I can speak of, but I am told it is done ~~xx~~ here and there in the location. It is a country usage.

In other places they tell us that the wages are too low in the towns and that the women are therefore compelled to make beer and sell it to the household boys?- I do not deny that that applies here too, to a certain extent. We who are a little enlightened realise that that is a danger to our people. The danger is there, because it is not the usual native beer which is used in such cases, but the danger is the fermented concoctions which are sold.

DR. ROBERTS: Do you think that your people would be satisfied if a receipt were to be taken as a pass all over, that is a poll tax receipt ?- (Ngolase): Yes, the receipt for the year, that is what we want. We think that if the receipt or some other document were allowed, it would be much better than what we have now.

If it is quite impossible as yet for a hospital to be built here, would you be satisfied with a nursing home, if the Government sent a nurse ?- The smallest help would be welcome here.

Is there a school in the location ?- I am not quite clear. There is a school, there.

Do the children attend regularly ?- Apart from those who come from the farms they all attend the schools.

Do most of the children in the district go to school ?- There are far more who do not go to school than who go to school.

Would you be in favour of compulsory education in the

location and got outside ?- Yes, Sir. We appealed for it, but the natives here are still rather backward. We contemplate building a boarding-school for school children, to bring them under our control.

There is a Council of six, isn't there, in the location ?- Yes, it has been just appointed - in July. I understand there are six members of it.

Why was not that appointed before ?- I do not know.

Have you ever urged that the Council should be appointed ?- No, but I heard that representations had been made in the past.

THE CHAIRMAN: If compulsory education in the locations could be introduced, up to what standard do you think it should be enforced ?- I should say up to Standard V.

MR. MOSTERT: You were saying that you were going to erect a hostel for native children ?- We have actually begun. That is not at the location but at the mission station.

What would a child cost per month ?- We have not yet decided on that actually - we have not decided what we will charge, but only as a beginning we shall try to charge them only 7/6d. per quarter.

That would be 2/6d. per month ?- Yes, that is all.

Would that be the cost or would you make something out of it ?- Missionaries do not make a profit out of their work.

Would that 7/6d. be for board ?- It would be for board and lodging.

In other words, it would be 1d. per day ?- Yes, that is the beginning which we are making. We may decide later on to increase it.

You must obviously make a big loss on that; who is going to pay for that ?- We have not thought of that.

MR. LUCAS: The Town Clerk and the Location Superintendent told us that there were three natives here working for themselves - the one a tailor, one a baker, and one a shoemaker ?- (Mahlaby): Yes, that is so.

Have they any employees working for them ?- (Mtetwa): I am the tailor, and I have a man working for me.

Where did you learn your trade ?- I have not learnt tailoring; I employ someone who can do it.

Is your employee a native ?- Yes.

Where did he learn his trade, can you tell us ?- No, I do not know.

Can you tell us who does the cutting ?- My employee does it.

What customers do you have, are they all natives, or some Europeans, or coloured people ?- Mostly white people; the natives are disappointing.

And where is your workshop ?- My workshop is in the location. I do all my work there.

And do the white people come there, or does your man go to them ?- Both, they come to me or we go to them.

Is ^{there a} ~~the~~ European tailor in Melspruit ?- No, there is no white man here; I am the only tailor.

And the baker, has he any employees ?- (Mahlaby): No; he keeps a kaffir eating-house.

Has he any employees ?- No, he runs it all by himself - he and his wife.

How long have you had your tailoring business ?- (Mtetwa): I have had it for five months.

Had you had one anywhere else ?- No; I was in the employ of the Railways before that.

Now, this man who works for you here, in Melspruit: where was he working before ?- He was near here.

He was near here when you started, is that it ?-
He was at Komatipoort when I started, but when he worked at Witbank I knew him, so I got him to come and work for me.

Do you keep cloth in stock, or do you have patterns ?-
I have a great deal of khaki in stock, but for the rest I use patterns.

Do you buy the cloth, or does the customer bring his own cloth and you make it up ?- Sometimes the customer brings his own cloth, or sometimes I get it for him from a pattern which he selects.

Well, if the customer brings his own cloth to make up, what do you charge him ?- If the customer brings his own cloth I charge him £2 for my labour only.

Do you supply what is called trimming, and the lining, and the buttons, and the thread ?- No. The client brings everything. In that case I do the work only.

MR. LE ROUX VAN BIEKERK: What do you charge for a suit if you supply the cloth; what is the highest price which you charge ?- The highest I have ever asked is £5.15.0. for one suit, supplying everything myself. I had to apply to the Town Clerk for permission to buy and sell second-hand clothes, but my application was refused.

It has been urged on the Commission that greater facilities should be given to natives in the location, that is, that they should have the right to buy their own plots and today you have urged us that you should be given trading rights here. Now, say, that the Government were to agree to that ? Of course, we do not know what the Government is going to do, but assuming that they were to agree to that, would you people think it an injustice if the Government were to limit the natives to acquire trading rights or to acquire

building plots in their own name to natives who have resided in the location for a considerable time, say ten years or so ?- (Zwane): My opinion is that it would be better to restrict such privileges to native occupants who have for some time lived in the location.

MR. LUCAS: What do you pay your employee who works for you in the tailor's shop ?- (Mtetwa): I pay him £5, and I give him food and quarters.

But you do not know where he got his training ?- No, I do not know. (Mahlaby): I happen to know that this tailor learned his business in Portuguese Territory.

Is there a school actually in the location ?- (Ngolase): Yes, there is one.

Who runs it ?- It is a mission school.

Which Mission ?- The Wesleyan Mission runs it.

Is that the only school that is in the location ?- Yes, that is the only school which is actually in the location, but there is another one near by.

THE COMMISSION ADJOURNED AT 6.8 p.m., and
SUBSEQUENTLY PROCEEDED TO LYDENBURG, WHERE
MEMBERS MET ON SATURDAY, AUGUST 16th, 1930.

2181