that stage where you have your farm so well developed
that you are in a position to maintain quite a consi-
derable married native population on your farm, you're
better off, and that is what I do. I am extremely keen
on that. There is any amount of room for more, and
in practice we take on natives as we require them, and
if a boy is of any use at all and if he shows any
interest in his work, or if he has any skill, once I
discover that and I notice that he is keen, if he has a
wife, I allow him to settle on the farm and live there
as a full-time servant, and I find in fact that picca-
nins have come and they have stayed a long time and
they have eventually married and kept on there. In
that way you build up a staff of natives who are of some
use to you, but if you do not do that, and you are
dependent on casual labour, it means that you never get
the full benefit from them.

MR. LE ROUX VAN NIEKERK: You have come to the
conclusion then that you have to have some system of
squatters?—Well, you must allow natives to stay
on the farm. I am now speaking from the point of view of
the white man himself, and the fact is that you must have
permanent servants. You cannot do anything with natives
who come for only a few months in the year. They are
never any good, but of course there are exceptions. The
trouble is that these natives who come and go are generally
incompetent.

CHAIRMAN: The natives that you have on your farm
are agricultural labourers?—Yes, that is so.
They are not squatters, are they?—No, they are not. I encourage the natives to bring their wives. You see, the understanding originally was that they should have a piece of land. They were full-time servants. They were not allowed to keep cattle, but I assisted them to plant a piece of land, and in consideration of that they work for ninety days, but really they stop with me all the time. They stop the rest of the time as well. As a matter of fact, that idea fizzled out. The boys get away from the idea that they must till the land. They very quickly get away from that idea and they settle down to the ordinary work which I put them on to. I find that youngsters who at one time worked two or three months at a stretch seem to be getting into the habit of regular work now, and today I have piccanins who work for two or three years without a break. So long as they are happy they remain until a relative sends for them, and that I think is quite common nowadays.

Do you experience any difficulty in getting natives to settle with you on those terms?—No, I find that a class of native who is outstanding, sufficiently outstanding to make you feel that you want him permanently, is usually the class whom it is not hard to persuade.

But if all the farmers in the district went on that basis there would soon be a shortage of labour?—Of course, most of the natives that you have in your employ you do not want to keep permanently— you do not want them all to settle down. There are a certain percentage that are not worth having and you only employ them because you have to.
You employ them as casual labourers? – Yes, but the dream of your boys I like to keep to settle down, because that is the only way I have of retaining their services. If I do not get them to come and live on the farm with their wives I know that the day is coming very soon when I must lose the man. He will not do any better anywhere else, but he will be a sufferer and so will I. I want to say this, that we suffer very much in the Northern Transvaal on account of the recruiting organizations. The mere fact that we have so much labour means that we are attracting the recruiting organizations, which are doing their best to obtain our labourers, and they do secure a good many of our people who normally would become farm labourers. A number of these boys decide that they must go to Johannesburg. One cannot say that they are actually recruited, but the story goes round that Johannesburg is such a wonderful town and these boys feel that they simply must go. Johannesburg draws them. Well, they go for a few years and eventually come back. That boy will drift from one place to another and when he reached the age of forty he is of less use to you than when he was fifteen or twenty. He has not acquired any skill at all – all he has acquired is the veneer of civilization, which is of no use at all. The only way in which you can counteract that is by getting the natives to settle down and stay with you. Well, I have had natives with me in the way I have indicated who have stayed with me for years. In fact, they will never leave. A competent native, of course, gets higher wages, too. Although you have no definite system the tendency is to be generous to a native who is valuable to you.
CHAIRMAN: What is the longest unbroken period for which you have had a native?—I have had a native, a boss boy, who has been with me for sixteen years. Of course, that boy is in a class by himself, and he is more like a white man in his work.

Are there not other men of exceptional standing?—Yes, I have had one who has been with me eight years and others who have been with me six or seven years. I have not had time to have them longer.

Do you mean that they are still with you?—Yes.

All these boys are doing farm labour?—Yes.

I am not dealing now with mine boys. I might mention that we also encourage mine boys to settle down on the farm. We own the farm on which the mine is, and we allow any boy who so wishes to bring his wife along and to cultivate a bit of land, if he desires to do so. But I must say there is not much of that done. A few boys do it, but not many. A few have brought their wives along and they have become permanent settlers there. That is the only way I see of making a native competent in some direction or another. If you do not do that he never improves at all. The experience which he gains in town does not seem to be of any use at all. When he works in town he may have valuable training for some years in one direction, but when he comes back to the farm that does not seem to help him at all—except in exceptional cases, of course. For instance, I have a native blacksmith on the farm who is capable of doing quite a lot of work. He spent fourteen years in Johannesburg as an assistant to a man who ran a broken stone contract and who did certain class of mining work.
This boy is quite raw and cannot speak English or Dutch, but he is quite useful in his work. He is a semi-skilled boy and he does all the odd jobs on the farm, but that of course is quite exceptional. Generally speaking, they come back no better than when they went away to the mines or to the towns.

MR. LUCAS: What wages do they pay?—The boss boy gets 24 per month, and I think that the blacksmith gets £3.10.0. It was £3.10.0, but we changed it to £3.6.0, and perquisites. They all get allowances in food. A boy who is of no use does not stay on, but a boy who is of any use at all, a permanent boy, always gets £2.0.0, but there are only a comparatively small number of those; there are not more than 25 per cent in that position. The ordinary adult native who has no skill I pay about 30/-. I do not like to pay less. When labour is plentiful you can get them for 25/-, as a matter of fact, but I would rather pay a standard wage. You see, this is the position, the boys talk, and they say to each other "You do not get proper wages there". I would rather get youngsters then. Of course, we all go for youngsters, because a boy of fifteen, if he is strong enough, is of as much value to us as a full grown boy. There are young boys and the majority of them, who are just as strong as the grown men, do very good work. The tendency is to employ as many pioconas as you can get hold of and then go to the other extreme and get some skilled boys for the other classes of work.

CHAIRMAN: What perquisites do you give?—Normally we do not give anything, but on the farm they always get a certain amount of vegetables, though they are not
rationed out to them. The natives simply take these vegetables as a perquisite, and we have no objection.

And meat, do they get any?—No, I used to give them meat, but there were so many arguments about the quantity and the quality of the meat, that I stopped it. It did not help me in any way when I gave them meat, and when I stopped giving it, it made no difference.

MR. LUCAS: Do they live entirely on mealie meal, or do they buy meat?—It is a mystery. So far as the main diet is concerned, they live on mealie meal. They find other things on the veld; they get a lot of nourishment out of what they call marooch, and they mix that with the mealie meal. Of course, I may say that some of the natives buy meat as well.

DR. ROBERTS: You know that the native is a meat eater?—Yes, I know it; he will eat it in any quantity. But even under tribal conditions he goes for a considerable time without meat.

MR. LUCAS: Still, under tribal conditions he does not work?—That is so.

You know, a diet like that materially reduces his physical capacity?—It has been a mystery to me. Theoretically, it should reduce their physical capacity, but in practice it does not. And it is marvellous what work you can get out of him without giving him meat. It is really a remarkable fact.

MR. MOSTERT: Do you give milk to the natives?—No, we have not got enough milk. If we were running a dairy the boys would get it, but we do not do that. I have certain ideas, which I have not yet been able to
put into practice, with regard to improving the conditions of the boys, but I may say that it is not in the way of food. It is mainly in my own interests. When I can get these gardening ideas of mine going, and when I get them developed, I can see my way to giving these boys sweet potatoes and cabbages, and all the manure residue from the garden which they will be able to have. I have not got any idea of getting more work out of them, but my main intention is to make the place more attractive for them, and I think that is one way of doing it. All the same, I do not think it will give me more work.

What is the extent of your labour?—I run two farms on quite a large scale, and on an average I employ something like 100 natives.

CHAIRMAN: Are they all males?—No, they are mostly males, but not all; about 75 per cent are males.

Do you include the piccanines in that?—If I have 100 I might have as many as 25 women and the rest would be equally divided amongst piccanines and adults.

MR. LUCAS: Do you pay the women, or do you simply acquire their services?—We pay the women. I pay the women 6d. only. The general standard is 1/-, but my argument is that a woman is not worth 1/-, and in consequence I do not have a large number of women. I refer to my home farm, where I get a certain percentage of women at 6d. The only time when we use them is at reaping-time.

CHAIRMAN: You are putting them on a daily wage and not on piece-work?—It is difficult to get a native to do piece-work, but what you can do is to
give them task-work. It is far and away the most successful means of getting a job done cheaply and quickly. If you have routine work which enables you to set a task for a native, you can get at least 50 per cent more work out of him and he can get away in the middle of the afternoon and feels that he has done well, and in fact that he has scored heavily. But you could not say to a native "Now look here, you are getting off just after the middle of the day and I shall give you so much more if you do 25 per cent more work." The native does not like that.

But you do pay by the number of bags of maize or the number of bags of monkey-nuts?—Yes, that is so. You say to the native that a contract is so much, and that native wants to do that job as quickly as possible and get away. He wants to get away as early as possible. He does his work, he gets his ticket, and he gets credited with a day's work. I have known many cases where that sort of thing has happened, and I shall give you an instance. On one occasion I was building a dam and we wanted to expedite the work and we gave the boys so many square yards of work to do. These boys started getting off earlier and earlier every day, but they started their work earlier in the morning, so much so that they started at a time when it was almost too dark to see. They never count the time they work, but the mere idea of getting off three or four hours before the sun goes down makes them feel that they have scored heavily. They would go to work in the moonlight and they would knock off in the middle of the day and feel that they have scored. They would be coming down
early in the morning and finishing their work and they would reckon that they had done me in that way. They would not count at all that they had spent the night on the job.

MR. ANDERSON: Do not you find that the mealie meal diet produces scurvy? - No, I do not find that, because under the conditions which prevail they get so many other things to eat. They make a form of porridge, marooh, and that prevents any suggestion of scurvy. Then they make kaffir-beer at the week-end, and that prevents it too. There is a law against the making of kaffir-beer, but still they make it. I understand that kaffir-beer is very good for them, and marooh keeps them healthy, and then the native makes what he calls mohiel. That is fermented in a tin and that too keeps them fit. They can work all day on that. Every boy makes it, even the piccanins.

CHAIRMAN: Are the constituents of marooh known? - Yes.

Any succulent vegetable tops? - Yes, they use the tops of various things - of a vast number of things.

MAJOR ANDERSON: Do you get all your labour supply locally? - Yes, I do. I might say that I am situated differently from what others are. I bought a large farm in the adjoining territory, which had 400 native families living on it. This farm was in the Louis Trichardt District. I used to get these natives down in batches. Now I am able to draw piccanins from that farm and young boys, and they come down from time to time, and that being so I cannot claim to get all my labour locally. Through my connection with the mine
I am able to take a certain percentage of youngasters from the Sekukuni side.

CHAIRMAN: You have a large number to choose from for your permanent labour?—Yes, but of course these youngasters are very unreliable. There is a tendency for them to run away without reason. You dare not hit one. That is one of the changes which has taken place.

DR. ROBERTS: Well, do you think that is a good change?—Generally speaking, yes, but the fact of the matter is that you cannot chastise a youngaster now. If he does any wrong today you cannot chastise him because you know that he will run away. You will get boys who have been with you for a long time. I have had cases where boys have been with me for a year and eighteen months, and even for two years, and then suddenly—for no rhyme or reason—they will disappear, just after pay-day, or they may even have three weeks on a new ticket. In one case I took the trouble of bringing a youngaster back. He has been back about a year now and he has not run away since.

MR. MOSTERT: Do you work them on tickets?—Yes.

How long?—Thirty-day tickets.

MR. LUCAS: When you spoke of paying £2 per month, I take it that you meant £2.0.0. for thirty-days?—Yes. The ordinary labourer gets paid for thirty working days.

When you say that piccanins are difficult to handle, is it not possibly a factor that there is very little play for them?—That is a most important thing.
When I mentioned just now that I had certain things which I wanted to do, this was one of them: I wanted to start a football ground. Any bit of amusement keeps them together. A man who has not many piccanins finds it very difficult to keep them at all. But if he gets a number he finds that he can always be well supplied, because they are much happier together. If there are only a few they really are the hewers of wood and the carriers of water for the big ones. If you have a large number they go together and they play together, and they are happy. We could do better if we could only make them happier. I want to say this, from an economic point of view it makes no difference what wages you pay to the native. The main thing is that a native shall be happy. You cannot keep him on the job by simply paying him more money. A boy may want an extra 10/- and possibly you will keep him for a time, but generally speaking the ability to keep natives does not depend on the pay. It depends on the conditions. As to piccanins - every penny you pay to a piccanin finds its way into the shop straight away. We pay on Fridays, and what do they do? They at once go and buy shirts and so on. That is all they work for. And if they like a place they will stay there, and if they do not like a place they will go off. If conditions suit them they will stay on indefinitely.

DR. ROBERTS: You have never thought of arranging for schools - evening, or afternoon schools? - Well, I have a school on the farm but it has nothing to do with me. We have a little church and a little school. It is a social function for them, but it is one way
of helping them in that direction. It provides a certain amount of entertainment, and it certainly does good, but I want to say this - I do not believe that they understand the meaning of Christianity, or anything like that. Still, the main thing is that it keeps them happy.

MR. LUCAS: Do they learn to read and write? - It is surprising to see the number that do. But I may say that on the farm they are not learning to any extent. So much of my time is taken up with mining that I am not able on the farm to do as much in that direction as I should like to, and I do think one could do better for the natives on the farms. A large percentage of the farmers on the farms in the Northern Transvaal are pioneers and they have no time really to think of any frills. With regard to the native situation generally in the North, my feeling is that there has been very weak native administration for many years. The Native Commissioners have not had the power. The tribal system has been encroached upon by the white man in a hundred and one ways, of which I think you all know, and nothing has been supplied to take its place. The white man's laws have been applied to the natives, and the consequence is that the native tribal system has been undermined in very many cases, and no substitute has been given to take its place. The white man's laws do not fit the natives, and they do not please him, and that accounts for the gradual breaking-down of the tribal system. It is not the fault of the Native Commissioners. They have not the means at their disposal to administer the natives. It does not matter what difficulties they are faced with, there is a white man's law to cover it, and they are bound down
and it is impossible for them to do as in many cases they would wish to do, and I think that the farmers in many cases look forward to the time when the native situation will have been dealt with. We are not concerned with the political situation; we are not concerned with the question as to whether the native has a vote or not. Naturally we have our views on that, but we are concerned with the real native situation. They are not properly controlled, there is no provision to guide them. We had an exceptional magistrate here in Major Harris, who had made a study of native administration, and he was able to do a great deal for the native and with the native, but he had to do it all out of his own head. There was no prompting from headquarters. We feel that the natives are allowed quietly to drift on. Nothing is done for them, and we feel that they are not properly controlled. They are not dealt with firmly enough, and on the other hand there are a lot of abuses to which a native is subjected. He is not firmly dealt with in a hundred and one ways, and there is no proper provision for remedying matters.

Mr. Lucas: Will you illustrate to us some of your hundred and one ways?—Well, there is the pass law for instance. Now some farmers will tell you that a native should be more strictly controlled and should not be allowed to move about without a pass. Others do not hold with that. You have the man who is running contract labour. Some people are unreasonable and want to keep these men on the farm for the whole of their time. There is a system of
taking a boy out for two days a week. The consequence is that that boy is chained to the farm the whole year round. It cannot be done. You cannot chain a boy like that. How can he go out to work if he is tied down in that way?

DR. ROBERTS: How do you mean?—A man can say to a native "I do not want you now, but I want you next week", and the result is that the boy is prevented from going out. Off-hand I cannot call to mind all these different things. I may say that I did not know about the Commission sooner. If I had done I would have been able to collect facts for you. But I will give you concrete instances to show you what takes place and to show how the native is imposed upon outrageously, and how the prestige of the white man must be undermined, and the respect of the native for the white man must be undermined. We had a platinum mine here and over forty waggons were employed in cartage work. There is a location in between the town and the sixteen miles to the platinum mine. These waggons lived off the unfortunate natives in the location. The moment the natives' mealies were reaped, the stalks which the natives relied upon were simply wiped off by the transport-riders. There is a provision in the law and the Native Affairs Department advised the natives when they complained to make their representations and to put up notices and notice-boards to prevent that sort of thing happening again. The notice-boards had to be put up in order to define the native areas, and then these people who outspanned on these areas could have been dealt
with, but the fact is that the native is afraid and the Native Affairs Department really should have dealt with the matter themselves. The Native Affairs Department should have had more authority or more time to do for the natives what they expected the natives to do themselves. To ask a native to get his own signboard painted is really asking too much. We know that the law provides for this matter, but owing to the fact that the native question is not taken sufficiently seriously, the natives are not able to cope with the position. Everything was left to the natives, and I say that in a case like that it is not right that that should have been done. I say that it is not right that the relations between the native and the white man should be strained through occurrences of that kind. If the native chose to put up with the injustice he put up with it, and as a matter of fact it is a wonderful thing to see what the native will put up with. Under his tribal conditions he has put up with all kinds of injustices. He has been taught to bow to injustice, and it is so ground into the native mind that today he still puts up with it and submits to it, but he is certainly affected in his attitude towards the white man, and he has got to the stage, or is getting to the stage, that he feels that he cannot trust a white man.

MR. LUCAS: Is there much distrust here?—No, I do not think there is much distrust here. In regard to this whole position in the Northern Transvaal, if the matter is carefully dealt with, I think it will be perfectly sound.

Mr. LE ROUX VAN NIEKERK: Would you advocate
there being a Native Commissioner here? — Yes. Major Harris was a man of great native experience. The magistrate is also the Native Commissioner. There is native work in the District which will occupy the full time of an experienced man, but Major Harris could not devote all his time to it. And on the other hand you can imagine what will happen if you have a man who has no experience whatever of native administration.

DR. ROBERTS: Under the tribal system, the meanest man can demand to see his Chief and get justice? — Yes.

And his complaint will be listened to? — Yes.

Why does not that apply here? The meanest man in a tribe can go to the Chief, so why cannot he go to the magistrate? — Well, actually they can do so, but they do not carry out the instructions which are given to them by the Native Affairs Department to report injustices to which they are subjected. You see, the natives want a little more than have the legal position pointed out to them. I think we should have native commissioners of high standing deliberately to look after the natives, and to mete out justice. I do not mean that we want men to support the natives deliberately against the white man, but I want the native situation dealt with by men of standing, by men who are guided by justice. The improvement in native administration should spring to a great extent from the native administrators themselves. The laws and regulations applying to them should not be formulated by people from the other side of South Africa, who know nothing about conditions. It should come from this side. When Mr. Neethling was speaking we heard of this Native Joint
Council, where the farmers of the Union meet the Native Chiefs. That idea came not from Pretoria or from Cape Town, but it was thought out here; but it was thought out because we had a magistrate who was a native man and who was keen. Here is a movement which may be of immense value to the native administration as also to the white man; the idea was born in Potgietersrust, because you had a man at the head of affairs who was personally keen and active. Otherwise it would never have happened. If you had native commissioners, men in a strong position as they were in days gone by, you would have a great improvement in the conditions of the natives and in the relations between the natives and the white men. The only way you can achieve that is by giving your commissioners high standing. They must not be relegated to the position of taxing clerks.

MR. LUCAS: You occupy a dual position, that of manager of a mine and of a farmer. Are there any aspects in your position as the manager of a mine which might be of assistance to us? — I cannot think of anything special in relation to the mine. The natives on an average get 10/- per month more, and they get meat too. The conditions on the mines are not vastly different from what they are on the farms, because so many of these natives have wives living with them — living with them on the land, and the compound more nearly resembles a native village. There is nothing particular about the position on the mines which calls for special comment.

Well, I do not know. The men on the mine get 10/- per month more, and they get meat extra. Surely
difference is rather substantial?—There is a tendency for boys to prefer the mine to the farm. It is also partly due to the fact that the mines have also a definite shift, definite hours of labour. You have definite hours of labour on the farm, too—from sunrise to sunset, whereas on the mine the shift ends before the sun sets, and that is a thing which the natives appreciate.

DR. ROBERTS: Have you any age limit for your boys?—I do not know what the law says. We employ any boy of a certain size and strength. The small boys are of no use. But there are always jobs on top which a small boy can carry out. The tendency is for the boys to prefer the mines.

MR. LUCAS: They get their Sunday off on the mines, don't they?—Well, on the farm they also get their Sunday off, but there are always certain jobs on the mines as well as on the farms which have to be done.

Do your boys on the mines remain from year to year?—Some do. The farm boys remain.

Are your boys on the mine local boys?—A certain percentage are. The boys who have their wives there remain. The majority who have not got their wives with them want to go away at ploughing time. A certain number come back to work when the ploughing season is over.

Those who live away, on the mine or elsewhere, away from their tribes, do they keep up contact with their tribes?—Yes, perhaps not a strong contact, but they recognise a certain Chief. The tendency would be to weaken the tribal contact to a certain extent.
In practice, would the Chief exercise any authority over them?—No, not unless a tribal question cropped up, where a man ran away with another man's wife, or where a man would steal a girl away from the kraal. In such a case the Chief would send an Induna along. In general practice, where you have natives on your farm you can say that you have practically your own magistrate in most matters. Instances do not arise to the same extent. Boys living in locations have disputes which must be dealt with by the Chief. Well, on the farm they are dealt with by the farmer.

Do not the tribal connections go?—I would say they are weakened, but I would not say that they go altogether.

Do the boys who are born and brought up on the farm have to go to the tribe for their initiation or for circumcision purposes?—Yes, the tribal control is still there.

DR. ROBERTS: They have to go there for matters of custom?—Yes. That always remains. Take even my boss boy, he thinks as a white man does, and yet in family affairs the native customs are the customs which he follows. He expects lobola and he follows tribal conditions even if I try to laugh him out of it. He says "Well, it is our native custom." If I suggest to him to do a job in a certain way he says "No, I do not think so. You know what these natives are the moment you take your eyes off them." His attitude of mind is that of a white man, yet, so far as native custom is concerned, he is still a native.
MR. LE ROUX VAN NIEKERK: Have you got any natives on your farm under contract as squatters?—No, no such contracts. I have no ninety-days' natives. These natives with me are simply farm labourers for the whole time.

Have you any difficulties with desertions?—Not with adult natives. It is only the piccanins who desert sometimes. I heard a question asked here in regard to loans and advances. I have had a great deal of experience of loans and advances through employing different tribes. I have the Bavenda tribe and I always have a fairly strong contingent of Bavenda boys, and they are inveterate borrowers. There is no limit to the amount of money they will sub. They will come along with a beautiful story. The average Bavenda boy always borrows. The Shangaan rarely owes a penny. The basuto is not provident, but he is not an inveterate borrower. There is no regular system of giving a boy an advance with the idea of getting him to come to work. It may be done, but hardly with the idea of getting him to come to work.

MR. LUDAS: Have you ever lost money through advances?—Once I thought I had, but the boy came back two years after, and he thought we had forgotten about it and he was very annoyed to find that we had remembered that he owed us 17/-.

Is that the only case?—Yes, but I do not think it is entirely due to honesty. It is due to the native custom of paying. Once a native owes he always owes, until he has paid it back. He does not understand such things as prescription. If a native owes you a
pound he owes you that pound and will continue to owe it to you so long as he lives. If he is in trouble, and if he gets away with the crime, it is a wonderful thing to him, and it is almost incredible to him that there can be a legal exception urged to get him off, but although he may get off he still owes you the money. I do not suggest that he is anxious to pay. In the vast majority of cases the native is not a bit keen. If he can he will owe you the money for his lifetime, but there is never any question of his owing it.

THE COMMISSION ADJOURNED UNTIL AUGUST 1st, 1930, AT LOUIS TRICHAULT.
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CHIEFS KHUTAMA and SENTHUMULA (representing MAVENDA Tribe),
called and examined:-

Chief SENTHUMULA: The first thing I want to say is in connection with the way we are living in this country. All the natives of my tribe live well, but some people spoil their living. That living shows us that there is some change in the country. The way we used to live in the olden days is no more in the country. We do not say it is the white people or the natives that do it; we say it is no more the same. Sometimes the son fights with his father; the same with the white people, too, the son fights with his father. What has gone wrong? In the old days that kind of thing did not happen. Some people look at it this way; they say that the Government do not look after us properly; there are some laws in which the Government also does not look after us properly. According to the natives in the kraals, some of our children get lost; my son goes away to work; he stays away and never comes back again. I expect him to go to school. Where he has
been he has learnt to do wrong. When I look for him I find he has gone to some of the towns. He is hired in a town. I go to the person who has hired him, and this child of mine has not got the sense to work; he is still too small. If a person wants a piccanin like that to work for him he should first go to the sub-native commissioner and ask the sub-native commissioner if he could get a piccanin for him. Why should a big man take over a little piccanin like that who has no sense? He knows well enough this piccanin cannot work, but still he hires him. That is where I think these people do wrong by taking such little piccanins.

Again, about the women. The women clear away from their kraals and run into town. Sometimes a young girl runs away, or else a married woman. But the big women we do not blame so much, because they do wrong even if they are at home. A young girl runs away from her home, goes to a town and lives perhaps with another man; she grows up with this man and does not go to the native schools which are provided. Then there are some white people who hire these young girls to look after their children. Then there are natives who take them away again to their kraals, where they stay and where they live together as husband and wife. We blame the white people in the towns. We say these towns cause our children to run away from their kraals. My son went away and came back; he went away small and came back grown up; when he came back he was one of these "Amalaitas". This son of mine, when he was still at the kraal, at his home, was a good boy; after he went away to work, he came back an "Amalaita". Then afterwards he does something wrong and the white people arrest him;
he has murdered somebody, and then the white people say he must be hanged. The Government should make a sort of law to look after these children, so that they do not go away from their homes without their fathers' permission to go and stay in the towns. That is what I have to say about these children who are small and grow up. All these people are told when they do this it is wrong, and when they do a thing like that again it is wrong; they are pointed out wrong things. That custom still exists in the country.

Now, the people in the country have another kind of custom; they go about the country doing things wrong; which is a wrong custom. Some people turn into "Amalaitas"; others go about robbing, and so on.

Then there is another law which I think is not right. A man murders another; he goes up to court and is then let off; they do not hang him. Perhaps that man has got money, goes to an attorney, an advocate defends his case, and he gets off, when we are expecting him to be hanged. We do not say it is the white people's fault, or that of the law. They see that there is a law that a man who has murdered another has to be hanged, then they go and get matters fixed up by paying money to an attorney or advocate. Such a law as that, when a man has killed another one who has done no harm and is then released by paying an advocate money,—is that a right thing to do? A law that allows a man who has killed another one to go and pay money to an advocate who gets him off is a bit too soft. When a man murders another one he should be hanged. Under our old native customs we had this:
this: when a man did wrong we would take some cattle from him - make him pay with cattle. If he had killed anybody, he was taken straight away and also killed. We see some of the murderers go away from here, put in gaol, and later on we see them come back again.

There is a new law - the white people's law, which we have adopted. The white people go about helping other people and telling them not to do wrong, and that one must not go and kill another and commit crimes of that kind. That is the kind of law we would like to have. We have got that, but most of the people do not take any notice of it; they still go about murdering people, and these murderers are let off.

There is another thing I want to say about another law, with reference to farm labourers. That is all against rich well-off people - because people who have farms are well-off people, because they can afford to buy a farm. A person has a farm and says he is going to make something out of it. He finds trees, bushes and natives on that farm. That man will not allow you to chop down big trees. The owner of the farm looks around, sees there is an old native, and is very glad to see there is an old native on his farm. He knows that everything on his farm there he will be able to make use of. When he wants natives to work for him and when he comes here to the Native Affairs Office to make a contract with the farm labourers, does he bring in the women also? If he does not bring the women in - the wives - how is he going to get these women
to work - the wives of the natives on the farm? How is the owner of the farm going to get these women to work, if he does not get a contract?

THE CHAIRMAN: Does he not bring them?— The owner of a farm has a new farm; he goes there to farm; he does not know if I have a wife, and he just makes a contract with me to work.

On a point of explanation. You say he finds an old native there, and you say how pleased he is that there is an old native. There does not seem to be any context?— Because he finds an old native there on his farm, he knows the old native has children; The children of this old native who would work for the owner of the farm. He goes with them to his master and says "these are all my children", and the master asks them "will you work for me on my farm?" Then they go to the Native Commissioner, make a contract, and agree that they will work and how they will work. Later on this old man is chased away and told to leave the farm because his children do not work.

Do you mean the wives have to leave, or work?

MR. LUCAS: They have to leave because the wives do not come to work?— Yes. These sons of this old man work, perhaps, their ninety days in the year, according to the contract. These women are married to the sons of this old man; their work is only to get children. A few months after a son is married his wife starts to get pregnant. How can she work if she is pregnant? The husband works, then
after the nine months are over the owner of the farm chases them away and says, "You have not worked", just because the wife has been pregnant and had not done work. That is what I think is a wrong thing for the farmers to do - to have a row with a person on their farms with whom they have made a contract. When I go to live on a man's farm, I agree with the owner of the farm and say, "I want to live on your farm; I want to work for you". Lots of these people chase the natives away from the farms and do not point out where they have been working; there is nothing to show they have been working on the farm. If a man has lots of labour on his farm, he can always point out what they have been doing on the farm. Sometimes, when a farmer sees one of the labourers on his farm has a nice beast he blames him and says "You have not worked for me", and he goes and takes his nice beast which he wants. When you go to a farm you see the farmer there and say, "Why do you chase your boys away?" The farmer replies "There is no work here for them". Then you say "You do not give them any work; there is nothing done on your farm." On some of these farms you go to you find a lot of work is done and a man can point out what he has done from six or seven o'clock; from the time he starts in the morning you can point out the piece of work he has done. Then, if I do not work for this man, I say "Well, it is his own country; he has bought this farm; the ground belongs to him; if he does not get anything out of me, I cannot blame him if he chases me away. If I do not work and the owner of the farm chases me away with my children and wives and says "You must get away
from the farm", the children and the wives will come along and say, "It is not our chief's fault that you are chased away from the farm; it is through your being so lazy; you should work for the man." That is why I say when you find an old man on the farm, you are glad to see him there. When he sees the farm with big trees on it, he is glad to see it, and also the old man. Then he points to the trees and says, "These trees have not to be chopped down, and then we come along and show in later years that these trees have not been chopped down yet. The owner of the farm works all right with the natives, but then the old man says to the Mx mon, "You are not working for the baas; that is why the baas is chasing us off the farm." Some of these farmers say to a native on the farm, "Look! Your wife is pregnant; she is not working for me; you have to leave my farm because she is not working for me." That is where I say the Government does not look after us properly. The owners of the farm chase us away. We go to one farm, stay there a couple of years, and the farmer chases us away again, all through the wife being pregnant. On lots of these farms you will find that natives are chased away without notice and when you go to investigate you find that no wrong has been done by the native. If a boy works on a farm and has been loafing - not working much - perhaps doing half a day's work during the whole day - his ticket is marked "half".

There is a farm out here, not far from town - about three or four miles out - called "Mookop" -
there was a man living on that farm by name Mr. Bett. He gets all his boys to the farm and makes a kind of shed or compound for them. He used to get them all out at seven o'clock to start work. He gave them food to eat. He goes out with them and works with them; when the sun sets he is still with them. At sunset he marks their tickets, until they have finished their contract. After that is finished he says "Now you can work without any contract, but I will pay you 10/- a month". That was a man who used to know how to work on the farm. He kept his boys all together; goes out with them and marks their tickets when he leaves them to go to their compound.

He is a man who looks after his boys. That is the kind of man we like, because he knows what his boys have done and he knows how to mark their tickets, and what for.

He did not want women to go to the compound. He only made the men work. That man bought his farm to make something out of it; to make a living out of it. He used to feed all his boys. Some of these people do not give their boys any food at all. Lots of these boys on the farms have not got any food. Lots of these natives on the farms have got children and their children have not got any food to eat.
With reference to the natives going to work on the mines; that is another thing again. In the old days when we used to go and work on the mines, we used to come back with our money and buy cattle. There are a whole lot of old natives of ours who went to Kimberley to work, and some to Natal, and they came back and bought cattle. In those days there were no women in these places. Lots of these natives work on the mines, then they leave the mines and go and work outside; they go to these municipal compounds, where the Municipality have lots of these women in the compounds. When a man works on the mines, he does not get time to go to the Municipal Locations. That is another thing which I say prevents a lot of these people from going to the mines. The big grown-up sons of these old natives come back with some sort of sickness, and we do not know where they get it from. A son who is working in the mine, when he works in the mine perhaps an accident happens - his leg breaks, or something is broken on him, or else he has got miners' phthisis. Some of them we see come back with some money. Lots of these natives go away from here and go and work outside the mines, in the towns. They get money. Perhaps they work for a man who has got a big business and who pays them perhaps £5 or £6 a month. As soon as he gets his pay, towards evening he has got nothing left. He has spent it on all these compound women. In these compounds there is a yard which belongs to the males, and on the other side there is a yard which belongs to the females. Like me now; if I hire people and they work for me in my yard, I separate them; I put the females on the one
side and the males on the other side; each sex has their yard and rooms wherein they sleep. These boys take their money and go and spend it on these women; these women are not their wives. Why should the owner of this property not ask these boys, "What are these women doing here?" Why do not the Municipal people ask these people, "What are you doing with these women in the back-yard?" When I live in the Municipal Location I have a sort of pass, or something that shows what I am and what work I do. What do all these men and women want together in a place? What are they doing there? They should be put out of it.

I say that on the mines they should pay more money. The mines are the biggest thing in the country. If there were not any of these minerals in this country there would not be many white people in this country; there would only be us natives, who pick and make our lands for mealties. Now we all go after these people who go after these minerals. These minerals have enabled us to wear clothes; I have boots, trousers, and a jacket on. When I go to bed I have enough to sleep under; and there is not so much starvation as there used to be. The people who work in the mines should get more pay; and the outside natives who work for the other people should get less than the mine boys. The mines would then get more boys to work for them. The mines are not only meant for the natives; there are white people also who work in them. These natives who work outside and the white people who work outside the mine mines are like these birds they call "sasmvogels".
We look about to see where we can see somebody has made some money, put it down and forgotten it, and then we go and pick it up. These people who work down in the mines; they are men like people who are fighting for their country; after they have done their work in the mines and have earned their salary the outside people want to kill them and take their money away from them. I would like that there should be a law to put us all down the mines and let us take out a lot of the rocks in the mines in one night. After we get all these rocks out we would tell the Government the money that is made out of these rocks should be shared between all of us who have been down the mines. In the old days, when our people used to go to the mines, they used to come and give us money. These young boys go to town and then come back and give the chief a lot of money. That is what should happen; that law of the mines should go forward and we would always be able to get some money. That is all I have to say at present.

Chief KHUTAMA: I have nothing to say. All that I wanted to say is the same as Chief Senthumula has to say.

THE CHAIRMAN: We would like to ask you some questions. Chief Senthumula has said that changes have come about and that the son now fights the father, when formerly he obeyed the father. Can you tell us why that takes place now, when it did not take place before? — (CHIEF KHUTAMA): That is why I want to know; why that takes place now, when before it did not take place. The law is easy on the
children; whenever one is brought to court he perhaps
gets a choking off or warning or a very light fine.

(CHIEF SENTHUMULA): The only thing which I have to say
is, I have a daughter and she is lobolaed to another
native. I have made her get lobola from the native.
This native pays it to me. This daughter of mine
goes away with another native, and then I have to be the
one who has to put up with the consequences. I have to
pay back the lobola to the first man. Why should not
they go to the one who has her now? My daughter is
lobolaed by one man, and then this daughter says she
does not want to go to this man; she wants to go
to that man. Then I say to her, "No, that man hit me
yesterday; how can you go to him and be lobolaed by
him?" (Chief KHUTAMA): That means that this daughter
does what she likes; she does not listen to me any more.
I have something which I owe to another man and I take
this daughter of mine and give it to that man in payment
of that property which I owe him; and then she does not
want to go to him; she wants to go to another man.
When we come to report to the Sub-Native Commissioner
he does not give us any power what to do with this
daughter. The Commissioner cannot go against the
law. The Government should give a Sub-Native Commiss-
ioner power to make this daughter go to the man
to whom her father wants her to go.

DR. ROBERTS: Is it not a fact that there
is a Native Court to deal with these things according to
native custom? Yes.
THE CHAIRMAN: How long have you chiefs noticed this tendency of the young people to break away from their parents?— It is several years since this happened; I cannot say how many years.

Is it just in the last few years?— Not a few years, but since towns like Louis Trichardt have grown up these children run away into these towns.

Did you notice it, for example, before the great war?— About the start of the great war.

When this happened before the white man came and ruled them what did they do?— In the old days we used to go and fetch them; we used to go and look for them and bring them back again; a chief would send perhaps a boy to go and look for them and get them.

Cannot you do that now?— When we send a boy now, the master who has hired him says, "No, that is my boy; I have hired him."

And when a woman has been lobolaed to one man and goes away with another?— In the old days, if my daughter ran away and she had been lobolaed to one man and left him and went to another, then I had to agree that she could live with the first man and go to another man. If Senthumula was my son and my daughter was lobolaed by him first, and she cleared off from him and went to another man, then I would say to this other man, "Look here; you can have her but you must give the lobola back to the first man who had her; pay him the lobola". Cannot you do that now?— If my daughter runs away from another man, the first man, and goes to
another, and he has got nothing to pay the first man back, what is the use of her staying with him if he has no property to lobola her from the first husband? If I go to the Native Commissioner he says, "Well, she has gone to him and she wants him". I say that I do not want him as a son-in-law; I want her to go back to her first husband. I am afraid - perhaps I have another daughter who has not yet grown up - if she sees things going on like that she might go and do the same later on. If, when she gets lobolaed, she does the same thing, there are then two cases against me.

Who should choose the husband, the daughter or the father? — The father.

Senthumula mentioned the Amalaitas. We know there are Amalaitas in the town, but we want to know why you object to the Amalaitas? — (Chief Senthumula): When there is any war the people are commandeered by the proper authorities, and not any man just going and picking up mates of his and causing war amongst people. Those Amalaitas are like people who go and fight amongst other people.

Mr. Mostert: In your mind, is an Amalaita a man who kills? — The name Amalaita comes from the towns. We have not got that name here; we hear it from the people who come from the big towns. Then we take it as a name given to people who go about doing wrong - killing other people or going about stealing.

The Chairman: Have you any other objections to Amalaitas? — They go about as people who have no government. They have nobody to control them and they
go about killing people, stealing, and doing any wrongs they can put their hands to.

Senthumula has said that the farmer will not allow the natives to chop down the big trees?—Yes.

Do not you think it is a good thing to preserve the big trees?—When a man gets a farm, he comes there, sees a big tree on the farm, and sees an old native on the farm, and he is glad; but he does not want the people to chop down these big trees because these big trees in the olden days we Chiefs used to mark refer to as landmarks. When a stranger came to one and asked one the way to somewhere, one would point out these big trees and say "When you get to such and such a tree you will find a road turning this way, or that way", and you indicate the road. Then you would point out another tree farther along and say, "There is a little pit with water in after you pass that tree." So it is a sort of guide to a stranger.

Now, why do you want to chop down the big trees? You object that the farmer does not want you to chop down the big trees?—(The Interpreter): He says he is not objecting, but the farmers tell the men not to chop down these big trees.

In the big locations does a woman work on the land while she is pregnant?—She does work when she likes, but she is not forced to work.

On the lands?—Yes. If she says she is not feeling well, the husband cannot force her to go to work.
What sort of work do the men do in the locations? Not the men who go out to work, but the man in the locations; first of all, with regard to the married men?—They work on the lands—plough. They build their own huts. Our natives have not got several kinds of jobs which they do. The most which they have learned to do is to sit in the yards and drink beer.

Do the ploughs belong to the individual men or to the tribes?—No, the men buy their own ploughs; each one has his own plough and he ploughs up his land which is not ploughed.

Do you know how many ploughs there are in your location?—I cannot say. It might be known by Colonel Lyle, who keeps the books.

Do the women ever work with the plough?—No.

Do the women lead the cattle?—It is not done; they should not do it. You see it sometimes, but the other men laugh at that man and say "Look at him making his wife work with the plough!"

Is it a matter of working with the plough or working with cattle?—If it is a young girl you can make her drive the oxen with the whip while you are holding the plough; the women force her to do it; you just ask her to assist you. If she does not want to do it she can leave it, because if anything happens, such as an ox poking her, the Chief can get the father of that girl into trouble.

Now, with regard to building huts; do the
men do all the work? - Yes; the women do the plastering.

The men put in the poles, the roof laths, and the women do the plastering? - The grass cutting the women can do; but you cannot force her to do it.

Who does the milking? - The piesangs and men do the milking.

May not the women milk? - No.

By whom is the harvesting done? - The women and men do the harvesting.

Do the men do a great deal of it? - About the same; you go out with your wife and start reaping the lands, and you assist her again with her lands.

You share it? - Yes.

DR. ROBERTS: The "skoffeling" is that done mostly by the women? - The men do most of the skoffeling, because when we are working on the lands they have to stay at home while we are skoffeling and they cook our food and bring and give it to us in the lands.

THE CHAIRMAN: Are there many of your men who are working on the mines? - There are several of the men of my location who have gone away to work, but I could not say if they have gone to the mines or where they have gone; they have left to go and work in Johannesburg, Pretoria, and so on.

Can you give me any closer idea of what you mean by "several"? - No, I could not say. There are a lot of these young men who have gone away; some have been away five years, some three years, and they
have not come back yet.

Do you find that some of them do not come back at all?— I have a son who has gone away and not come back yet; he has been away for ten years.

That is your own son?— Yes. There are three of mine away. The youngest of mine I hear from other boys in an Amalita and that he is in Pretoria. When I get to Pretoria I look for him, but cannot find him. If he sees me he clears off, and lots of the others tell me that they just saw him "there" (indicating). When I go there, they say, "Oh, he is over there" (indicating).

DR. ROBERTS: Are there others, too?— Yes.

THE CHAIRMAN: Has your tribe increased in numbers?— It has increased, yes, and there is no room for them; the location is too small.

You said that the European farmer makes it very difficult for some of your people to work on the farms. Why do they make it difficult for them? Have they too many natives for the work they have?— In this country we like to live where we are born; we are used to that place. On these farms there is not too much labour; but the funniest part to me is, why should the owner of a farm chase a boy away when he cannot point out what wrong he has done. My natives who are under me, who are living on the white man's farms, I do not want them to come to me; I want them to stay on the farms and work for these white people. These white people are rich people; the owners of the farms are rich men.

MR. LE ROUX VAN NIEKERK: Is it not because some of these natives have too many cattle and that the
A white man has not got room for them?—A white man comes here, buys a farm, says "I bought this farm for my cattle, and if you have any cattle I do not want you to stay on the farm; you must move off the farm."

THE CHAIRMAN: When you said there was not room enough for your people in the location, did you mean there were not lands enough to produce mealies?—I cannot reply to that question because, when I left home, I did not think that I would have to speak about the location being too small. I would have to see my tribe first and ask them if they can say anything about the location being too small.

But you said the location was too small. On what grounds did you say it?—Because I was asked if my people are increasing in the location; so I said "Yes, I am getting more and more every year, and the location is getting too small."

We will visit your location on Monday, and I will ask you to think about that in the meantime, so that we can speak about it again on Monday. We want to speak on Monday on the question as to whether there is enough land for grain and enough grazing for cattle?—Yes.

When you said there was now not so much starvation as there was before, were you referring to a long time back— to the time of your father?—In the old days; I refer to the time when my father was still alive. In those times we never used to have clothes like we have now. We now have clothes.
The white people can wear clothes and the native can wear clothes too. There are lots of minerals about and there is lots of work going on.

But is there more food now?— There is more food now.

Why do you think there is more food now?— In the old days we did not have trains to bring food from other Provinces into this country, and we have got more money now with which to buy food.

If the crops were bad here, you would have no source of supply:— No.

DR. ROBERTS: Has the plough helped you to increase the production of the crops?— Yes, everything is increasing now; the plough has increased the crops because, when we plough a piece of land, we get it over quicker than by hoeing it.

THE CHAIRMAN: Are many of your subjects working on ninety-day labour contracts for the farmers?— Yes.

Do they work for ninety days at a stretch?— No; some work two days in the week, and some work three months at a stretch.

What do most of the farmers do here?— I could not say which is the most; the only thing is some of these people come here with their boys and they get them put off the farm for not working.

Which system do you prefer?— Three months at a stretch, and his ticket must be marked on every day he works.

MR. LE ROUX VAN NIEKERK: Are you in agreement that the farmers should make contracts with
the wives to work for them? - I always hear that
the contract is made against the husbands, not the wives.
Is it a general rule here that the women
have to work, or is it only in a few exceptional cases? -
Yes, it is the general rule that the women work on the
farms; but why should a woman work when there is no
contract made against a woman, and it is only with
the husbands that they have made a contract. I see lots
of women brought up to court here and charged with
failing to do the master's service.

It may be the town women who are brought up
here, but I want to know about the farmers? - I am
referring to farmers.

How can they be brought up if they have
not got a contract? - The contract means the wives, too.
But if I hire a house or a room and I pay 10/- a month -
the contract is that I have to pay 10/- a month - I go.
and stay in that house with my wife; are they also
(question); going to make my wife pay 10/-? / That is what we
cannot understand; if a native makes a contract with a
farmer that he has got to work ninety days, the farmer
cannot make the woman work for him unless she is willing
and he pays her for doing so? - That is what I want to
know. Sometimes a man is working on a farm; his
wife fails to do his master's service and the wife is
arrested, brought here, and is put in gaol; I being
the one who has made the contract - the man - I am left
on the farm.

The Chairman of the Commission will draw the
attention of the Native Commissioner to this question.
We are not quite satisfied with the explanation; and it would be best if you told the Native Commissioner of cases, so that they could be investigated. Now, you said in your evidence here that some of the farmers do not give their servants sufficient food; is that the exception? - That does not matter, if the farmers do not give the boys on the farm food; but when they do not give a farm labourer food they do not get so much work out of them as they would if they gave them food and built a sort of compound and made that a kind of cooking place and gave them food there and took them in the morning from there to their work.

Do you think that the majority of farmers do not give them enough food, or is it only in exceptional cases? - No, there is no farmer here who gives his boys food; they do not get any food at all from the baas; they take their own food with them. Only this one man on a farm three or four miles from here gives them food, and he made a compound for them.

THE CHAIRMAN: Is that farmers who have ninety-day contracts, or farmers who hire the boys and pay them money? - Boys on ninety-days' contract.

MR. LE ROUX VAN NIEKERK: They give them no food and they work!s When they work for these ninety days do they get no food from the farmer? - No, they do not get food. (Chief KHUTAMA): The women of these men who are working on the farms bring the food for their husbands.

When they work for the baas? - Yes, they bring their husbands' food there - not the food coming
MR. BROWNY: This is news to me. It is not the custom in the country everywhere that the masters do not give the food. However, the farmers do not give the food either. You spoke about the young men of the location going to the mine to Pretoria and Johannesburg — the following day and then the matter comes to the government.

MR. BROWNY: What we want to know is this: when the contract is entered into between the native and the farmer, whether the conditions are that the native supplies his own food, when a contract is entered into there is nothing mentioned about the food.

MR. BROWNY: Do you think they ought to have food given them by the employer when they are on a nine-month contract?

MR. BROWNY: That is that according to contract, but it is not mentioned on the contract that they should get their own food, and it is not mentioned that they should get the beast's food.
not come back again? They go and work there; they find some of these girls that also run away to the towns, and they stay there; they build a little tin hut or shack, and they live with these girls and do not come back.

Do you find that amongst the older married men in the locations they remain here and do not go away, or are there a few exceptions? Some of the married men go away and stay for a long time, but they come back afterwards.

You told us in your evidence that you object to the piccanins being engaged. Would you have any objection if these piccanins were engaged by the farmers in the district? If the farmer comes and speaks to me about a piccanin and tells me that he wants him to herd his goats or cattle, it is all right; I will not have any objection, but when a piccanin runs away and goes to some people and they take him away and give him a job which he cannot do, then sometimes they half kill them and hit them.

MR. MOSTERT: What do you think about apprenticeship where youngsters would be apprenticed to a farmer for a period of about three years - youngsters of about 15 to say 18 years of age; doing it of course in the right way, with the consent of the parents and of the children, and in that way to teach the boy good work? I have no objections to that. I will always go and visit him, and see his master too. I would ask this son of mine now and then "when are you coming home?" He would say "I am not finished yet." I know he has
still to work, but I would ask him just to see if he is satisfied where he is. He would then go to his master and say, "My father is here; can he come and see you?" Then the master would see me and my son and would say to me, "Is this your son?" I would say, "Yes". I asked him how he was working; whether he was working all right, and the master would say "he is working all right," and I would be satisfied and go away. But we are not concerned with these people; those are good people that do that. But we are talking about the other kind of people, like some of these natives, who do not care what they do, and some white people who do not care what they do.

Do you find that the people of your tribe have not the same respect today that they had years ago - such as under your father's rule? The children do not listen to their fathers; they give their fathers hidings. My people do not listen to me like they used to listen to our fathers in the olden days. The control is not even.

What would you suggest would be the best way to get them back to the old ways? I could not suggest how to get them back. You will never get them back to the ways of the olden days. These habits are growing and bad habits are increasing.

DR. FOURIE: Are there any schools in your location? We have these mission stations.

Amongst the tribe also? There are several mission stations about.

So it is an opportunity for the children to become educated? Yes.

Is not that perhaps the reason for the children